

HISTORY: FICTION OR SCIENCE?

THE ISSUE WITH CHRONOLOGY

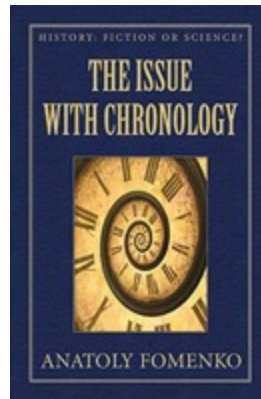


ANATOLY FOMENKO

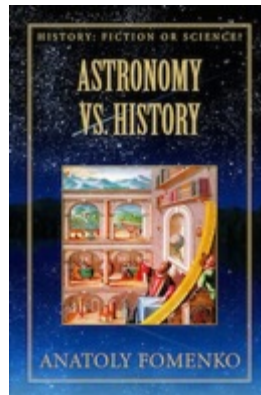
CONTENTS

History: Fiction or Science?

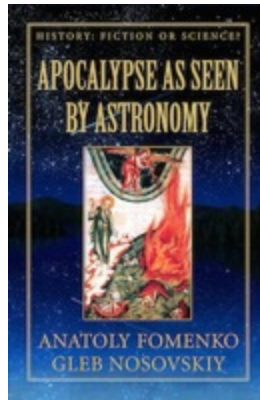
by Anatoly Fomenko and Gleb Nosovski



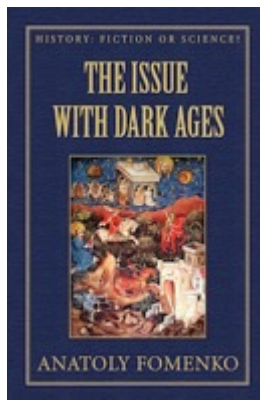
Book 1:
The Issue with Chronology



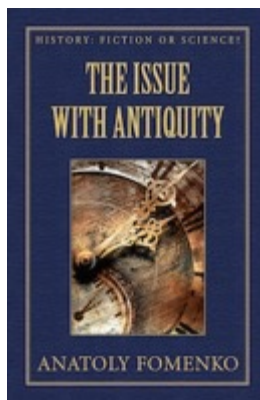
Book 2:
Astronomy vs. History



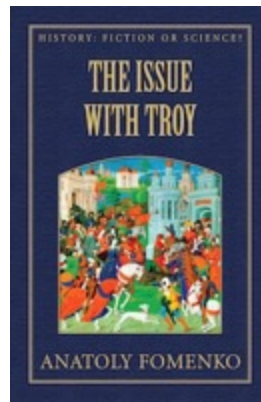
Book 3:
The Apocalypse Seen by Astronomy



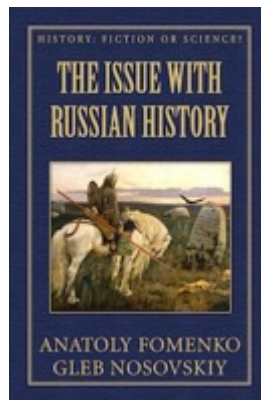
Book 4:
The Issue with Dark Ages



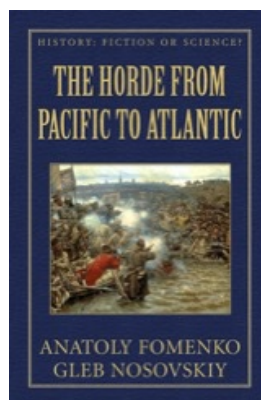
Book 5:
The Issue with Antiquity



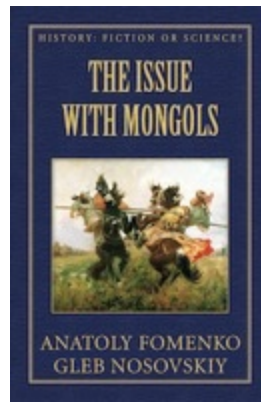
Book 6:
The Issue with Troy



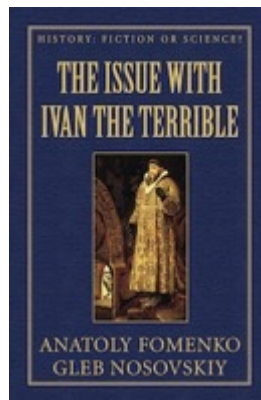
Book 7:
The Issue with Russian History



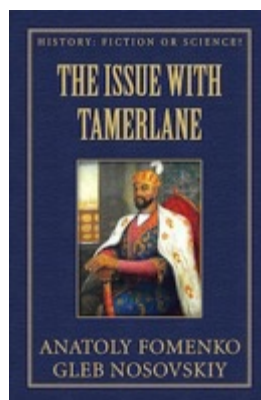
Book 8:
The Horde From Pacific to Atlantic



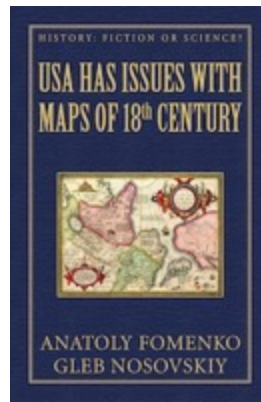
Book 9:
The Issue with Mongols



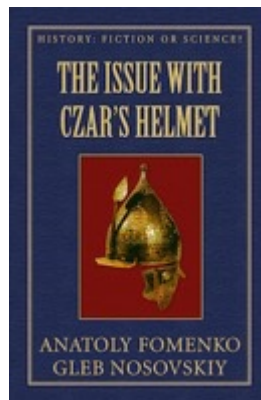
Book 10:
The Issue with Ivan the Terrible



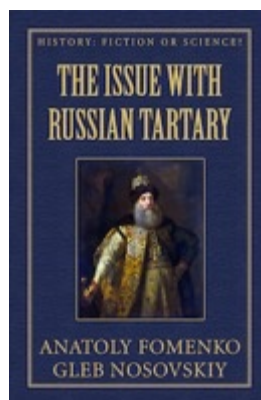
Book 11:
The Issue with Tamerlane



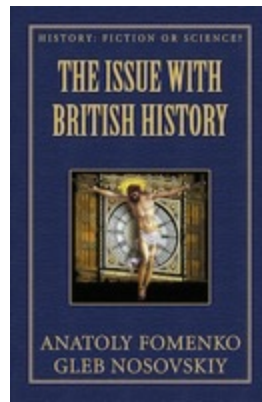
Book 12:
USA Has Issues with Maps of 18th Century



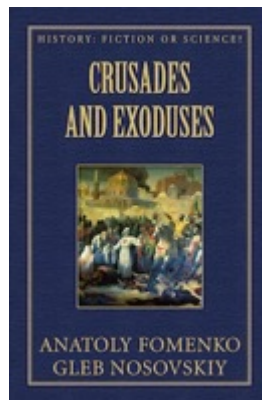
Book 13:
The Issue with Czar's Helmet



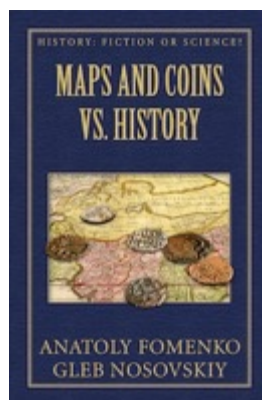
Book 14:
The Issue with Russian Tartary



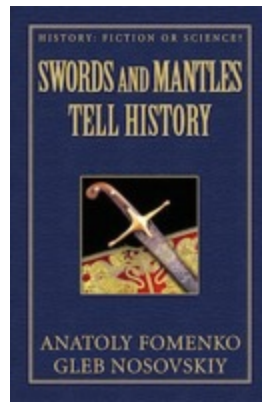
Book 15:
The Issue with British History



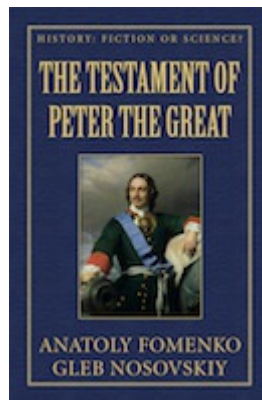
Book 16:
Crusades and Exoduses



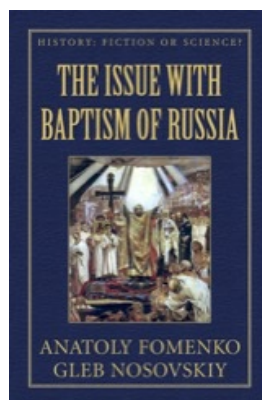
Book 17:
Maps and Coins vs. History



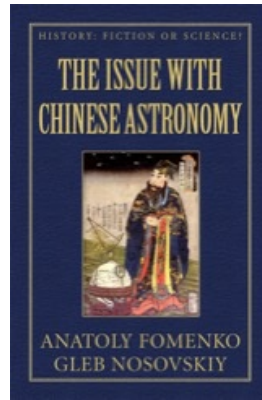
Book 18:
Swords and Mantles Tell History



Book 19:
The Testament of Peter the Great



Book 20:
The Issue with Baptism of Russia



Book 21:
The Issue with Chinese Astronomy

Book 22:
The Great Wall of China Hoax



ABOUT THE AUTHOR

Fomenko, Anatoly Timofeevich (b. 1945). Full Member (Academician) of the Russian Academy of Sciences, Full Member of the Russian Academy of Natural Sciences, Full Member of the International Higher Education Academy of Sciences, Doctor of Physics and Mathematics, Professor, Head of the Moscow State University Section of Mathematics of the Department of Mathematics and Mechanics. Solved Plateau's Problem from the theory of minimal spectral surfaces. Author of the theory of invariants and topological classification of integrable Hamiltonian dynamic systems. Laureate of the 1996 National Premium of the Russian Federation (in Mathematics) for a cycle of works on the Hamiltonian dynamical systems and manifolds' invariants theory. Author of 200 scientific publications, 28 monographs and textbooks on mathematics, a specialist in geometry and topology, calculus of variations, symplectic topology, Hamiltonian geometry and mechanics, computer geometry. Author of a number of books on the development of new empirical-statistical methods and their application to the analysis of historical chronicles as well as the chronology of antiquity and the Middle Ages.

Contents

[Overview of the e-Series](#)

[About the author](#)

[From the publisher](#)

[A Global Falsification of History. Foreword by Alexander Zinoviev](#)

[Preface by Anatoly Fomenko](#)

[1. Roman chronology as the foundation of European chronology](#)

[2. Scaliger, Petavius, and other clerical chronologers. The creation of contemporary chronology of the ancient times in the XVI-XVII century A.D.](#)

[3. The veracity of the Scaliger-Petavius chronology was questioned as early as the XVI century](#)

3.1. Who criticized Scaliger's chronology and where

3.1.1. De Arcilla, Robert Baldauf, Jean Hardouin, Edwin Johnson, Wilhelm Kammeyer

3.1.2. Sir Isaac Newton

3.1.3. Nikolai Alexandrovich Morozov

3.1.4. Recent publications of German scientists containing criticisms of Scaligerian chronology

3.2. The questionable veracity of the Roman chronology and history. The hypercritical school of the XIX century

[4. The problems in establishing a correct chronology of "ancient" Egypt](#)

[5. The problem in dating the "ancient" sources. Tacitus and Poggio. Cicero and Barzizza. Vitruvius and Alberti](#)

[6. Timekeeping in the Middle Ages. Historians discuss the "chaos reigning in the mediaeval datings." Peculiar mediaeval anachronisms](#)

[7. The chronology and the dating of Biblical texts](#)

[8. Difficulties and contradictions arising from the reading of old texts](#)

8.1. How does one read a text written in consonants exclusively? The vocalisation problem

8.2. The sounds "R" and "L" were often confused in the Middle Ages

[9. Problems in the Scaligerian geography of Biblical events](#)

9.1. Archaeology and the Old Testament

9.2. Archaeology and the New Testament

10. Ancient historical events: geographic localization issues

10.1. The locations of Troy and Babylon

10.2. The geography of Herodotus is at odds with the Scaligerian version

10.3. The inverted maps of the Middle Ages

11. A modern analysis of Biblical geography

12. The mysterious Renaissance epoch as a product of the Scaligerian chronology

13. The foundations of archaeological methods have been based on the Scaligerian chronology from the very beginning

13.1. The ambiguity of archaeological datings and their dependence on the existing chronology

13.2. The excavations of Pompeii. The dating of this town's destruction

13.3. The allegedly accelerated destruction of the "ancient" monuments

13.4. When did the construction of the Cologne Cathedral really begin?

13.5. Archaeological methods are most often based on Scaligerian datings

13.6. One of the numerous problems of the Scaligerian history – the problem of bronze manufacture before the discovery of tin

14. The problems and deficiencies of dendrochronology and several other dating methods

14.1. The consequent scale of dendrochronological datings does not extend further back in time than the X century A.D.

14.2. Sedimentary layer datings. The methods of radium-uranium and radium-actinium analysis

15. Are radiocarbon datings to be trusted?

15.1. The radiocarbon datings of ancient, mediaeval, and modern specimens are scattered chaotically

15.1.1. Libby's initial idea. The first failures

15.1.2. A criticism of the application of the radiocarbon method to historical specimens

15.2. The dating of the Shroud of Turin

15.3 Modern radiocarbon analysis of Egyptian artefacts demonstrates serious contradictions

16. Critical analysis of the hypotheses on which the radiocarbon method is based

16.1. W. F. Libby's initial idea

16.2. Physical basics of the radiocarbon method

16.3 The hypotheses that the radiocarbon method is based upon

16.4. The moment of the object's departure from the exchange reservoir

16.5. Radiocarbon content variations in the exchange reservoir

16.6. Variations in radiocarbon content of living bodies

17. Summary

18. Numismatic dating

What mainstream historians say about the New Chronology?

Bibliography

FROM THE PUBLISHER

The Issue with Chronology crowns 30 years of meticulous and extensive research performed by the eminent mathematician Anatoly Fomenko and his colleagues. This research started actually as an unbelievable byproduct of Russian-American competition in Moon exploration, when famous NASA scientist Robert Newton discovered a very strange phenomenon in lunar mechanics. This book is also the first volume in ***History: Fiction or Science?*** series, the fundamental oeuvre that exposes and expounds the numerous inaccuracies of the traditional version of history.

The series ***History: Fiction or Science?*** contains data and conclusions that aren't anything short of revolutionary. The alternatives offered to classical history are stunning, unorthodox to the extent of being labelled heretical by virtually every scholar of history, and daring enough to be considered preposterous at first sight, although this impression never lasts longer than it takes one to read a few pages attentively.

In *The Issue with Chronology* we are reminded of when the contemporary chronological scale was created and by whom, with the culprits named as the XVI-XVII century clergy that was in charge of all matters historical in that age. We also learn that the consensual model of history had prominent critics ever since its creation – among them such names as Sir Isaac Newton and Jean Hardouin, curator of Louvre and chief librarian of Louis XIV, the Sun King of France.

The author dissects every historical age and analyses the data from every source imaginable – Roman and Egyptian chronology take a good beating, and it goes rapidly downhill from there. Poggio Bracciolini and Petrarch take the blame for creating the legend of a mythical Classical Age that never was.

The Biblical events are moved a lot closer to us historically, as well as geographically (the Biblical Jerusalem being identified with the mediaeval Constantinople, for instance). The New and the Old Testament swap their positions on the chronological scale, both exposed as referring to mediaeval events. Our perception of history begins to change dramatically even before we're through with *The Issue with Chronology*.

Franck Tamdhu
July 2015

*History is a pack of lies about events that never happened
told by people who weren't there.*

George Santayana,
American philosopher
(1863-1952)

Be wary of mathematicians, particularly when they speak the truth.

St. Augustine

History repeats itself; that's one of the things that's wrong with history.

Clarence Darrow

*Who controls the past controls the future. Who controls the present
controls the past.*

George Orwell, 1984

A Global Falsification of History

Foreword by Alexander Zinoviev

I familiarized myself with the works of A. T. Fomenko comparatively recently, and they impressed me greatly. What part of them struck me as the most stunning? First and foremost, it was the intellectual capacity observable behind them. The authors reveal a way of cogitating that manages to fuse austere logic with dialectic flexibility; this is truly a rare occurrence in the field of social studies. Reading the *œuvres* of A. T. Fomenko and his co-author G. V. Nosovski – occasionally several times over – was a veritable intellectual delight for yours truly. They flabbergasted me with their sheer disquisitive might as well as the research results which, in my opinion, can by rights be called *the greatest discovery in contemporary historical science* – what A. T. Fomenko and his colleagues had learnt over the course of their research was the fact that the entire history of humanity up until the XVII century is *a forgery of global proportions* (“old history” in their terminology) – a falsification as *deliberate* as it is *universal*. I shall be referring to this falsification as the first one. My sociological research of the great evolutionary breakpoint demonstrated that a new, blatant, global and premeditated falsification was already in full swing.

Prior to becoming familiar with the writings of Fomenko, I had already known that the falsification of the past was a rather common phenomenon inherent in human existence. However, I was neither aware of the scale of this fraud as described by Fomenko and his fellow scholars, nor of its social type. My assumption had been that the blatant falsification of history *on a planetary scale* that I discovered was the first one in what concerned the proportions and the ulterior motivation, as well as its historical role. Let us call it the second falsification of the same variety. It differs from the first in terms of pertaining to a different epoch. Its main subject is modern history and whatever historical period can be claimed as relevant to, and seen as fitting for, the purposes of this falsification. The second falsification also differs from the first one in its primary means and methods, which shall be described below.

One has to differentiate between the two kinds of falsification, the first one being the involuntary routine falsification of minor details that results from the mechanisms of gnosis and those of the actual description of historical events, or the entropy inherent in

the framework of humanity's historical memory. The second is the extraordinary, premeditated and complex falsification that has distinct social causes.

Let us consider the former kind first. We shall disregard the period preceding the epoch of literacy and symbolic systems. The mnemonic means available back then were less than meagre, which automatically diminished the arsenal of the hypothetical falsifiers. We shall turn to the era of literacy instead. It is common knowledge that historical events become immanentized in human language – and a statement uttered is a lie, as the old saying goes. We cannot fathom the unfathomable. What we end up doing is raking the vastness of history for tiny morsels of information and adding some of our own narrative in order to produce wholesome and coherent textual material.

The modern information technology does not affect the principles that the status quo relies upon. Let us introduce the concept of historical “atoms”, or particles that aren't subject to further division. One may well calculate that the verbal description of a single year of real history the way it really happened, including all manner of events, no matter how minute, would require the processing power of all the computers on the planet, with all people made computer operators. De facto, this technology serves as a powerful instrument of historical falsification. It allows for the possibility of *drowning a scientific approach to historical events in an ocean of meaningless facts*.

Furthermore, the description of actual historical events is done by humans, and not perfect divine entities. People are brought up and educated in a certain way and have a certain social standing, as well as egotistical goals and aims of their very own. All of this affects the way the information is processed. Over the course of time, the overwhelming majority of events are wiped away into oblivion without leaving the merest trace. They are frequently not even realized as events. The people's attitude to the past begins to alter as past events gradually drift into an altogether different observational and interpretational context.

Evolutionary process discerns between two kinds of events – preliminal and superliminal. The former kind does not affect the general character of evolution; the latter one does. However, humans, including specialists, fail to recognize the difference between the two. Everyone knows perfectly well how much attention is poured over rather insignificant individuals, such as kings and presidents, whereas *the really important events often don't even get so much as a passing reference*. This affects the relations between historical events so much that all sense of measure is often lost. Even if we are to suppose that all those who partake in the creation of historical records see veracity as their mission, the result of their collective efforts is often the rendition of

their own subjective views on history as opposed to what happened in reality. As centuries pass by, the stream of disinformation is fed by various sources and tributaries, which, in their multitude, produce the effect of impartial falsification of historical events. This stream also feeds on murky rivulets of countless liars and swindlers.

The false model of history serves its function for a certain while. However, humanity eventually enters a period when this distorted representation loses efficacy and stops serving its ends. This is where people are supposed to start searching for explanations and set out on their quest for a “truth”. However, there is the abstract scientific kind of truth, and the actual historical variety – that is to say, something that people regard, or will at some point start regarding as truth. The very word “truth” is confusing here. We shall be on safer ground if we are to consider the adequacy of having certain concepts of the past for the new needs that have manifested as a result of the historical process. These concepts stop being valid for satisfying these needs. One becomes aware of the necessity to update our view of the past in accordance with whatever the present stipulates. This awareness is the kind of craving that can only be satisfied by a “bona fide rectification” of history, which has to occur as a grandiose paradigm shift – moreover, it has to be a *large-scale organized operation*; one that shall result in an epochal falsification of the *entire history of humankind*. The issue at hand is by no means the falsification of individual observations of historical events, but rather the revision of the entirety of historical records describing the events which cannot be observed as a principle since they belong to the past. What we are talking about is not a mere change in the perception and interpretation of the same old existential phenomena – it is the adaptation of the character, which naturally used to refer to certain commonplace realities at some point, to the exigencies of people who have to live in an altogether different environment. Trained specialists are a *sine qua non* for this – people whose activity shall have to be organized in such a manner that their collective output will result in the creation of a coordinated historical Gestalt. What they really have to do is create exactly the kind of past that is needed for the present, making use of whatever available material presents itself.

The first global falsification of history as discovered and brilliantly related by Fomenko was based on an erroneous temporal and spatial coordinate system of chronological events (the chronological system and the localizations of events wedded thereto). The more recent and ongoing second global falsification of history is based on a system of erroneous pseudoscientific sociological concepts based upon ideology and aided greatly by the modern information manipulation technology. This is why I call the

second falsification conceptual and informational, or merely “conceptual” for brevity’s sake. Fomenko’s works describe the technology of building a false model of human history which uses the art of manipulating the temporal and spatial coordinates of events. Many thousands of specialists in false historical models are already working on this second falsification – their forte is the ability to misrepresent historical events while giving correct temporal and spatial coordinates and representing individual facts veraciously and in full detail. The actual falsification is achieved via the selection of facts, their combination and interpretation, as well as the context of ideological conceptions, propagandist texts that they are immersed into, etc. In order to describe the technology behind the second falsification with any degree of clarity at all, exhaustively and convincingly, one needs a well-developed scientific system of logistics and methodology, as well as sociological theory. I call such a system *logical sociology*; however, it is a thing of the future, which means that the second falsification of history shall continue in its present manner, with as much ease and impunity as the first. Tens and hundreds of years hence, a number of solitary researchers shall “excavate” the so-called “modern history” in very much the same manner as Fomenko (and his predecessors, including N. A. Morozov) have treated “old history”.

I would like to conclude with an observation concerning the exceptional scientific scrupulousness of the works of A. Fomenko and G. Nosovskiy. I have examined them from exactly this position many a time, and I have neither found a single ipse dixit statement, nor any categorical pontificating of any kind. The general narrative scheme they employ is as follows: the authors relate the consensual (*textbook*) historical concepts and then cite historical facts which either fail to concur to said concepts, or *contradict them explicitly*. Other authors who have noticed these inconsistencies are quoted. Then Fomenko and Nosovskiy put forth hypotheses which allow to find logically correct solutions for the problems under study. They keep on emphasizing and reiterating that the issue at hand is all about hypotheses and not categorical statements presented as the truth absolute. The readers are invited to take part in the solution of problems that arise as a consequence of the consensual chronological concept of history. I am amazed by the horrendous injustice of the numerous critics of Fomenko and Nosovskiy, who obviously distort their ideas, either failing to understand them completely or being altogether unfamiliar with their content. It is also quite astounding that whenever a publication occurs that voices ideas that bear semblance to those of Fomenko and Nosovskiy, but are a lot more *tame* and local, providing a lot less factual information, this publication is usually accepted with a great deal more benevolence. I

understand the psychological groundwork beneath this – Fomenko and Nosovskiyy have performed a *great scientific feat of epochal significance*, one that affects the sentiments and interests of too many people. Acknowledging this feat as such, or at the very least the mere fact of its creative relevance, obligates one to actions that are apparently beyond these people due to their incapacity and immaturity. The trouble with Fomenko and Nosovskiyy is that they have reached out too far and dealt the dominating historical discourse too heavy a blow.

Alexander Zinoviev

10 October 1999,

19 April 2001.

Alexander Zinoviev (1922–2006), Professor of the Moscow State University, logician, sociologist, writer, member of the Finnish, Bavarian and Italian Academy of Sciences, the Russian Academy of Polite Letters and several others. Laureate of the 1982 Alexis Tocqueville prize for sociology and the “Best Sociology Essay of 1979” prize, as well as a large number of European and international prizes for literature. Honorary citizen of several French and Italian towns and cities. The works of A. A. Zinoviev are published in more than 20 languages and considered international bestsellers. He read lectures on sociology in many European and American universities.

Preface by Anatoly T. Fomenko

The materials contained in this book correspond to the research that was started in 1973.

One might wonder why we should want to revise the chronology of ancient history today and base our revision on new empirical-statistical methods. It would be worthwhile to remind the reader that *in the XVI-XVII century chronology was considered to be a subdivision of mathematics*, prior to having gradually transformed into a field of historical studies considered complete in general, and only requiring minor eventual clarifications leaving the actual edifice of chronology intact. And yet we discover that the contemporary official version of the chronology of ancient history is full of prodigious contradictions and inconsistencies that deserve an attempt of partial clarification and rectification based on the methods of modern statistics at the very least.

One often hears the question about what could possibly motivate a mathematician into wanting to study a seemingly historical problem. The answer is as follows. My primary interests are those of a professional mathematician; they are thus rather distant from historical and chronological issues. However, in the early 70's, namely, in 1972-1973, I had to deal with the dates of ancient eclipses during my studies of one of the key problems in celestial mechanics (see [Chron1](#), Chapter2 for more details). It had to do with computing the so-called coefficient D'' in the Theory of Lunar Motion. The parameter characterizes acceleration and is computed as a time function on a large historical interval. The computations were performed by Robert Newton, a contemporary American astronomer and astrophysicist. Upon their completion, he had made the unexpected discovery of parameter D'' behaving in the most peculiar manner, namely, performing an inexplicable leap on the interval of VIII-X century A.D. This leap cannot be explained by conventional gravitational theory, and is improbable to the extent of making Robert Newton invent mysterious "extra-gravitational forces" in the Earth-Moon system that suspiciously refuse to manifest in any other way.

This inexplicable effect attracted the professional interest of the mathematician in me. The verification of R. Newton's work showed that his computations conformed to the highest scientific standards and contained no errors. This made the gap in the diagram even more enigmatic. A prolonged pondering of this topic led me to the idea of checking the exactitude of *datings* of the ancient eclipses that the D'' parameter computations

were based upon since they implicitly affected the result. This idea turned out to have been unprecedented for the scientists that had dealt with the problem previously. Robert Newton himself, an eminent expert in the field of astronavigation and theoretical dynamics of natural and artificial celestial bodies, trusted the ancient historical dates completely and attempted to explain the leap in the behaviour of parameter D'' from within his professional paradigm. That is to say, without the merest hint of the very idea of questioning ancient chronology. I was more fortunate in that respect: I found out that N. A. Morozov, a renowned Russian scientist and encyclopaedist, had analyzed the datings of ancient eclipses and claimed most of them to be in need of revision. This happened as early as the beginning of the XX century. He offered new datings for a large number of eclipses that were considerably more recent. Having obtained his tables, I repeated Newton's calculations using Morozov's dates in lieu of the consensual ones as input data. I was amazed to discover that the D'' graph altered instantly and drastically, transforming into a rather even horizontal line that had concurred with the conventional gravitational theory perfectly. The enigmatic leap disappeared along with the necessity to invent fictitious "extra-gravitational forces".

The satisfaction from having finished a body of scientific work successfully was accompanied by a sudden awareness of a very knotty point arising in this respect, one of great peculiarity and paramount importance. Namely, that of whether the consensual chronology of ancient history was to be trusted at all.

It was true that the new datings of many ancient eclipses offered by N. A. Morozov led to the equalization of the D'' function diagram, the elimination of a strange contradiction from celestial mechanics, and to the discovery of the conformance of an important parameter in the theory of lunar motion to perfectly normal patterns of behaviour.

It was equally true, however, that fitting something like the idea that the three ancient eclipses described in the *History* of the prominent ancient author Thucydides took place in the XI or even the XII century A.D. and not in the V B.C. as it is believed today into one's perception proved quite impossible. The issue here is that the dating of the "triad of Thucydides" can only correspond to these two astronomically precise solutions (see [Chron1](#), Chapter 2). The inevitable question that arose in this respect was that of which discipline had been correct in this case, astronomy or contemporary chronology.

I had to address several distinguished historians with this issue, including the ones from our very own Moscow State University. Their initial reaction was that of polite restraint. According to them, there was no point whatsoever in questioning the

consensual chronology of ancient history since all the dates in question can easily be verified by any textbook on the subject and were proved veracious a long time ago. The fact that the diagram of some parameter D'' started to look natural after revised calculations based on some flimsy new chronology was hardly of any relevance. Moreover, it would perhaps be better for the mathematicians to occupy themselves with mathematics and leave history to historians. The same sentiment was expressed to me by L. N. Gumilyov. I refrained from arguing with him.

The reply offered by the historians failed to satisfy me. Firstly due to the fact that chronology, being a problem of calculating dates, bears immediate relevance to applied mathematics. This includes astronomical calculations, the verification of their precision, calendar problems, the interpretation of old writings based on their frequency characteristics etc, and may present an extensive number of complex issues. Secondly, becoming familiar with the contemporary chronological tables soon proved that the ancient dates were quoted rather arbitrarily, with hardly any references at all given anywhere. At best, the first chronological tables get a quote – however, those were compiled *relatively recently*, in the XVI-XVII century. Delving deeper into the problem revealed that the version of chronology that we agree upon today wasn't the only one available historically. I found out that eminent scientists from various countries expressed the idea that ancient datings required a radical revision. I realized that the answer was the furthest thing from simple, and that shedding some light on the issue would require plenty of time and effort. This is how 1973 saw me commencing work in this direction, aided by colleagues – most of them professional mathematicians and physicists.

The research progressed rapidly. Over the years that passed since 1973 many points have been clarified and a great volume of interesting information obtained. A lot of it was published by myself and my colleagues in a number of books and scientific articles quoted in the bibliography. The first related publication saw light in 1980. It has to be noted that over the course of time our opinions on certain chronological problems have changed. Said alterations never concerned the general picture, but occasionally led to significant shifts in our perception of details. Today we feel that the empirical-statistical methods that our chronological research was based upon need to be formulated and coordinated again. This is how the books [*Chron1*](#) and [*Chron2*](#) came to existence.

[*Chron1*](#) is based on the first book I wrote on the subject – *Methods of Statistical Analysis of Narrative Texts and their Application to Chronology (Identifying and*

Dating Dependent Texts, The Statistical Chronology of Ancient History, The Statistics of Ancient Reports of Astronomical Events). It was published by the Moscow State University in 1990; a further revised and extended edition appeared in 1996 under the title *Methods of Mathematical Analysis of Historical Texts and their Applications to Chronology* (Moscow, Nauka Publishing, 1996). [Chron1](#) contains the entire material in a revised, extended, and coordinated form. It contains an extended version of two of my books: *Global Chronology* (Moscow, MSU, 1993) and *The New Chronology of Greece: The Mediaeval Age of Classics* (Moscow, MSU, 1996).

Certain important results that get briefly mentioned in [Chron1](#) and [Chron2](#) were achieved with the aid of outstanding scientists – Professor V. V. Kalashnikov, Doctor of Physical and Mathematical Sciences (Moscow State University and the National Research Institute for System Studies, Moscow, Russia), and the Senior Scientific Associate G. V. Nosovskiy, Candidate of Physical and Mathematical Sciences (the Department of Mathematics and Mechanics, Moscow State University) – experts in fields of probability theory studies and mathematical statistics. The formation of the author's concept of chronology is largely a result of his having collaborated with V. V. Kalashnikov and G. V. Nosovskiy for many years, and I would like to express my heartfelt gratitude to both of them.

I would like to state explicitly that over the period of time from 1981 and until presently our collaboration with G. V. Nosovskiy has been constant and very fruitful, as the two of us have published a number of what we consider to be milestones of the new chronology. The formulation of the main principles of reconstructing modern chronology and mediaeval history is a direct result of the work we have done together over these years, which adds particular importance to this period.

Let us briefly describe the structure of [Chron1](#) and [Chron2](#). The consensual versions of chronology, as well as those of ancient and mediaeval history, had evolved completely by the XVII century A.D. and appear to contain major flaws. Many prominent scientists are aware of this and have discussed it for quite a while (see [Chron1](#), Chapter 1). However, the creation of a new concept of history that would be free from inconsistencies proved a truly formidable task.

A group of mathematicians, most of them from the Moscow State University, commenced their research of the problem in 1974. The results were most captivating, and got covered in a number of monographs (see bibliography) and several dozens of publications in scientific periodicals. Let us emphasize that the new concept of chronology is based primarily on *applying methods of modern statistics* to the analysis

of historical sources and *extensive cybernetic computations*.

The main subject of the books [Chron1](#) and [Chron2](#) is the research of new *empirical-statistical methods* of finding dependencies in historical texts and derived procedures of *dating* historical events.

The task of *recognizing the difference between dependent and independent texts* is really one of *identifying images*. One encounters it in various scientific paradigms including applied statistics, linguistics, physics, genetics, historical source studies, etc. Finding *dependent* texts is of great utility as applied to studying historical sources where they may be traced to a *common original* that had been lost before our time. It is also very useful to be able to tell which texts are *independent*, or derived from non-correlating sources.

The very concept of *text* can be interpreted in a wide variety of ways. Any sequence of symbols, signals, and codes can be referred to as “text” – the sequences of genetic code in DNA chains, for instance. The common problem of finding *dependent texts* is formulated as follows: one has to find “similar fragments” in long signal sequences – that is, fragments of text that duplicate one another.

There is a multitude of methods used for the recognition of dependencies and the identification of “similar images” available today. We offer several new empirical-statistical methods. They might be of use in analyzing historical chronicles, manuscripts, and archive materials as well as in finding the so-called homologous fragments in texts of a significantly different, more general nature.

This book is divided into several parts or topics for the reader’s convenience. This should help us to securely differentiate between proven statistical facts and hypotheses. At the same time, one has to state that such topical division is rather artificial since the topics really have lots and lots of points in common.

The first topic

Solving the problem of statistical recognition of dependent and independent historical texts. Formulating new statistical models and hypotheses, as well as verifying them with extensive experimental material of actual historical chronicles. It turns out we’re able to acquire general verification of the models offered. In other words, we have managed to discover interesting statistical tendencies that define the evolution of textual information over a period of time, such as what really happens to the data contained in the manuscripts during their duplication, etc.

The discovery of these tendencies is our first result.

The discovered trends are used as basis for the formulation of new methods of dating the events described in the chronicles. This is achieved by statistical comparison of the chronicles and documents pertinent to the research with the ones possessing confirmed datings. The methods are verified by a large body of correctly dated materials. Their application to the chronicles and documents describing the events of the XVII-XX century appears to confirm the efficacy of these methods. Namely, the statistical datings that we got as a result of our research concur with the ones confirmed by traditional methods. The *a priori dependent* chronicle pairs turn out to be *dependent statistically* with the use of our methods. The ones that are *independent a priori* turn out to be *independent statistically* as well.

Experimental examination of veraciously dated chronicles describing the events of XVII-XX century A.D. led to the discovery of natural numeral coefficients that allow us to differentiate between *a priori dependent chronicles* and *a priori independent ones* in 1974-1979. Basically, these numbers are rather small for *a priori* dependent pairs and rather large for *a priori* independent ones. This means that nowadays we can compare arbitrary chronicles *X* and *Y* and find out whether their proximity coefficients are within the zone that refers to dependent chronicles or the one that refers to independent ones. It is needless to say that the boundaries of these zones were found experimentally.

The discovery of the hidden dependencies that define the evolution of information in rather large historical chronicles as well as the development and experimental verification of the new dating methods (currently comprising a total of eight) – is the *second principal result of our work*. The datings achieved by our methods cannot be regarded as finite, so we shall refer to them as “statistical datings” and nothing more. We shall occasionally drop the word “statistical” for the sake of brevity. The above is to say that we regard the empirical-statistical dates that we computed to be a result of applying statistical methods to historical materials. Nevertheless, the concurrence of these statistical datings with the ones verified a priori that we have discovered in the interval of XVII-XX century A.D. implies that our results are of an objective nature.

The second topic

It can also be referred to as *critical*. We analyze the traditional datings of events that occurred in ancient and mediaeval Europe, Asia, the Mediterranean countries, Egypt, and America. Bearing the reader’s convenience in mind, we have collected various materials here that can be found scattered across all kinds of scientific literature and are

known to specialists of various profiles, but *often remain beyond the awareness of the general public*. These materials illustrate serious difficulties that are presently inherent in the problem of scientific dating of historical events preceding the XIV century A.D.

We shall inform the reader of the fundamental research conducted by the prominent Russian scientist and encyclopaedist Nikolai Aleksandrovich Morozov (1854-1946), honorary member of the USSR Academy of Sciences, who was the first to have formulated the problem of confirming the ancient and mediaeval chronology with the means offered by natural sciences in its entirety in addition to having collected a great volume of critical materials and suggested a number of innovative hypotheses.

We shall also report the chronological research conducted by Sir Isaac Newton, who questioned many datings of historical events, and several other representatives of the critical current in history and chronology. We quote from eminent authorities in the fields of archaeology, source studies, and numismatics, and a variety of other well-known scientists, and extensively compare different points of view so that the readers could develop their own opinions of the problems in question.

The primary application of novel empirical-statistical methods is the analysis of dates of historical occurrences. This is why we were forced to analyze as many *dating versions* of events in question as we could find in this day and age. The issue here is that various ancient and mediaeval chronicles frequently demonstrate *significant discrepancies* in their datings of certain important events. Attempting to navigate in this chaos of mediaeval versions, we devote special attention to those reflected in the chronicles of XV-XVI century A.D. due to the fact that the chronologists of that epoch were closer in time to the events described than we are. Subsequent chronological versions of XVII-XX century are often revisions of *derivative* material, obscuring and heavily distorting the original mediaeval meaning.

Starting with XVI-XVII century A.D., the version of the chronology of ancient history that was created in the works of prominent mediaeval chronologists J. Scaliger and D. Petavius “rigidifies.” The main points of the official version of contemporary chronology coincide with those of Scaliger and Petavius. Hence we are to use the term “Scaligerian chronology” and refer to the consensual datings of ancient events as to “Scaligerian datings”.

We presume the reader to be more or less familiar with the traditional – Scaligerian *de facto* – chronology concepts familiar from school and university. We shall thus refrain from quoting the Scaligerian concept in detail, considering this knowledge to be in public domain. On the contrary, we shall be making a special emphasis on its

inconsistencies. Further on, we shall give a brief analysis of traditional dating methods: datings based on historical sources, archaeological datings, radiocarbon datings, dendrochronology, etc. It is expedient to allow the reader the evaluation of the veracity and the precision of these methods as well as their application areas.

The third topic

In 1975-1979 the author compiled a table entitled “*Global Chronological Map*”, which may be referred to as GCM for the sake of brevity. It may be regarded as a rather complete “Scaligerian textbook” of ancient and mediaeval history. All the principal events of ancient history with their dates according to Scaliger (the ones used today), lists of main historical characters, etc., were placed along the horizontal axis of time. All the key original sources that have survived with descriptions of contemporary life were quoted for each epoch. The resulting chronological map contains tens of thousands of names and dates. The physical space it covers amounts to several dozen square metres. This map proved itself a priceless encyclopedia and a great guide for the edifice of contemporary – Scaligerian *de facto* – ancient and mediaeval chronology. Due to the large volume of the material, it made its way into [Chron1](#) and [Chron2](#) with many expurgations, as small tables and diagrams.

The fourth topic

In 1974-1979, the entire arsenal of the new empirical-statistical dating methods was applied to the factual material collected on the map of the Scaligerian chronology. This was done by inspecting all manner of pairs of historical epochs and the key original sources pertinent to them. These chronicles were processed statistically and then compared in pairs, and eventually the dependence coefficients of compared historical texts were computed.

If such coefficients for the two compared chronicles *X* and *Y* proved to belong to *the same* numeric order as those of the *a priori dependent* chronicles from the “certainty interval” of XVII-XX century A.D., we called them *statistically dependent*. In this case, both correlating epochs (temporal periods) were marked on the map with *the same* arbitrarily chosen symbol such as the letter *R*.

If the proximity coefficient (or measure) of the two compared chronicles *X* and *Y* proved to belong to *the same* numeric order as those of the *a priori independent* chronicles from the “certainty interval” of the XVII-XX century A.D., we called them *statistically independent*. In this case, both correlating epochs (temporal periods) were marked on the map with *different* arbitrarily chosen symbols such as the letters *N* and *S*.

As a result of statistical research, pairs of statistically dependent chronicles and epochs pertinent to them were found and exposed in the “Scaligerian history textbook”. We called such chronicles and the sequences of events they described *statistical duplicates*.

We discovered that the results of using different empirical-statistical methods correlate very well. Namely, the chronicle pairs “statistically similar” according to one method turned out to be “statistically similar” according to all the others (if such methods were at all applicable to the chronicles in question). This result correlation is perceived as important.

It is vital that our empirical-statistical methods have found no unforeseen duplicates, or chronicles whose dependent nature we weren’t aware of *a priori*, on the interval of XVII-XX century A.D.

At the same time, the same methods found a large number of new statistically similar chronicles (duplicates) that were previously considered underived, independent in every sense of the word and ascribed to various epochs before the XVII century A.D., preceding the XI century in particular. The compilation of the Scaligerian chronological map and the discovery of statistical duplicates therein amount to the third principal result of this book.

The fourth principal result is the division of the Scaligerian chronological map into a sum of the four chronicle layers discovered by the author. These chronicle layers are nearly identical, but they are shifted in time in relation to each other. These shifts amount to significant amounts of time and their correspondent chronicle layers may be regarded as “short chronicles” of sorts. *A very rough description of “The Contemporary Scaligerian Textbook of Ancient and Mediaeval History” would be calling it a sum, or a collage, of four copies of the same short chronicle, statistically speaking.*

A criticism of the Scaligerian chronology and the description of the four statistical results mentioned above comprise the main part of the present book. Its other parts are of a hypothetical and interpretational nature. They aid the formulation of a possible answer to the naturally occurring question about the meaning of all the discovered empirical-statistical facts, and what the history was “really like”.

The fifth topic

This topic can be called interpretational. This is where we offer the hypotheses that may explain the trends we have discovered and the reasons why the “Scaligerian textbook of

history” might contain duplicates. Neither this material, nor the “truncated history textbook” that we offer are to be considered finite in any way. They may only be regarded as offering a possible version that requires a great body of work to be conducted by experts of various profiles, and maybe even special research facilities.

* * *

The author’s position on a significant number of points raised in [*Chron1*](#) and [*Chron2*](#) has formed as a result of interaction, collective research, and extensive discussions with specialists from a wide variety of fields, most notably, the field of mathematics and fellow mathematicians. Specifically, the new statistical models and the results we have achieved have all been presented and discussed over the span of the past twenty-plus years:

- the Fourth and the Fifth International Probability Theory and Mathematical Statistics Conferences in Vilnius, Lithuania, 1981 and 1985;

- the First International Bernoulli Society for Mathematical Statistics and Probability Theory Congress in Tashkent, Uzbekistan, 1986;

- the Multidimensional Statistical Analysis and Probabilistic Modelling of Real-Time Processes seminar by Prof. S.A. Aivazyan at the Central Institute of Economics and Mathematics of the USSR Academy of Sciences;

- several national seminars on Stochastic Model Continuity and Stability by Prof. V. M. Zolotaryov (The V. A. Steklov Mathematics Institute of the Russian Academy of Sciences) and Prof. V. V. Kalashnikov (The National Research Institute for System Studies);

- Controllable Processes and Martingales seminars by Prof. A. N. Shiryaev (V. A. Steklov Mathematics Institute of the Russian Academy of Sciences) and Prof. N. V. Krylov (Department of Mathematics and Mechanics, Moscow State University);

- Academician V. S. Vladimirov’s seminar at the V.A. Steklov Mathematics Institute of the Russian Academy of Sciences;

- Academician O. A. Oleinik’s seminar at the Department of Mathematics and Mechanics, Moscow State University;

- Academician A. A. Samarsky’s seminar at the USSR National Mathematical Modelling Centre.

The author would like to give thanks to all of the participants of the discussion, and the members of the audience.

The author also expresses his gratitude to the following members of the Russian Academy of Sciences for their kind support and collaboration: Academician E. P. Velikhov, Academician Y. V. Prokhorov, Academician I. M. Makarov, Academician I. D. Kovalchenko, Academician A. A. Samarsky, and Academician V. V. Kozlov, as well as Corresponding Member S. V. Yablonsky.

Thanks to fellow mathematicians, as well as mechanicians, physicists, chemists, and historians, most of them members of the Moscow State University faculty: Prof. V. V. Alexandrov, Prof. V. V. Belokourov, Prof. N. V. Brandt, Prof. Y. V. Chepurin, Prof. V. G. Dyomin, Cand. Sci. M. I. Grinchouk, Prof. N. N. Kolesnikov, Prof. V. V. Kozlov, member of the Russian Academy of Sciences, Prof. N. V. Krylov, Prof. A. S. Mishchenko, Prof. V. V. Moshchalkov, Prof. Y. M. Nikishin, Prof. V. A. Ouspensky, Prof. V. I. Piterbarg, Prof. M. M. Postnikov, Prof. Y. P. Solovyov, Prof. Y. V. Tatarinov, and Prof. V. I. Trukhin, as well as Prof. V. M. Zolotaryov and Prof. A. N. Shiryayev, Corresponding Member of the Russian Academy of Sciences, both members of the V. A. Steklov Mathematics Institute of the Russian Academy of Sciences; faculty members of the National Research Institute for System Studies of the Russian Academy of Sciences, Prof. V. V. Kalashnikov and Prof. V. V. Fyodorov; faculty member of the Central Institute Of Economics and Mathematics of the Russian Academy of Sciences, Prof. Y. M. Kabanov; faculty member of the National Institute of Scientific Research in Information Transfer Problems, Prof. A. V. Chernavsky; faculty member of the Moscow Oil and Gas Institute, Prof. I. A. Volodin; Prof. S. V. Matveyev, Chelyabinsk University Corresponding Member of the Russian Academy of Sciences; faculty member of the Kiev University, M. V. Mikhalevich, and Prof. V. V. Sharko, staff member of the Ukrainian Academy of Sciences Institute of Mathematics.

The author would like to express his heartfelt gratitude to all of them, along with S. N. Gonshorek for his collaboration and support.

Over various stages the participants of the New Chronology project included the representatives of a variety of scientific paradigms. In their midst: V. V. Bandourkin and Prof. D. Blagoevic (Belgrade University, Belgrade, Yugoslavia), Cand. Phys. Math. Sci. B. E. Brodsky, T. G. Cherniyenko, Y. S. Chernyshov, Prof. B. S. Darkhovski, Prof. I. V. Davidenko, D. V. Denisenko, Cand. Phys. Math. Sci. T. N. Fomenko, V. P. Fomenko, Cand. Tech. Sci. T. G. Fomenko, I. A. Golubev, N. Gostyev, Cand. Phys. Math. Sci. M. I. Grinchouk, Prof. V. D. Gruba, I. Y. Kalinichenko, Cand. Phys. Math. Sci. N. S. Kellin, G. A. Khroustaliyov, Prof. A. Lipkovsky (Belgrade University, Belgrade, Yugoslavia), Prof. A. S. Mishchenko, N. A. Milyakh, A. V. Nerlinsky, Cand.

Phys. Math. Sci. I. N. Nikitin, Prof. E. M. Nikishin, M. G. Nikonova, A. A. Onishchenko, Dr. Guillermo Peña Fera (Cuba, Spain), M.E. Polyakov, S. N. Popov, Prof. M. M. Postnikov, N. Z. Rakhimov, A. Y. Ryabtsev, D. K. Salakhutdinov, Prof. Y. N. Sergiyenko, Prof. Jordan Tabov (The Bulgarian Academy of Sciences Institute of Mathematics, Sofia, Bulgaria), Y. N. Torkhov, and Y. A. Yeliseyev.

The author would also like to thank Prof. V. K. Abalakin, V. V. Bandourkin, A. V. Bogdanov, M. A. Bocharov, Prof. R. L. Dobroushin, Prof. E. Y. Gabovitsch, Prof. M.I. Grossman, Prof. A. O. Ivanov, Cand. Phys. Math. Sci. V. Kossenko, Prof. Y. M. Lotman, Dr. Christoph Marx (Switzerland), Prof. A. A. Polikarpov, Prof. V. D. Polikarpov, Cand. Hist. Sci. S. A. Poustovoyt, Prof. M.L. Remnyova, Prof. S. N. Sokolov, and Prof. A. A. Touzhilin, for valuable discussions and insights.

Many thanks for the kind assistance of Professor Peter Gruber (The Technical University, Vienna, Austria) who proved to be most valuable indeed.

The author is indebted to all those who helped with statistical work on original sources, namely N.S. Kellin, P. A. Pouchkov, M. Zamaletdinov, A. A. Makarov, N. G. Chebotaryev, E. T. Kouzmenko, V. V. Bashe, B. A. Silberhof, M. Y. Stein, V. P. Fomenko, Cand. Tech. Sci. T. G. Fomenko, and Cand. Phys. Math. Sci. T. N. Fomenko.

Cand. Phys. Math. Sci. N. S. Kellin, Cand. Phys. Math. Sci. N. Y. Rives, Cand. Phys. Math. Sci. I. S. Shiganov, P. A. Pouchkov, M. Zamaletdinov, Cand. Phys. Math. Sci. S. Y. Zholkov, and A. V. Kolbasov have all provided much appreciated help with the creation of algorithms and programs, as well as statistical work on the material.

The author would further like to thank T. G. Zakharova, Director of the N. A. Morozov Museum at the Inland Water Biology Institute, RAS, the entire staff of the museum, as well as V. B. Biryukov for the exceptionally valuable help in archive studies related to N. A. Morozov and his scientific output they provided.

Starting in 1998, the development of the new chronology was aided by a number of specialists from a variety of unrelated fields and adhering to different cognitive paradigms. In 2001 and 2002 G. K. Kasparov voiced his support of the New Chronology in its critical part a couple of times, on the radio and the television; I wish to express my gratitude to him. I am also grateful to Professor A. A. Zinoviev (MSU), the eminent writer, logician and sociologist, for active support and fruitful discussions. My thanks also go to the IAELPS Academician M. K. Moussin, a merited employee of the oil and gas industry, and all the members of his family who actively took part in the “New Chronology” project. Special thanks to I. R. Moussina for her help in compilation of the Dictionary of Interlingual Parallelisms. The project development was greatly

helped by A. V. Podoinitsyn, the economist, and Prof. I. V. Davidenko, the geologist.

Disputes with various historians, philologists, and linguists have been a significant influence on the development of the new chronology.

The author is immensely grateful to the head of the Philological Department of the Moscow State University, Prof. M. L. Remnyova, for her kind assistance in allowing a reading of a special course in chronological problems and new mathematical methods in history and linguistics, which was read by G. V. Nosovskiy and the author, at the Philological Department of MSU in 1998. We would like to thank the Professor of the Philological Department, A. A. Polikarpov, who supervises the Laboratory of Computer Methods in Linguistics for his help in organizing this course and valuable discussions.

Thanks to the Freeborn Russia radio station (Moscow) for the informational support of the New Chronology project in 1998-1999, namely, a large series of special weeklies dedicated to our research. Y.S. Chernyshov brilliantly presented these programs. The second cycle of these programs appeared in 2001.

The author expresses gratitude to the dozens and dozens of people in complex chronological research, for their help and support.

A fond, special thanks to the author's parents, V.P. Fomenko and T. G. Fomenko, and his wife, T. N. Fomenko, Candidate of Physical and Mathematical Sciences, for the great and invaluable help in processing statistical materials and for their steady, unswerving support during all the years of robust and complex development of the new chronology.

I would like to re-emphasize that over the last couple of years our research has been getting active support of A. Zinoviev, the prominent thinker, logician, sociologist and writer. His support is all the more valuable to us since the period when it is being provided is that of the utmost controversy and difficulty in what concerns the acceptance of the New Chronology by the community of scientists. A. Zinoviev had pointed out the mechanisms used for the falsification of recent history (the XIX-XX century). His concept of "virtual reality" – the one created and deliberately planted for the distortion of one's perception of reality and the creation of "the official myth of the days of yore" concurs well with the results of our research which have helped to remove the veil obscuring the creation of the Scaligerian version of history in the XVI-XVIII century. Many of A. Zinoviev's ideas concerning the necessity of introducing the methods of modern constructive logic (including the logical methods created by himself) into sociology and history gain paramount actuality nowadays. The actual idea of translating our seven-volume work into foreign languages in order to increase the involvement of

foreign scientists into the discussion of ancient chronology, as well as the organizational initiative, belong to none other but him. We are most grateful to A. Zinoviev for his support and the numerous scientific disputes covering a great scope of issues including those relevant to chronology. We consider it a great honour and privilege to be able to commune with one of the most eminent thinkers of the XX-XXI century.

The present publication of the seven volumes of *Chronology* only became feasible due to the creation of a special project for the translation and publication of our works on chronology by Youri Filippov. One has to emphasize that the translation of such a great bulk of complex scientific material is a most grandiose endeavour per se. We would like to express our sincere gratitude to Y. N. Filippov for the gigantic amount of labour invested, and also to the translators and editors for their hard and highly professional work.

* * *

The book is dedicated to the memory of Nikolai Aleksandrovich Morozov, brilliant scientist, encyclopaedist, and author of the most profound ōuvres on chemistry, physics, mathematics, astronomy, and history. He was the first to have fully formulated the problem of finding scientific basis for ancient and mediaeval chronology using natural sciences, and obtaining fundamental results in this direction.

The author would like to express the wish for this seven-volume edition to provide an impetus for the development of new empirical-statistical methods of studying historical texts so that the problems of ancient chronology can be solved in their entirety.

*A. T. Fomenko,
March 2002*

1.

Roman chronology as the foundation of European chronology

“One often comes across accounts of a steel chisel found in the external masonry of the Great Pyramid of Cheops (Khufu, the beginning of XXX century B.C.); however, it is indeed most probable that said tool got there in a later age, when the pyramid stones were pillaged for building purposes.” – Michele Giua. *The History of Chemistry*. Moscow, 1975, page 27, comment 23.

Let us give a concise preliminary account of the current state of ancient and mediaeval chronology. The importance of chronology for historical science is all the greater since this discipline allows for the determination of the time interval between the historical event and the current era (provided it can be adequately translated into terms of contemporary chronology, that is to say, it is given a corresponding B.C./A.D. dating). Nearly all the fundamental historical conclusions depend on the dating of the events described in the source that is being studied. An altered or imprecise dating of an event defines its entire interpretation and evaluation. The current global chronology model has evolved owing to the labour of several generations of chronologists in the XVII-XIX century and has Julian calendar datings ascribed to all the major events of ancient history.

The datings of events referred to in some freshly discovered document are predominantly based on the Roman chronology, since it is considered that “all the other ancient chronological datings can be linked to our calendar via direct or indirect synchronisms with the Roman dates” ([72], page 77). In other words, Roman chronology and history are the “spinal column” of the consensual global chronology and history. This is why Roman history shall have to enjoy our very special attention.

2.

Scaliger, Petavius, and other clerical chronologers. The creation of contemporary chronology of the ancient times in the XVI-XVII century A.D.

The chronology of ancient and mediaeval history in its present form was created and, for the most part, concluded in a series of fundamental works of the XVI-XVII century that begins with the writings of Iosephus Iustus Scaliger (1540-1609), called “the founder of modern chronology as a science” by the modern chronologist E. Bickerman ([72], page 82). The mediaeval portrait of I. Scaliger can be seen on fig. 1.1. This is an etching from *Athena Batavia*, a book by Johannes Mercius ([35], page 25).



Fig. 1.1. Portrait of the chronologist Joseph Scaliger. The caption in [35] reads as follows: “Portrait of Iosephus Iustus Scaliger (1540-1609), the famous philologist and critic of the XVI-XVII century. Engraving from the book by Johannes Mercius titled *Athena Batavia*, page 167.” Taken from [35], ill. 8.

Scaliger’s principal works on chronology are as follows:

1. Scaliger I. *Opus novum de emendatione temporum*. Lutetiac. Paris, 1583 ([1387]).
2. Scaliger I. *Thesaurum temporum*. 1606 ([1387]).

For the most part, the body of Scaliger’s work was concluded by Dionysius Petavius

(1583-1652). The best-known book of the latter is titled *De doctrina temporum*, Paris, 1627 ([\[1337\]](#)). Figs. 1.2, 1.3, and 1.4 show the title page of his *Rationarium Temporum*, published in 1652 ([\[1338\]](#)), and the titles of the first two volumes.



Figs. 1.2, 1.3, 1.4. On the left: the title page of *Rationarium Temporum* by D. Petavius, published in 1652. Mark that the Latin letters *U* and *V* were identical in XVI-XVIII century texts. On the right: the titles of the first and the second volumes of *Rationarium Temporum*. Taken from [\[1338\]](#).

Gerhard Friedrich Miller (1705-1783) “revised” the Russian history and chronology in the XVIII century in accordance with Scaliger’s scheme. His portrait can be seen on fig. 1.5. See more about the endeavours of Miller and his German colleagues in [Chron4](#).



Fig. 1.5. Portrait of the German historian Gerhard Friedrich Miller (1705-1783). Taken from the *Russian Academy of Sciences Courier* ([\[129\]](#), page 880).

Let us mention the works of the XVIII-XIX century, which contain a great array of

factual chronological data, such as [\[1155\]](#), [\[1205\]](#), [\[1236\]](#) and [\[1275\]](#). They are of great value to us since they provide a snapshot of the state of chronology during the epoch of a greater proximity to Scaliger and Petavius. This material is thus of a more primordial nature, not “painted over” by latter cosmetic layers. It must be noted that this series remains incomplete as well as several other similar chronological works. To quote the prominent contemporary chronologist E. Bickerman: “*There has been no chronological research ever conducted that could be called exhaustive and conforming to modern standards*” ([\[72\]](#), page 90, comment 1).

Hence it would be correct to call the modern consensual chronology of the Classical period and the Middle Ages the Scaliger-Petavius version. We shall simply refer to it as “Scaligerian Chronology”. As it will be pointed out, this version wasn’t the only one existing in the XVII-XVIII century. Its veracity has been questioned by eminent scientists.

The ground-laying works of Scaliger and Petavius of the XVI-XVII century present the ancient chronology as a table of dates given without any reasons whatsoever. It is declared to have be on ecclesiastical tradition. This is hardly surprising, since “history has remained predominantly ecclesial for centuries, and for the most part, was written by the clergy” ([\[217\]](#), page 105).

Today it is believed that the foundations of chronology were laid by Eusebius Pamphilus and Saint Hieronymus, allegedly in the IV century A.D. On fig. 1.6 we have a mediaeval painting of Eusebius Pamphilus of Caesarea dated 1455 ([\[140\]](#), page 80). It is worth noting that Eusebius of Caesarea is painted wearing typically mediaeval attire of the Renaissance epoch. Most probably because he had lived in that period of time and not any earlier.



Fig. 1.6. “Eusebius of Caesarea, the Chronicler and the Companion of Constantine the Great. A fragment of the mural by Piero della Francesca in the Cathedral of St. Francisco (Frezzo, Italy). 1455” ([140], page 80). One should note that the gap between the Scaligerian dating of the life of Eusebius (the alleged IV century A.D.) and the time of the portrait’s creation exceeds a thousand years. This is most probably a result of a chronological shift by roughly 1053 years that transferred Eusebius of Caesarea, who lived in the XV century, into the phantom IV century. Taken from [140], page 80.

Despite the fact that Scaligerian history ascribes Eusebius to the IV century A.D., during the years 260-340 ([936], vol. 1, page 519), it is interesting to note that his famous work titled *The History of Time from the Genesis to the Nicaean Council*, the so-called *Chronicle*, as well as the tractate by St. Hieronymus (Jerome) weren’t discovered until very late in the Middle Ages. Apart from that, historians say that “the Greek original (of Eusebius – A. F.) is only available in fragmentary form nowadays, and is complemented by the ad libitum translation made by St. Hieronymus” ([267], page VIII, Introduction). Mark the fact that Nicephorus Callistus attempted to write the new history of the first three centuries in the XIV century, or “revise” the *History* of Eusebius, but “he could not do more than repeat that which was written by Eusebius” ([267], page XI). However, since the work of Eusebius was only published in 1544 (see [267], page XIII), that is, much *later* than the writing of Nicephorus, one has reason to wonder: Could the “ancient” Eusebius have based his work on the mediaeval tractate by Nicephorus Callistus?

On fig. 1.7 we can see a painting by Cesare Nebbia and Giovanni Guerra that was allegedly created in 1585-1590. According to historians, it depicts a scene “of St. Jerome and his pet lion visiting the library of Eusebius (whose *Chronicle* was translated by Jerome) in Caesarea” ([1374], page 45). What we see here, however, is a typically mediaeval scene of the Renaissance epoch, or maybe even the epoch of the XVI-XVII century. The library shelves are filled with books that look basically the same as those of the XVIII-XIX century, in hard covers with wide fastening straps. The artists of the XVI-XVII century have most probably painted recent mediaeval events and characters cast into the “dark ages” by later XVII-XVIII century chronologists of the Scaligerian tradition.



Fig. 1.7. Painting by Cesare Nebbia and Giovanni Guerra allegedly dating from 1585-1590. Depicts St. Jerome visiting the library of Eusebius Pamphilus in Caesarea. We see a typically mediaeval scene of the Renaissance epoch or, possibly, of an even later age. Modern history assures us that all of this happened about a thousand years earlier, in the alleged IV century A.D. Taken from [\[1374\]](#), page 45.

It is assumed that Scaligerian chronology was based on the interpretations of assorted numeric data collected from the Bible. Certain “basis dates” that were used as reference points originated as results of scholastic exercises with numbers. For instance, according to the eminent chronologist J. Usher (Usserius), the world was created on Sunday, 23 October 4004 B.C., in the small hours of the morning ([\[76\]](#)). Mind-boggling precision. One is to bear in mind that the “secular” chronology of the present days is largely based on the scholastic biblical chronology of the Middle Ages. E. Bickerman, a contemporary historian, is perfectly right to note that “the Christian historians have made secular chronography serve ecclesial history... The compilation made by Hieronymus is the foundation of the entire edifice of occidental chronological knowledge” ([\[72\]](#), page 82).

Although “I. Scaliger, the founding father of modern chronology as a science, had attempted to reconstruct the entire tractate of Eusebius”, as E. Bickerman tells us, “the datings of Eusebius, that often got transcribed erroneously in manuscripts (! – A. F.), are hardly of any use to us nowadays” ([\[72\]](#), page 82).

Due to the controversy and the dubiety of all these mediaeval computations, the “Genesis dating”, for instance, varies greatly from document to document. Let us quote the main examples:

5969 B.C. – the Antiochian dating according to Theophilus, see other version below;

5508 B.C. – the Byzantine dating, also known as “The Constantinople version”;
5493 B.C. – Alexandrian, the Annian era, also 5472 B.C. or 5624 B.C.;
4004 B.C. – according to Usher, a Hebraic dating;
5872 B.C. – the so-called “dating of the seventy interpreters”;
4700 B.C. – Samaritan;
3761 B.C. – Judaic;
3491 B.C. – according to Hieronymus;
5199 B.C. – according to Eusebius of Caesarea;
5500 B.C. – according to Hippolytus and Sextus Julius Africanus;
5515 B.C., also 5507 B.C. – according to Theophilus;
5551 B.C. – according to Augustine ([\[72\]](#), page 69).

As we can see, this temporal reference point, considered fundamental for the ancient chronology, fluctuates within the span of 2,100 years. We have only quoted the most famous examples here. It is expedient to know that there are about two hundred various versions of the “Genesis date” in existence. On fig. 1.8 you can see an ancient painting of the seventy Bible translators commonly referred to as “the seventy interpreters” today.

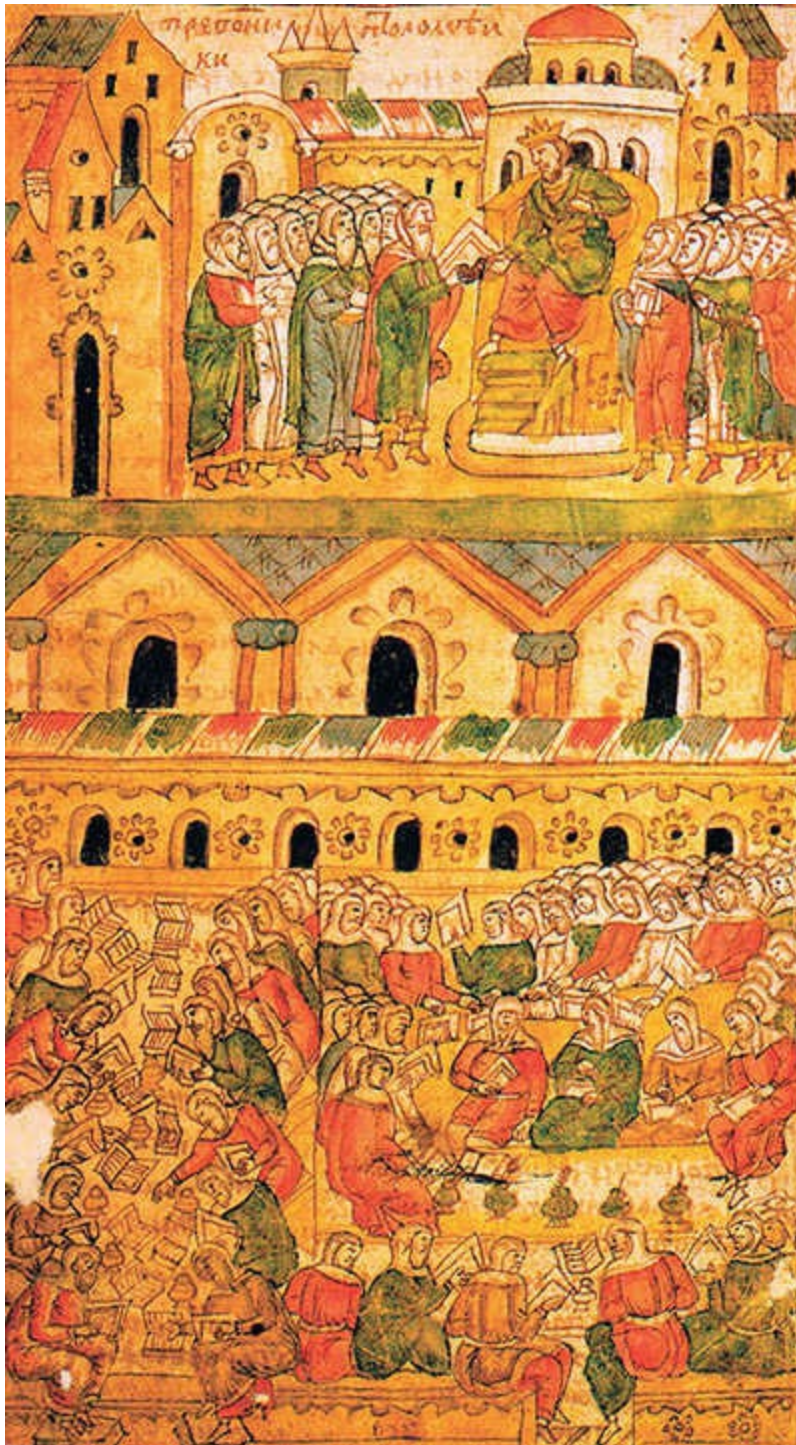


Fig. 1.8. Ancient miniature from the Ostrog Bible, allegedly dated 1581, showing the Bible's translators and interpreters, commonly referred to nowadays as "the 70 interpreters." It is assumed that they were responsible for dating Genesis to 5872 B.C. Taken from [623], page 165. Also see [745], Volume 9, page 17.

The "correct Genesis dating" issue was far from scholastic, and received plenty of attention in the XVII-XVIII century for good reason. The matter here is that many ancient documents date events in years passed "since Adam" or "since the Genesis". This is why the existing millenarian discrepancies between the possible choices of this

reference point substantially affect the datings of many ancient documents.

I. Scaliger together with D. Petavius were the first ones to have used the astronomical method for proving – but not examining critically, the late mediaeval version of the chronology of the preceding centuries. Modern commentators consider Scaliger to have ipso facto transformed this chronology into a “scientific” one. This “scientific” veneer proved sufficient for the chronologists of the XVII-XVIII century to put unquestioning trust in the largely rigidified chronological date grid that they had inherited.

It is very significant that Scaligerian chronology was initially created within the paradigm of the Western European Catholic Church, which had remained in its firm control for a great amount of time. A. Oleinikov wrote, “The mediaeval theologians often tried to calculate the age of the Earth interpreting assorted data contained in the Holy Writ.” On having studied the text of the Bible, *Archbishop* Hieronymus came to the conclusion that the world was created 3,941 years before the beginning of modern chronology. His colleague Theophilus, the *Bishop of Antiochia*, had extended this period to 5,515 years. St. Augustine had added another thirty-six years; whilst the Irish *Archbishop* James Usher, who had obviously nurtured a fondness for precise numbers, had made the assumption that the world was created in the early morning hours on 23 October 4004 B.C. ([616], page 8). Many eminent Western European chronologists of the XVI-XVII century were clergymen. I. Scaliger (1540-1609), for instance, was a theologian; Tischendorf (1815-1874), the founding father of paleography, was a Doctor of Divinity; Dionisius Petavius (1583-1652) – a Jesuit and an author of several theological works ([82], page 320, comment 5).

Their absolute trust in the infallibility of what the ecclesial chronology was telling them determined their entire Weltanschauung. Therefore, their attitude to the data offered by other disciplines was determined by whether or not it could serve the advocacy of this a priori assumption or the other, invariably based on the mediaeval ecclesial chronology that was later baptised “scientific”.

The fact that the clerical chronologists of the Occidental church had deified the endeavours of their predecessors of the XV-XVI century, excluded the very possibility of criticizing the foundations of chronology in any way at all, even minutely.

I. Scaliger, for instance, could not even conceive of such heresy as running a check on the chronological materials of the holy fathers (Eusebius and others): “Scaliger calls this work by Eusebius (the *Evangelical Preparation* – A. F.), *divine*” ([267], page VIII, Introduction). Trusting the authority of their predecessors unconditionally, the chronologists reacted at external criticisms very bitterly. The same I. Scaliger makes a

perfect demonstration of his attitude toward objective scientific criticisms in the following episode: “The eminent philologist Joseph de Scaliger, the author of the chronology that has received such high scientific acclaim, turned into a keen quadraturist” ([458], page 130). Let us remind that a “quadraturist” was someone who tried to build a square equalling a given circle (disc) in area, using nothing but a pair of compasses and a ruler. This mathematical problem is insoluble as a principle, which is proven by geometry. However, I. Scaliger had published a book where he claims to have proved the “true quadrature” – which solved the problem, “The best mathematicians of the epoch – Viète, Clavius... have tried their hardest to prove to him that... his reasoning was incorrect – all in vain” ([458], page 130). The point here is that Scaliger’s erroneous “proof” made the easy corollary about the perimeter of an equilateral polygon with 196 angles being greater than that of the circle *circumscribing* it, which is, naturally, quite absurd. Nevertheless, “Scaliger and his supporters, who had a habit of defending their opinions vehemently, didn’t want to acknowledge anything... replying... with maledictions and scornful epithets, and finally calling all the geometers complete ignoramuses in what concerned geometry” ([458], page 130).

One might imagine how these people reacted towards attempts of analyzing their version of chronology critically.

Few are aware that Scaliger and Petavius brought chronology to “perfection” and “absolutely precise datings” quoting the year, day, month, and sometimes even the time of day for all the principal events in history of humankind. For whatever reason, modern monographies and textbooks usually only quote the years of events according to Scaliger-Petavius, coyly omitting the month, day, and hour. It is verily a step backwards that deprives the chronology calculated in the XVII-XVIII century of its former splendour and fundamentality.

By the XIX century, the accumulated volume of chronological material had grown to the extent of inducing respect a priori by its sheer scale, so the chronologists of the XIX century saw their objective in making minor corrections and not much else.

The issue of veracity is hardly raised at all in the XX century, and the ancient chronology solidifies terminally in the very shape and form given to it by the writings of Eusebius, Hieronymus, Theophilus, Augustine, Hippolytus, St. Clement of Alexandria, Usher, Scaliger, and Petavius. To someone in our day and age, the very thought that historians have followed an erroneous chronology for about three centuries seems preposterous, since it contradicts the existing tradition.

However, as chronology developed, specialists encountered considerable difficulties

in trying to correlate the varied chronological data offered by ancient sources with the consensual Scaligerian version. It was discovered, for instance, that Hieronymus misdates *his own time* by a hundred years ([72], page 83).

The so-called “Sassanide tradition” separated Alexander the Great from the Sassanides by an interval of 226 years, which was extended to 557 by contemporary historians ([72], page 83). In this case, the gap exceeds 300 years.

“The Jews also allocate a mere 52 years for the Persian period of their history, despite the fact that Cyrus II is separated from Alexander the Great by 206 years (according to the Scaligerian chronology – A. F.)” ([72], page 83).

The basic Egyptian chronology has also reached us through the filter of Christian chronologists: “The list of kings compiled by Manethon only survived as quotations made by the Christian authors” ([72], page 77). Some readers might be unaware that “The Oriental Church avoided using the birth of Christ as a chronological point of reference since in Constantinople the debates about the date of his birth had continued well into the XIV century” ([72], page 69).

3.

The veracity of the Scaliger-Petavius chronology was questioned as early as the XVI century

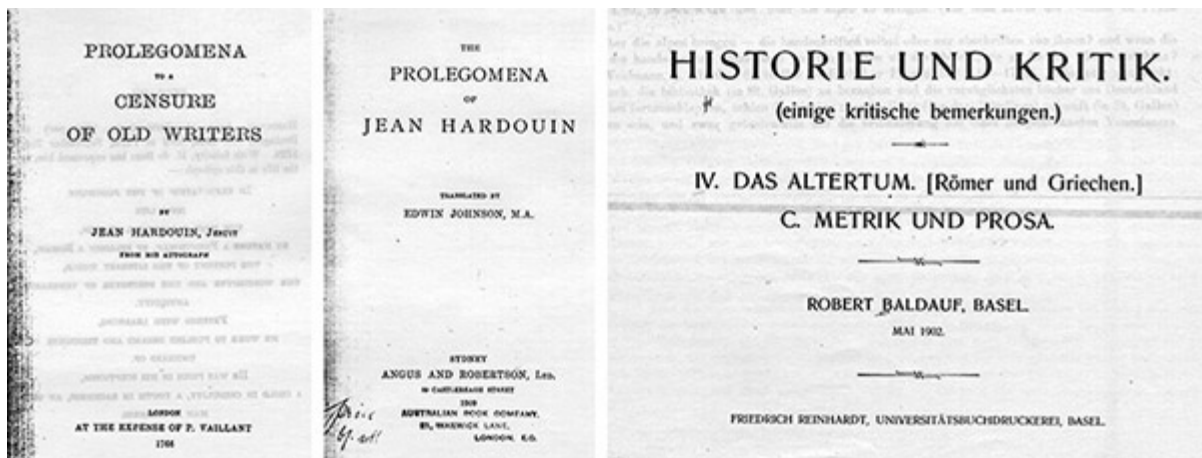
3.1. Who criticized Scaliger's chronology and where

3.1.1. *De Arcilla, Robert Baldauf, Jean Hardouin, Edwin Johnson, Wilhelm Kammeyer*

The doubts regarding the correctness of the consensual version aren't a recent phenomenon. They have quite a tradition behind them. N. A. Morozov wrote in particular that "the Salamanca University professor de Arcilla published his works *Programma Historiae Universalis* and *Divinae Florae Historicae* where he had proved that the entire history of the Classical Age was mediaeval in its origin. This is exactly the same point of view that was shared by the Jesuit historian and archaeologist Jean Hardouin (1646-1724), who considered the Classical literature to have been written in monasteries during the preceding XVI century...

The German Privatdozent Robert Baldauf wrote his *History and its Criticisms* in 1902-1903, proving that not only ancient history, but even that of the early Middle Ages, is a forgery of the Renaissance epoch and the subsequent centuries with the use of nothing but philological arguments" ([544], volume 7, pages VII-VIII, Introduction).

You can see the title page of one of Jean Hardouin's books in fig. 1.9, and that of its translation by Edwin Johnson in fig. 1.10. Fig. 1.11 shows us the title page of one of Robert Baldauf's writings.



Figs. 1.9, 1.10, 1.11. *L-R*: The title page from one of the books by J. Hardouin, 1776. The title page from J. Hardouin's book in Edwin Johnson's English translation, 1909. The title page from one of R. Baldauf's books, 1902.

The eminent English scientist Edwin Johnson (1842-1901), the author of several remarkable critical studies of ancient and mediaeval history, gave some severe and serious criticisms of Scaligerian chronology, fig. 1.12. The main conclusion that Edwin Johnson had arrived to after many years of chronological research, was formulated thusly: "We are a lot closer in time to the Greeks and the Romans than what the chronological tables tell us" ([1214], page XXX). Edwin Johnson called for a revision of the entire edifice of the ancient and mediaeval chronology! His principal works were published in the late XIX – early XX century ([1214] and [1215]).

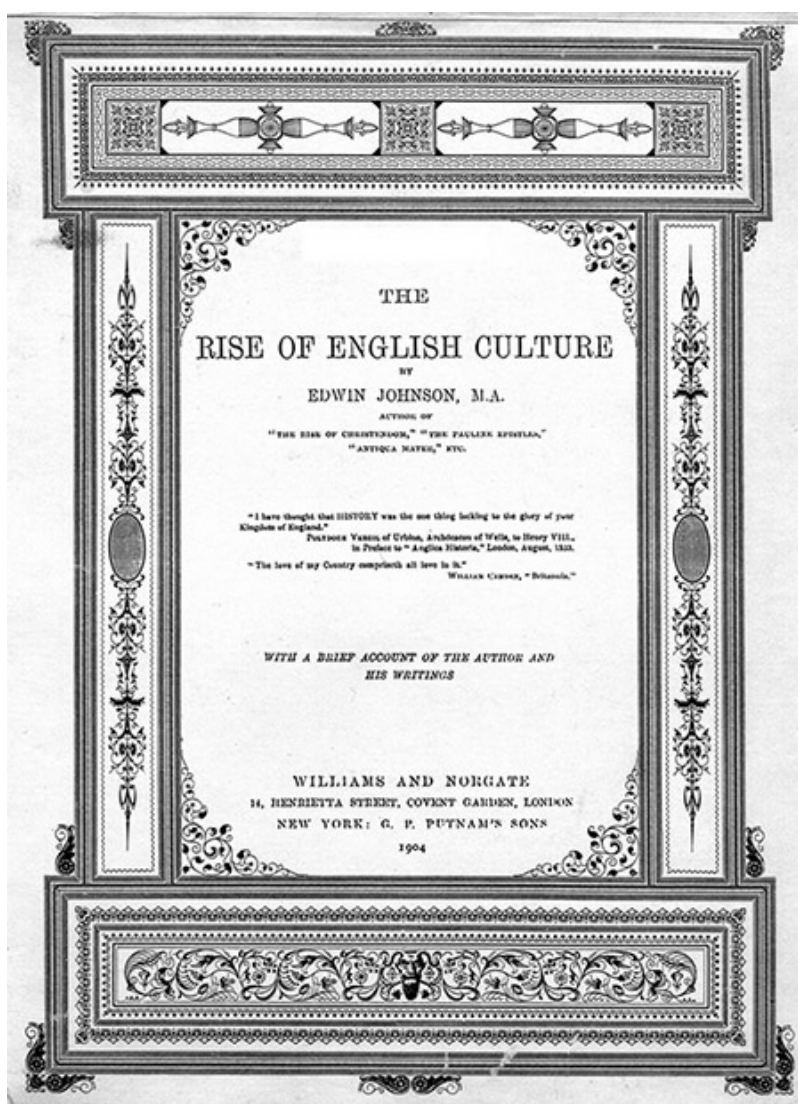


Fig. 1.12. The title page from one of E. Johnson's books, 1904.

See more details concerning the research of Jean Hardouin, Robert Baldauf, and

Wilhelm Kammeyer in the work of E. Y. Gabovitsch (Karlsruhe, Germany) quoted in [Chron7](#), Appendix 3.

3.1.2. *Sir Isaac Newton*

“Isaac Newton (1642-1727), an English mathematician, mechanician, astronomer, and physicist, the creator of classical mechanics, member of the Royal Society of London since 1672 and its president since 1703 ... developed differential and integral calculus (independently from G. Leibnitz). He discovered light dispersion and chromatic aberration, researched diffraction and interference, worked on the development of the corpuscular theory of light, made a hypothesis that combined the concepts of waves and particles, built the reflecting telescope, formulated the principal laws of classical mechanics, discovered the Gravity Law, formulated the theory of movement of celestial bodies and the founding principles of celestial mechanics” (*The Soviet Encyclopaedic Dictionary*, Moscow, 1979, page 903). See fig. 1.13 for a portrait of Sir Isaac Newton.



Fig. 1.13. A portrait of Sir Isaac Newton. Taken from [\[336\]](#), Volume 6, inset between pages 646-647.

Sir Isaac Newton occupies a special place among the critics of the Scaliger-Petavius version. He is the author of a number of profound works on chronology where he relates his conclusions regarding the inaccuracy of Scaliger's version in some of its principal parts. This research remains rather obscure for the contemporary reader despite having provoked major controversy in the past. The main chronological works of Newton's are the following ([\[1298\]](#)):

1. *A short Chronicle from the First Memory of Kings in Europe to the Conquest of*

Persia by Alexander the Great;

2. *The Chronology of Ancient Kingdoms Amended* (fig. 1.14).

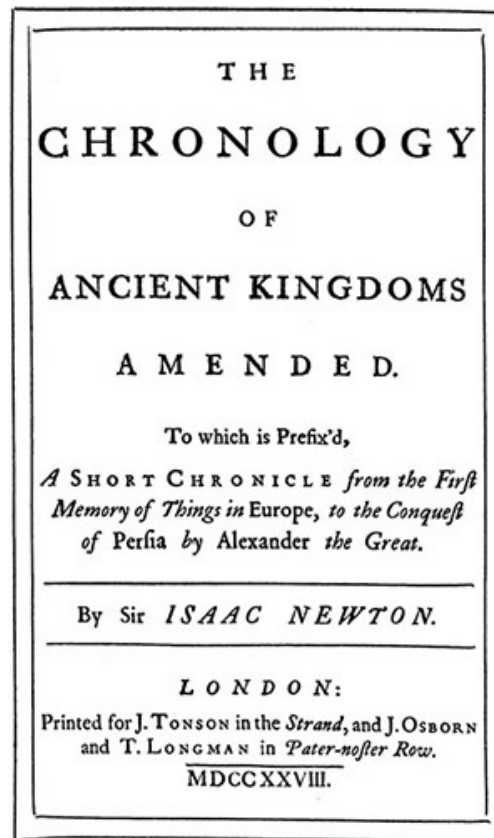


Fig. 1.14. The title page from the book by Sir Isaac Newton called *The Chronology of Ancient Kingdoms Amended. To which is Prefix'd, A Short Chronicle from the First Memory of Things in Europe, to the Conquest of Persia by Alexander the Great* (London: J. Tonson, 1728). Taken from [\[1298\]](#).

Newton made a radical revision of the ancient chronology based on natural scientific ideas. Some – very few – events were *added extra age*. This is true of the legendary voyage of the Argonauts, which Newton determined to have occurred in the XIV century B.C. and not in X B.C., as was believed in his time period. However, the dating of this event is rather vague in later chronological studies of other chronologers as well.

The new chronology offered by Sir Isaac is a lot shorter than the consensual chronology of Scaliger. Newton moved most of the events dated as preceding the epoch of Alexander the Great, forward in time, *closer to us*. The revision isn't as radical as that contained in the writings of N. A. Morozov, who had been of the opinion that the Scaligerian version of ancient chronology was only veracious starting in the IV century A.D. Let us mark that Newton did not go further in time than the B.C./A.D. mark in his research.

Contemporary historians have this to say about these works of Newton's: "They are

the fruit of forty years of labour, diligent research and a tremendous erudition. Basically, Sir Isaac Newton studied all of the major literary works on ancient history and all the primary sources beginning with ancient and oriental mythology” ([619], pages 104-105).

Modern commentators invariably come to the conclusion that Sir Isaac was wrong when they compare his conclusions to the consensual Scaligerian chronology. They say that:

“Naturally, without deciphered cuneiform and hieroglyphic writings, having no archaeological data due to the non-existence of archaeology in that age, bound by the presumed veracity of the Biblical chronology and the belief in the reality of what was told in myths, Newton’s errors weren’t measured in mere tens of hundreds of years – he was thousands of years off the mark, and his chronology is far from true even in what concerns the very reality of the events described. W. Winston wrote in his memoirs, ‘Sir Isaac often saw the truth in mathematics intuitively, without even needing proof... But this very Sir Isaac Newton compiled a chronology... However, this chronology isn’t any more convincing than the most ingenious historical novel, as I have finally proved in my refutation thereof. O, how weak, how utterly weak even the greatest of the mortals can be in some regards’ ” ([619], pages 106-107).

What did Sir Isaac suggest exactly? Basically, he had analyzed *the B.C. chronology* of Ancient Egypt and Ancient Greece. He must have lacked the time for the analysis of more recent epochs, since this tractate only got published in the last year of his life.

For instance, the contemporary consensual version of chronology ascribes the first years of reign of the Egyptian Pharaoh Menes to approximately 3000 B.C. ([1298]) Newton suggested that this event could be given a date as recent as 946 B.C. ([1298]) Thus, the shift forward in time comprises about 2000 years.

Nowadays the myth of Theseus is dated to the XV century B.C. However, Sir Isaac claimed that these events took place around 936 B.C. ([1298]) Hence, the shift of dates forward that he suggests amounts to roughly 700 years.

The famous Trojan War is dated to roughly 1225 B.C. today ([72]), but Newton claims this event to have occurred in 904 B.C. ([1298]) The shift forward here is one of approximately 330 years. Et cetera.

Newton’s main conclusions may be encapsulated as follows: He moves a part of the history of Ancient Greece about 300 years forward in time, closer to us. The history of Ancient Egypt, covering a span of several hundred years according to Scaliger, that is, 3000 B.C. and on, is moved forward in time by Newton and compressed into a time period as short as 330 years, namely, 946 B.C. – 617 B.C. Newton also moves some fundamental dates of the “ancient” Egyptian history about 1,800 years forward in time ([1298]).

Sir Isaac Newton only managed to revise the dates preceding 200 B.C. His observations were of a rather eclectic nature, and he could not find any system in these apparently chaotic re-datings.

We shall also briefly relate the publication history of Newton's work as told by the book [\[1141\]](#), which may lead one to certain conclusions. Newton seemed to have been wary of the plethora of complications that the publication of his tractate on chronology could lead him to. This work of his had commenced many years before 1727. The book had been re-written numerous times up until his death in 1727. It is noteworthy that the *Short Chronicle* wasn't intended for publication by its author; however, the rumours of Newton's chronological research had spread far enough, and the Princess of Wales expressed a wish to familiarize herself with it. Sir Isaac gave her the manuscript on the condition that no third party should learn of it. The same happened with Abbé Conti (Abbot Conti), who started to lend the manuscript to interested scientists upon his return to Paris.

As a result, M. Freret translated the manuscript into French and added his own historical overview to it. This translation eventually reached the Paris bookseller G. Gavellier, who wrote Newton a letter in May 1724 eager to publish his writing. Having received no answer, he wrote another letter in March 1725, telling Newton that he would consider Sir Isaac's taciturnity as acquiescence for the book's publication, with Freret's comments. No reply was given to that, either. Then Gavelier asked his friend in London to get a reply from Newton personally. Their meeting took place on 27 May 1725, and Sir Isaac answered in the negative. But it was too late. The book had already been published under the following title: *Abrégé de Chronologie de M. Le Chevalier Newton, fait par lui-même, et traduit sur le manuscrit Anglois (With observation by M.Freret)*. Edited by the Abbé Conti, 1725.

Sir Isaac received a copy of the book on 11 November 1725. He published a letter in the *Philosophical Transactions of the Royal Society* (v. 33, 1725, page 315), where he accused the Abbé of breach of promise and publication without the author's consent. When Father Souciet started his attacks in 1726, Sir Isaac had announced the preparation of a more voluminous and detailed work on ancient chronology for publication.

All of these events took place shortly before Newton's death. He had sadly lacked the time for the publication of a more in-depth book, and none of its traces remain in existence. Sir Isaac died in 1727, leaving his research of ancient history unfinished.

Could all this complicated history of the *Short Chronicle*'s publication be explained

by Newton's fear of groundless attacks? What was the reaction to the publication of his book?

The mid-XVIII century press saw a multitude of responses. Most of them were made by historians and philologists, and had voiced such negative opinions as “the blunders of the honoured dilettante” in regard to Newton's work. Only very few articles appeared that expressed support of his opinion. After the initial wave of responses subsided, the book was de facto hushed up and withdrawn from scientific circulation.

In the XIX century, François Arago, the author of the revue ([\[30:1\]](#)), presumed Newton's chronological research unworthy of more than the following rather flippant remark: “By and large, Newton failed to come up with correct judgments in everything excepting mathematics and its applications... Apart from his theological opuses, the chronology that he compiled is there to confirm our opinion – the very chronology that Freret refuted immediately upon publication.” Most probably, Arago decided not to get involved in the issue, and quoted Freret's opinion without thinking twice about it.

Cesare Lombroso tries to bring the issue to conclusion in his notorious *Genius and Insanity* in the following manner:

“Newton, whose mind amazed the entire humanity, as his contemporaries rightly state, was yet another one to have gone senile in his old age, although the symptoms in his case weren't quite as grave as those of the geniuses listed above. That must have been the time when he had written his *Chronology, Apocalypse and Letter to Bentley*, obscure, involved writings, quite unlike anything that he had written in his youth” ([\[462:1\]](#), page 63).

Similar accusations would later be addressed at N. A. Morozov, another scientist bold enough to revise chronology. They sound most peculiar in a scientific discussion, and, as we think, mask the inability to reply substantially.

3.1.3. Nikolai Alexandrovich Morozov

S. I. Vavilov wrote the following about N. A. Morozov:

“N. A. Morozov managed to combine his selfless revolutionary devotion to his people with a completely amazing dedication to scientific work. This scholarly enthusiasm and this completely unconditional passionate love for scientific research should remain an example to be followed by all scientists, young and old” (Sergei Ivanovich Vavilov, *Essays and memoirs*, Moscow: Nauka, 1981, page 284).

The first researcher of our time who had raised the issue of providing scientific basis for the consensual chronology in its fullness and quite radically was Nikolai Alexandrovich Morozov, figs. 1.15, 1.16., 1.17. On fig. 1.18 we can see a monument to N. A. Morozov, and on fig. 1.19 – his museum home in the town of Borok in the Yaroslavl region.

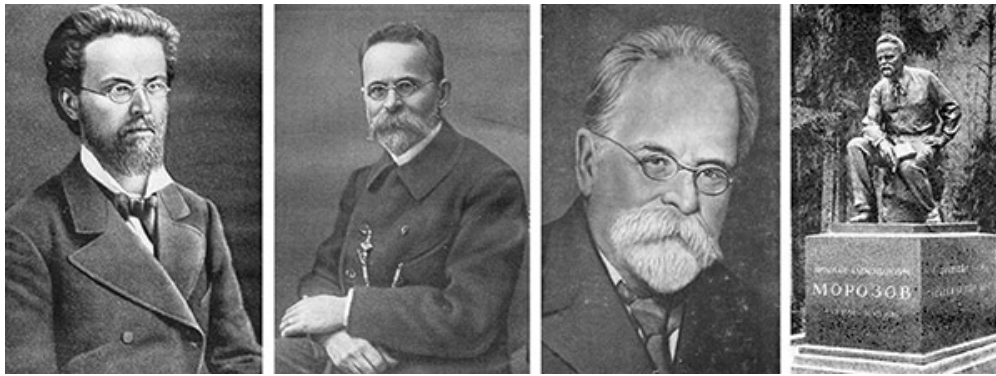


Fig. 1.15, 1.16, 1.17, 1.18. *L-R*: Portraits of N. A. Morozov, the first one dated 1878. Monument to N. A. Morozov on his grave in Borok, in the Yaroslavl Region. Taken from [\[687\]](#) and [\[583\]](#).

N. A. Morozov (1854-1946) was an eminent Russian scientist and encyclopaedist whose fortune was far from easy.

Morozov's father, Peter Alexeyevich Shchepochkin, was a rich landowner and belonged to the old aristocratic Shchepochkin family, see fig. 1.20. N. A. Morozov's great-grandfather was a relation of Peter the Great. N. A. Morozov's mother was a simple serf peasant, Anna Vasilievna Morozova, whom P. A. Schepochkin married, after signing her liberty certificate. The church didn't confirm the marriage, and so the children received their mother's surname.



Figs. 1.19, 1.20, 1.21. *L-R*: The museum home of N. A. Morozov in Borok. Taken from [\[583\]](#), page 223. Peter Alexeyevich Shchepochkin, father of N. A. Morozov. Anna Vasilievna Morozova, mother of N. A. Morozov. Taken from [\[141\]](#), pages 6-7.

At the age of twenty, N. A. Morozov joined the libertarian Narodnaya Volya movement. In 1881 he was sentenced for incarceration in Schliesselburg for life, where he had studied chemistry, physics, astronomy, mathematics and history, all on his own. In 1905 he was let free, having spent 25 years in gaol. After having received his freedom, he had immersed himself in a vast body of scientific and pedagogical work. His *Memoirs* are of the greatest interest, see fig. 1.22. Many authors wrote about N. A. Morozov – his literary biography, for example, was written by M. A. Popovsky ([\[675\]](#)).

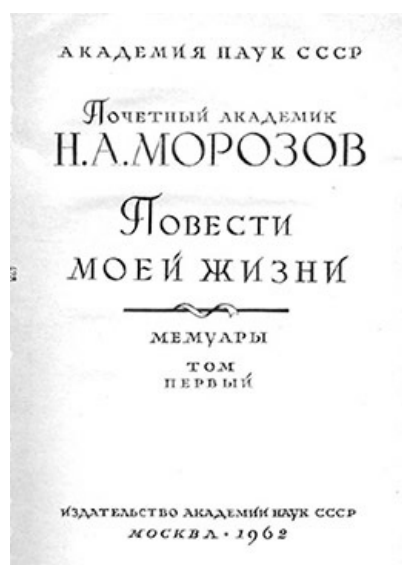


Fig. 1.22. The title page of the *Memoirs* by N. A. Morozov.

After the October revolution, Morozov became Director of the Lesgaft Institute for Natural Scientific Studies, where he had done the major part of his famous research in ancient chronology with the use of natural scientific methods, supported by enthusiasts and the staff of the Institute.

After N. A. Morozov left his Director's office, the Institute was completely reformed, possibly with the objective of casting the important historical research conducted there by N. A. Morozov and his group into oblivion.

N. A. Morozov was made Honourable Member of the Russian Academy of Sciences (which became the USSR Academy of Sciences in 1925), decorated with the Order of Lenin and the Red Banner of Labour. More about the body of his prominent work in chemistry and several other natural sciences can be read in such publications as [\[146\]](#), [\[147\]](#), [\[582\]](#), [\[583\]](#) and [\[584\]](#). The official reference book of the USSR Academy of Sciences published in 1945 ([\[811\]](#)) lists the Honourable Members the Academy had in 1945. There were just three – N. F. Gamaleya, N. A. Morozov, and J. V. Stalin ([\[811\]](#), pages 37-38). Nikolai Alexandrovich Morozov is described as follows: “Elected in 1932, known by his works on a variety of astronomical, meteorological, physical, and chemical problems. Merited Scientist of the Soviet Republic of Russia. Honorary member of the Muscovite Society for Natural Studies. Lifelong member of La Société Astronomique de France. Lifelong member of the British Astronomical Association” ([\[811\]](#), page 37).

In 1907, N. A. Morozov published a book titled *Revelations in Storm and Tempest* ([\[542\]](#)) where he analyzed the dating of the New Testament Apocalypse and came to

conclusions that contradicted the Scaligerian chronology. In 1914, he published *The Prophets* ([543]), which contains a radical revision of the Scaligerian datings of the Biblical prophecies. In 1924-1932, N. A. Morozov published the fundamental work *Christ* in seven volumes ([544] see figs 1.23 and 1.24). The initial name of this opus had been *The History of Human Culture from the Natural Scientific Point of View*. It contains detailed criticisms of the Scaligerian chronology. The important fact discovered by Morozov was that the consensual Scaligerian chronology is based on an unverified concept.



Figs. 1.23, 1.24. The cover and the title page of the first volume of N. A. Morozov's oeuvre titled *Christ*, 1927, Moscow-Leningrad: The State Publishing House.

Having analyzed a great body of material, N. A. Morozov put forth and partially proved the fundamental hypothesis that Scaliger's chronology had been expanded arbitrarily as compared to reality. This hypothesis was based on the "repetitions" that N. A. Morozov had found, namely, the texts that apparently described the same events, but are dated differently and considered unrelated in our time. The publication of this work caused vivid discussions in the press, and its repercussions can be found in contemporary literature. There had been a number of rational counter-arguments, but the critical part of *Christ* remained undisputable in its entirety.

Apparently, N. A. Morozov had been unaware of the similar works of Sir Isaac Newton and Edwin Johnson that were all but forgotten by his time. This makes the fact that many of Morozov's conclusions coincide with those of Newton and Johnson all the more amazing.

However, N. A. Morozov raised the issue as a much wider and more profound one, having encompassed the entire period up to the VI century in the frame of critical analysis, and found the need for a radical revision of datings. Despite the fact that N. A. Morozov had also failed to discover any sort of system in the chaos of altered datings that arose, his research was performed on a higher qualitative level than Newton's analysis. N. A. Morozov was the first scientist to have possessed the clear understanding of the necessity of revising the datings of mediaeval events as well as those belonging to "ancient history". Nevertheless, N. A. Morozov did not go further than the VI century A.D. in time, considering the consensual version of the chronology of the VI-XIII century to be basically correct. We shall yet see that this opinion of his turned out to have been gravely erroneous.

Thus, the issues raised in our works are hardly new. The fact that they recur century after century, and get voiced ever louder, shows that the problem in question does exist. And the fact that the independently suggested alterations of the ancient chronology – those of I. Newton, E. Johnson, and N. A. Morozov – are close to each other in principle is a clear witness that the solution to the problem we're studying lies somewhere in this direction.

It is worthwhile to give a brief account of the creation of Morozov's *Christ*. His ideas met vehement opposition as early as during the publication stage. N. A. Morozov had to address Lenin as the Head of State personally in 1921 and ask him for support. V. I. Lenin had delegated the study of this issue to A. V. Lunacharsky. Let us quote Lunacharsky's reply dated 13 April 1921:

"From Lunacharsky to Lenin,

13.IV.1921,

Dear Comrade Lenin,

I have received your request in re Morozov's book *Christ* signed by Comrade Gorbunov. It would please me greatly to delegate this matter to the editing board responsible for such matters. I, for one, am familiar with the work in question. It is a perfectly preposterous thing that uses a ridiculous demonstration to prove the date of the solar and lunar eclipses that the Gospel refers to as having accompanied the Crucifixion and occurred on Friday, that Christ had lived in the fifth century and not in the first, and uses this data to deny the existence of such historical characters as Julius Caesar, who turns out to have really been identified as Julian the Apostate, Augustus, etc., also suspecting the falsification of the writings of Cicero, Horace, etc., as really referring to the Middle Ages, etc., etc.

I like and respect Morozov a lot, but this book is so bizarre that its publication shall definitely bring harm to the name of the author and the State Publishing House.

If serious science treated Morozov's demonstration concerning the Apocalypse with great suspicion, the book *Christ*, in its turn, can be regarded as completely absurd and based on the same scientific one-sidedness.

If you consider this reply of mine not to be competent enough, I'll be glad to hand the book over to specialists for consideration.

THE STATE PUBLISHING HOUSE OF THE USSR (1922) 271-272

'The People's Commissar A. Lunacharsky' ([488], pages 271-272).

Shortly afterwards, having met N. A. Morozov personally and witnessed the detailed scientific report that the scientist had made during their meeting, A. V. Lunacharsky had radically changed his mind about the book and sent the following missive to Lenin as early as 12 August 1921, in complete contradiction of his previous letter:

"From Lunacharsky to Lenin,
12 August 1921.

To the State Publishing House, with a copy to be delivered to the Committee of People's Commissars.

Although I could not familiarize myself with the actual manuscript of Comrade Morozov's voluminous opus *Christ and His Time*, an oral report of its contents made by the author and a demonstration of several tables made me consider its publication as a matter of considerable importance, one that is to be addressed as soon as possible.

Since the work is rather large (three volumes, fifty sheets all in all), and seeing as how we still haven't emerged from the state of acute paper crisis, I would offer the Petersburg branch of the State Publishing House to cut the edition down to 4,000 copies at least, in order to get it published without delay.

People's Commissar of Education Lunacharsky" ([488], page 308).

The comment of the editors is also noteworthy:

"The contradiction between the two Lunacharsky's letters to Lenin dated 13 April and 12 August respectively can be explained by the fact that Lunacharsky had revised his initial reply. The complete collection of Lenin's works *erroneously* states that Lunacharsky expressed a negative opinion of Morozov's work later on calling it non-scientific in vol. 53, page 403, comment 145" ([488], page 310).

Nevertheless, the first volume of *Christ* took three more years to be published in 1924. Morozov had to request support from the government yet again. This time it took the participation of F. E. Dzerjinsky. Here is a fragment of F. E. Dzerjinsky's letter to Morozov dated 14 August 1924:

"Dear Nikolai Alexandrovich,

...I am prepared to provide any assistance you may need in order to get your writing published – just tell me what I have to do exactly, what obstacles need to be removed and what people I need to talk to.

I will be most glad if I manage to be of use to you in any way at all.

14/VIII. Kindest regards, F. Dzerjinsky".

All of the above notwithstanding, in 1932, after the publication of the seventh volume of *Christ*, Morozov's opponents had finally succeeded in stopping the publication of his further materials on the topic.

3.1.4. Recent publications of German scientists containing criticisms of Scaligerian chronology

In the period since the publication of our works on chronology, which started to appear in 1980, several German scientists have also published the rather interesting results of their research containing a critical analysis of the Scaligerian chronology. The first of these publications appeared in 1996; the ones we consider the most noteworthy are those written by Uwe Topper ([\[1462\]](#) and [\[1463\]](#)), as well as Heribert Illig's *Was There Really a Charlemagne?* ([\[1208\]](#)) which claims that many documents which we ascribe to Charlemagne's epoch today are really more recent forgeries, and builds a hypothesis that one needs to withdraw about three centuries from the mediaeval history, including that of Charlemagne's age.

It has to be said that the chronological obtruncation suggested by Heribert Illig is of a local nature; Illig and his colleagues are of the opinion that the contradictions they noticed in the Scaligerian history can be resolved by minor corrections, such as subtracting 300 years from the history of mediaeval Europe. Our works demonstrate the deficiency of such local expurgations; what we claim is that the entire edifice of the Scaligerian chronology needs a cardinal revision in all that concerns the times preceding the XIII-XIV century A.D.

The veracity of the Scaligerian chronology of "ancient" Egypt is questioned in *When Did the Pharaohs Live?* by Gunnar Heinsohn and Heribert Illig. One has to mention that the authors fail to make so much as a passing reference to the scientific œuvres of N. A. Morozov which were published in the early XX century. Morozov's epic body of work entitled *Christ*, which was published in 1924-1932 and questioned the entire chronology of "ancient" Egypt, pointed out the numerous "collations" of Egyptian dynasties and reasoned the necessity of a substantial concision of the "ancient" Egyptian history. Alack and alas, there are no known translations of Morozov's works except for the *German* text of the *Revelations in Storm and Tempest*. Despite our numerous appeals, Heribert Illig and his colleagues still refuse to recognize the existence of Morozov's research; it was only recently that the alternative History Salon presided over by Professor E. Y. Gabovitsch finally managed to get the name of N. A. Morozov mentioned in German scientific debates.

We should also point out Gunnar Heinsohn's *Assyrian Rulers Equalling Those of Persia* ([\[1185\]](#)), where certain parallels are drawn between the comparative "ancient" histories of Assyria and Persia. However, Heinsohn fails to raise the possibility of transferring the events of that age into the mediaeval epoch, leaving them in the "antediluvian" historical period, which we believe to be a mistake.

The suggestively titled *C-14 Crash* by Christian Blöss and Hans-Ulrich Niemitz

([\[1038\]](#)) is also interesting and contains a voluminous body of evidence used by the authors to question the feasibility of using the radiocarbon analysis method (in its current state, at least), as well as the dendrochronological method, for the dating of historical artefacts with any degree of proficiency. Also see the bulletin [\[1491\]](#).

3.2. The questionable veracity of the Roman chronology and history. The hypercritical school of the XIX century

Let us give a brief account of the situation with the Roman chronology, which has played a leading role in the global chronology of the antiquity. Fundamental criticisms of the tradition commenced as early as the XVIII century, in the Academy of Scriptures and Fine Arts that was founded in Paris in 1701 and two decades later hosted extensive discussions about the veracity of the entire Roman tradition (Pouilly, Freret, etc). The accumulated materials provided the basis for the more in-depth criticisms of the XIX century.

One of the prominent representatives of this important scientific current, later dubbed *hypercriticism*, was the well-known German historian Theodor Mommsen, who pointed out the discrepancies between various accounts in such passages as:

“Despite the fact that Tarquin the Second had already been an adult by the time his father died, and that his reign had started thirty-nine years after that, he got inaugurated as a *young lad*.

Pythagoras, who had arrived in Italy almost an entire generation before the exile of the kings (which is supposed to have happened around 509 B.C. – A. F.) is nevertheless supposed to have been a friend of Numa Pompilius” ([\[538\]](#), page 876).

Historians are of the opinion that Numa died around 673 B.C. The discrepancy here reaches a century at least. To carry on quoting from T. Mommsen:

“The state ambassadors who went to the city of Syracuse in the year 262 since the foundation of Rome, had conversed with Dionysius the Senior, whose reign started *eighty-six years later*” ([\[538\]](#), page 876).

What we see is a deviation of about eight decades.

The Scaligerian chronology of Rome is constructed upon a most flimsy foundation indeed. The time interval between different datings of the foundation of Rome, which is a date of the greatest importance, is as large as 500 years ([\[538\]](#), page 876, or [\[579\]](#), pages 23-24).

According to Hellanicus and Damastus, who are supposed to have lived in the IV century B.C., and whose opinion on this matter was later supported by Aristotle, Rome had been founded by Aeneas and Ulysses, and named after the Trojan woman Roma

([\[579\]](#), pages 23-24). Several mediaeval authors concurred with this as well; in Jean de Courcy's *Chronique de la Bouquechardière (Global Chronicle)*, we see a miniature notably named "Trojans Founding Cities: Venice, Cycambre, Carthage, and Rome" ([\[1485\]](#), pages 164, 165). The miniature can be seen in fig. 1.25. One has to remark that it represents a mediaeval scene, and that the two Trojan kings who have arrived to inspect the building site are wearing warm fur hats with ear-flaps, qv in figs. 1.26 and 1.27.



Fig. 1.25. Ancient miniature from Jean de Courcy's *Global Chronicle* (*Chronique de la Bouquechardière*), titled "Trojans Founding Cities: Venice, Cycambre, Carthage, and Rome". The Trojan War and the foundation of the Italian Rome are thus made practically simultaneous, although Scaligerian chronology separates these events by 500 years.

Taken from [1485], ill. 201.



Figs. 1.26, 1.27. Close-ups of the miniature. A curious detail is the warm fur hat with ear-flaps on the head of one of the Trojan kings.

Thus, the foundation of Rome occurs immediately after the Trojan War which both Aeneas and Ulysses took part in. But in the consensual chronology of Scaliger, the interval between the Trojan War, which allegedly took place in the XIII century B.C., and the foundation of Rome, which is said to have occurred in the VIII century B.C., is 500 years. This means one of the following:

- the foundation of Rome took place 500 years later than it is generally thought;
- the Trojan War occurred 500 later; or
- the chronographers are deliberately lying about Aeneas and Ulysses founding Rome.

Also, what happens to Romulus in this scenario? Could Romulus have been another name of Ulysses? A lot of questions arise, as you can see, and they only increase in number once we start delving further in.

A propos, according to a different version, the city was named by Romus, the son of Ulysses and Circe. Could this mean that Romus (or Remus, the brother of Romulus) was the son of Ulysses? This would be impossible within the paradigm of Scaligerian chronology, naturally.

The historian B. Niese has the following to say about it:

“Rome, as well as many other Italian cities, was considered to have been founded by the heroes of Greece and Troy that wound up in those parts – there is a variety of legends to prove it. The most ancient one, which was quoted by Hellanicus and Damastus as early as the IV century B.C., and later by Aristotle, claims that the City was founded by Aeneas and Ulysses, and received its name from the Trojan woman Roma... Another version

suggests Romus, the son of Ulysses and Circe, to have been its founder” ([579], page 23).

Let us reiterate that there are about 500 years separating this date from the consensual one.

Such tremendous fluctuations in the determination of a date as important as that of the Foundation of the City (Rome) affect the datings of a great number of documents that use it as a temporal reference point. The well-known *History* by Titus Livy is one of them. Actually, the identification of the City with the Italian Rome is one of the hypotheses of the Scaligerian chronology. The possibility that the City can be identified as the famous *Rome upon the Bosphorus*, or Constantinople, also known as *Czar-Grad*, or the City of the Kings, cannot be excluded.

By and large, historians are of the opinion that “the traditional Roman history has reached us via the works of a mere handful of authors, the most fundamental one doubtlessly being the historical opus by Titus Livy” ([719], page 3). It is believed that Titus Livy was born around 59 B.C., and described a 700-year period of Roman history. 35 books survived out of the original 144. The first publication of his writings took place in 1469, and was based *on a manuscript of unknown origin currently lost* ([719], page 3). The discovery of a manuscript with five more works occurred in Hessen some time later ([544]).

T. Mommsen wrote:

“In what concerns... the global chronicle, everything was a lot worse... The development of the historical science gave hope for traditional history to be verified by documents and other dependable sources, but the hope was buried in complete frustration. The more research was conducted and the deeper it went, the more obvious the difficulties in writing a critical history of Rome became” ([539], page 512).

Furthermore, Mommsen tells us that:

“...the numeric inveracities have been systematic in his works [referring to Valerio Anciate – A. F.] until the contemporary historical period... He [Alexander Polyhistor – A. F.] gave an example of putting the missing five hundred years that had passed since Troy fell and until Rome had been founded into chronological perspective [we have to remind the reader that according to a chronological version that differs from the consensual, Rome was founded immediately after the Fall of Troy ([579], pages 23-24) – A. F.] ...having filled this period with a list of ghostly rulers, just like the ones that were used widely by the chronographers of Egypt and Greece; apparently, he was the one who brought the kings Aventinus and Tiberinus, as well as the Albanian clan of Sylvians, into existence. The descendants didn’t miss their opportunity to invent first names and periods of reigning – they even painted portraits for better representation” ([539], pages 513-514).

These criticisms are also reviewed by Niese ([579], pages 4-6).

Theodor Mommsen was far from being the only scientist to suggest the revision of these most important dates from the “ancient times”.

A detailed account of what the historians later labelled the “ultra-sceptical stance” – the version questioning the veracity of the chronology of the “Regal Rome,” as well as our entire knowledge of the first five centuries of Roman history can be found in [92] and [498]. The problems inherent in making the Roman documents concur with the chronology of Scaliger are related in [1481].

According to the historian N. Radzig:

“The matter here is that the Roman manuscripts have not survived until our times, so all of our presumptions are based on whatever the Roman annalists have to tell us. But even here... we run into major difficulties, the principal one being that even the annalist material is represented very poorly” ([719], page 23).

The Great Annals of Rome have perished ([512], pages 6-7). It is assumed that the Roman *fasti* gave yearly chronological lists of all the civil servants of ancient Rome. These tables could theoretically provide for a trustworthy chronological skeleton of sorts.

However, the historian G. Martynov inquires:

“How do we make this all concur with the *constant controversy* that we encounter in almost every text of Livy, in the names of the consuls, their frequent omission, among other things, and a *complete laissez-faire attitude to the choice of names?* ... How do we make it correspond with the names of the military tribunes? *The fasti are literally mottled with errors and distortions that one cannot make heads or tails of.* Livy himself was already aware of how *flimsy* this foundation of his chronology had been” ([512], pages 6-7, 14).

G. Martynov sums up with the following:

“Neither Diororus nor Livy possess a correct chronology... we cannot trust the *fasti*, which tell us nothing about who was made consul in which year, or the cloth writings that led Licinius Marcus and Tubero to *contradictory conclusions*. The most trustworthy documentation is the kind that becomes identified as *much more recent forgeries* after in-depth analysis” ([512], pages 20, 27-28).

It is thus somewhat disconcerting to hear the modern chronologer E. Bickerman assure us of the following: “Since we possess full lists of Roman consuls for 1050 years... the Julian dating for each one of them can be deduced easily, given that the ancient datings are veracious” ([72], page 76). The close-tongued implication is made that we possess a definite trustworthy Julian dating of the foundation of Rome, despite the fact that the 500-year fluctuations of this date affect the entire consul list, as well as the whole history of “ancient” Rome based on this list.

The actual monograph of E. Bickerman ([72]) also sadly fails to contain so much as a hint of a *justification* for the fundamental dates in the “ancient” chronology. Instead of relating the dating basics, the book just offers a number of individual examples that explicitly or implicitly refer to the *a priori known* scheme of the consensual Scaligerian

chronology.

4.

The problems in establishing a correct chronology of “ancient” Egypt

The significant discrepancies between the chronological data offered by the ancient sources and the global chronology of the ancient times as devised in the XVII century arose in other areas as well. For instance, the establishment of the Egyptian chronology presented some substantial difficulties, since a great many documents contain chronological contradictions. Let us examine the correlation between the classical *History* by Herodotus, and the Scaligerian chronology.

For instance, in his consecutive and coherent account of Egyptian history, Herodotus calls Cheops *the successor* of Rhampsinitos ([163], 2:214, page 119). The modern commentator will immediately “correct” in the following manner: “Herodotus creates confusion in chronology of Egypt – Rhampsinitos (Ramses II) was a king of the XIX dynasty (1345-1200 B.C.), whereas Cheops belonged to the IV (2600-2480 B.C.)” ([163], page 513, comment 136).

The discrepancy here equals 1200 years, no less. Just think of what the figure implies and of its sheer value: *twelve hundred years*. Let us carry on. According to Herodotus, Asychis was succeeded by Anysis ([163], 2:136-137, page 123). Modern commentary is also rash to tell us that “Herodotus *leaps* from the end of the IV dynasty (about 2480 B.C.) to the beginning of the Ethiopian reign in Egypt (about 715 B.C.)” ([163], page 514, comment 150).

The leap is one of 1800 years. *Eighteen hundred years!*

In general, it turns out that “The chronology of kings given by Herodotus does not concur with that found in the fragments of Manetho’s list of kings” ([163], page 512, comment 108). As a rule, the chronology of Herodotus is much shorter than the Scaligerian version. The time intervals between kings according to Herodotus are often thousands of years shorter than corresponding periods as given by Manethon.

The *History* of Herodotus contains a great number of “minor errors”, those of 30-40 years; however, they only come to existence as a result of attempts to fit his *History* into the Scaligerian chronology. We quote a few of the numerous examples of such occurrences. The modern commentator tells us that “Herodotus confuses king Sesostris with the king Psammetix I” ([163], page 512). Also: “Pittacus could not have met

Croesus in 560 B.C. [by the way, Herodotus does not indicate the date in such terms – A. F.], since he died in 570 B.C.” ([163], page 502). Another event related by Herodotus is commented upon thusly: “It is an error made by Herodotus... Solon could not have met Croesus” ([163], page 502).

But how can this be true? Herodotus devotes an entire page to relating the interactions between Croesus and Solon ([163], 1:29-31, page 19). Scaligerian chronology, on the other hand, tells us no such interactions ever took place.

The commentators also accuse Herodotus of dating solar eclipses incorrectly ([163], pages 504, 534); and so on, and so forth.

We should note that the choice of one chronological version from several contradicting ones is far from simple. There had been a conflict between the so-called *short* and *long* chronologies of Egypt that were developed in the XIX century. The short chronology is the one currently used, but it still contains a great many deep contradictions which remain unresolved.

The most prominent German Egyptologist, H. Brugsch, wrote:

“When the reader inquires about whether any epochs and historical moments concerning the Pharaohs can be considered to possess a finite chronological assessment, and when his curiosity makes him turn to the tables compiled by a great variety of scientists, he will be surprised to find himself confronted with a large number of opinions on the chronological calculations of the Pharaoh era belonging to the representatives of the newest school. For instance, the German scientists date the ascension of Menes, the first Egyptian Pharaoh, to the throne as follows:

Boeckh dates this event to 5702 B.C.,
Unger – to 5613 B.C.,
Brugsch – to 4455 B.C.,
Lauth – to 4157 B.C.,
Lepsius – to 3892 B.C.,
Bunsen – to 3623 B.C.

The difference between the two extreme datings is *mind-boggling*, since it amounts to 2079 years... The most fundamental research conducted by competent scientists for the verification of the chronological sequence of the Pharaohs’ reigns and the order of dynastical succession, had also proved the necessity of allowing for *simultaneous* and *parallel* reigns that would greatly reduce the summary reigning time of the thirty Manetho’s dynasties. Despite all the scientific discoveries made in this area of Egyptology, the numeric data condition remains extremely unsatisfactory to this day [late XIX century – A. F.]” ([99], pages 95-97).

The situation hasn’t improved to the present day. Modern tables date the beginning of the reign of Menes differently, to “approximately 3100 B.C.,” “roughly 3000 B.C.,” etc. The fluctuation span for this date amounts to 2700 years. If we consider other opinions – those of the French Egyptologists, for instance ([544], vol. 6), the situation becomes even more complex:

Champollion gives the dating as 5867 B.C.,
Lesueur – as 5770 B.C.,
Mariette – as 5004 B.C.,
Chabas – as 4000 B.C.,
Meyer – as 3180 B.C.,
Andrzejewski – as 2850 B.C.,
Wilkinson – as 2320 B.C.,
Palmer – as 2224 B.C., etc.

The discrepancy between the datings of Champollion and Palmer equals *three thousand six hundred forty-three years*. No commentary is needed, really.

We discover that, generally, “Egyptology, which had poured some light over the perpetual darkness that had covered the ancient age of Egypt, only came into existence 80 years ago,” as Chantepie de la Saussaye wrote at the end of the XIX century ([965], page 950). He also said that “*it has been the private domain of a very few researchers ... alack and alas, the results of their research have been popularized in too much haste...* Thus, many *erroneous views* had come into existence, which resulted in the inevitable sobering when Egyptology became a lot less vogue and the *excessive trust* in the results of the research *was lost...* To this day, the construction of the Egyptian chronology remains impossible” ([966], pages 97-98; [965], page 95).

The situation with the list of kings compiled by Sumerian priests is even more complex. “It was a historical skeleton of sorts, one that resembled our chronological tables... But, sadly, this list was of little utility... By and large, the chronology of the king list makes no sense,” according to the prominent archaeologist L. Wooley ([154], page 15). Furthermore, the “*dynastical sequences have been set arbitrarily*” ([154], page 107).

We see that the great antiquity ascribed to these lists today contradicts modern archaeological information. Let us give just one example that we consider representative enough.

Telling us about the excavations of what we consider to be the most ancient royal Sumerian sepulchres, dated roughly to the *third millennium before Christ*, Wooley mentions a series of findings of golden toiletry, which “was of Arabic origin and belonged to the early XIII century A.D., according to one of the best experts in the field.” Wooley patronizingly calls the expert’s mistake “a forgivable one, since no one had thought such advanced art could have existed in the third millennium before Christ”

([\[154\]](#), page 61).

Unfortunately, the development of the entire critical concept and the propagation of the hypercritical current of the late XIX – early XX century froze, due to the sheer lack of objective statistic methods at the time, ones that could provide for the independent and objective verification of the previous chronological identifications.

5.

The problem in dating the “ancient” sources. Tacitus and Poggio. Cicero and Barzizza. Vitruvius and Alberti

The framework of the global Scaligerian chronology was constructed as a result of the analysis of the chronological indications given by the ancient sources. It is natural that the issue of their origin should be of interest in this respect. Modern historiography manifests the paucity of evidence in what concerns the genesis of such “ancient” manuscripts. The general observation is made that the overwhelming majority of these documents surfaced during the Renaissance epoch that allegedly superseded the “dark ages.” The discovery of manuscripts often happened under circumstances that forbade the analysis which could allow the critical dating of such findings.

In the XIX century two prominent historians, Hochart and Ross, published the results of their research proving that the famous “ancient” Roman *History* by Cornelius Tacitus was really written by the well-known Italian humanist Poggio Bracciolini ([\[21\]](#), [\[1195\]](#), and [\[1379\]](#)). The publications occurred in the years 1882-1885 and 1878; readers may turn their attention to [\[21\]](#), which covers this problem exhaustively. We should just note that we deem the *History* by Tacitus to be an edited original – that is, a partial forgery and not a complete one. However, the events related therein have been misdated and transposed far back in time.

The history of the discovery of Tacitus’ books really provokes a great many questions ([\[21\]](#)). It was Poggio who discovered and published the opuses of Quintillian, Valerius Flaccus, Asconius Pedianus, Nonius Marcellus, Probus, some tractates by Cicero, Lucretius, Petronius, Plautus, Tertullian, Marcellinus, Calpurn Seculus, etc. ([\[21\]](#)) The circumstances of these discoveries and their datings have never been related in detail. See more about the history of Tacitus’ books in [Chron1](#), chapter 7.

In the XV century famous humanists such as Manuel Chrysolorus, Gemisto Pleton, Bessarion of Nicaea and some others, came to Italy. They were the first ones to familiarize Europe with the achievements of the “ancient Greek thought.” Byzantium gave the West almost all of the known “ancient” Greek manuscripts. Otto Neugebauer wrote that “the major part of the manuscripts that our knowledge of the Greek science is based upon consists of Byzantine copies made 500-1500 years after the death of their authors” ([\[571\]](#), page 69).

According to Scaligerian history ([\[120\]](#)), the entire bulk of the “Classical ancient” literature only surfaced during the Renaissance. In most cases, detailed analysis shows us that the obscurity of the literature’s origins and the lack of documentation concerning its passage through the so-called “Dark Ages” leads one to suspect that none of these texts had really existed before the dawn of the Renaissance ([\[544\]](#)).

For instance, the oldest copies of the so-called incomplete collection of Cicero’s texts are said to have been made in the IX-X century A.D. However, one instantly finds out that the original of the incomplete collection “had perished a long time ago” ([\[949\]](#)). In the XIV-XV century there is a surge of interest in Cicero, so:

“Finally, about 1420 the Milanese professor Gasparino Barzizza... decided to undertake a rather precarious endeavour of filling the gaps in the incomplete collection with his own writings for the sake of consequentiality [! – A. F.]. However, before he could finish this volume of work, a miracle occurred: a forlorn manuscript with the complete text of all the rhetorical works of Cicero’s becomes unearthed in a parochial Italian town by the name of Lodi... Barzizza and his students eagerly embrace the new discovery, arduously decipher its ancient [presumably XIII century – A.F.] script, and finally produce a readable copy. Subsequent copies constitute the actual ‘complete collection.’... Meanwhile, the irrecoverable happens: the original of the collection, the manuscript of Lodi, becomes abandoned since no one wants to confront the textual difficulties it presents, and finally gets sent back to Lodi, *where it disappears without a trace*: nothing is known of what happened to the manuscript since 1428. The European philologists still lament the loss.” ([\[949\]](#), pages 387-388)

Incidentally, the reverse or so-called Arabic reading of the name Barzizza gives TsTsRB without vocalisations, which is close to the consonant root of the name Cicero, TsTsR.

Figs. 1.28 and 1.29 show two ancient miniatures from a book by Cicero that was allegedly published in the late XV century ([\[1485\]](#), page 162). In fig. 1.28 Cicero is portrayed from the left, writing the tractate *On the Old Age*. In fig. 1.29 Cicero is depicted from the right side, penning out the tractate *On Friendship*. We see a typically mediaeval setting. Cicero and his interlocutors are wearing mediaeval clothes, which means that the author of the miniatures (in the XV century or later) apparently didn’t doubt Cicero to have been his historical contemporary.



Fig. 1.28. Ancient miniature allegedly dating from the XV century, depicting the “ancient” Cicero as a mediaeval writer. Modern commentary: “Cato, with Scipio and Lelius standing in front of him. Cicero can be seen on the left, working on his tractate *On the Old Age*” ([1485], page 163). The entire setting is typically mediaeval. Taken from [1485], page 195.



Fig. 1.29. Ancient miniature allegedly dated XV century depicting the “ancient” Cicero and other “ancient” characters in a typically mediaeval setting. The modern commentary reads: “Lelius (on the left), Ennius, and Scaevola (centre); Cicero is seen composing his tractate *On Friendship*” ([1485], page 163).

De vita XII Caesarum by Caius Suetonius is also only available as relatively recent copies. All of them hail back to the only “ancient manuscript” ([760]), that is presumed to have been in Einhard’s possession in the alleged year 818 A.D. His *Vita Caroli*

Magni is supposed to represent a diligent copy of the biographical schemes of Suetonius today ([760], pp. 280-281). The original document, known as the *Fulda Manuscript*, did not reach our time, and neither did the first copies ([760], p. 281). The oldest of Suetonius' copies is hypothetically the IX century text that was only brought to light in the XVI century. Other copies are dated to the post-XI century epoch in the Scaligerian chronology.

The fragments from *De viris illustribus* by Suetonius also appeared very late. The alleged dating of the latest fragment is the IX century A.D.:

“This manuscript was discovered by Poggio Bracciolini in Germany in 1425... The Hersfeld Manuscript did not survive (nothing but several pages from the Tacitus part remained), but about 20 of its copies did – those were made in Italy in the XV century.” ([760], page 337)

The dating of the “ancient” sources was performed in the XVI-XVII century out of considerations that are perfectly nebulous to us nowadays.

De Architectura by Vitruvius was discovered as late as 1497 – according to N. A. Morozov ([544], vol. 4, page 624), the astronomical part of the book quotes the periods of heliocentric planetary circulations with the utmost precision! Vitruvius, an architect who is supposed to have lived in the I-II century A.D., knew these periods better than Copernicus the astronomer! Furthermore, his error in what concerns the circulation of Saturn differs from the modern value of the period by a ratio of 0.00007. The error ratio for Mars is 0.006, and a mere 0.003 for Jupiter, q.v. in the analysis ([544], vol. 4, pages 625-626).

We should mark the magniloquent parallels between the books of the “ancient” Vitruvius and those of Alberti, the prominent humanist of the XV century ([18]), see fig. 1.30. One cannot fail to notice a certain semblance of the names Alb(v)erti and Vitruvius, bearing in mind the frequent inflexion of the sounds “b” and “v.” Alberti (1414-1472) is known as a prominent architect, the author of the fundamental theory of architecture that is very similar to the theory of the “ancient” Vitruvius ([18], pages 3-4). As well as the “ancient” Vitruvius, the mediaeval Alberti was the author of a voluminous tractate that included mathematical, optical, and mechanical knowledge, as well as from his theory of architecture.



Fig. 1.30. Leon Battista Alberti. Self-portrait. Bronze medallion from around 1430. Washington, National Gallery.
Taken from [\[18\]](#), page 160.

The title of the mediaeval opus of Alberti's, *The Ten Books on Architecture*, >coincides with its "ancient analogue" by Vitruvius. Nowadays it is supposed that the "ancient" Vitruvius had been "his ultimate ideal that he emulated in the creation of his tractate" ([\[18\]](#), page 152). Alberti's volume is written "in an archaic manner," accordingly. The specialists have long ago compiled tables comparing fragments of the works by Alberti and Vitruvius which sometimes coincide word for word. Historians explain this fact in the following manner: "all of these numerous parallels... unveil the Hellenistic-Roman atmosphere that his thoughts evolved in" ([\[18\]](#), page 89).

So, the book of the "ancient" Vitruvius fits into the mediaeval atmosphere and ideology of the XV century A.D. absolutely organically. Furthermore, the majority of Alberti's mediaeval constructions are "an emulation of the ancient style" ([\[18\]](#), pages 165, 167, 173). He creates a palace "made to resemble a Roman amphitheatre in its entirety" ([\[18\]](#), page 179).

So, the leading mediaeval architect fills Italian towns with "ancient" edifices that are nowadays considered an emulation of the Classical age – but this by no means implies they were considered as such in the XV century. The books are also written in the manner that will be made archaic much later. *It is only after all of this*, in 1497 A.D., that the book of the "ancient architect Vitruvius" appears, occasionally coinciding with a similar book of the mediaeval Alberti word for word. One feels that the architects of the XIV-XV century did not consider their endeavours to be an "emulation" of the Classical Age – they *were* the Classical Age. The emulation theory was to evolve much later, in the works of the Scaligerite historians, who were forced to explain the numerous parallels between the Classical Age and the Middle Ages.

One observes a similar situation with scientific literature. It would be expedient to remind the reader of how the acquaintance of the European scientists with the works of

Euclid, *Archimedes*, and *Apollonius* occurred, since, as we can see, the Middle Ages were the time when the “revival” of the “achievements of ancient science” took place.

M. Y. Vygotsky, an expert in the history of science, writes that “*not a single solitary copy of Euclid’s Elements has reached our times... the oldest manuscript we know of is a copy made in 888 ... there is a large number of manuscripts that date from the X-XIII century*” ([321], page 224). Fig. 1.31 shows a page from a deluxe edition of Euclid’s *Geometry* dated 1457 ([1374], page 103). It contains a picture of a “panoramic view of Rome.” It is most remarkable that the book by the “ancient” Euclid contains a picture of the *mediaeval* Rome and not the “ancient” one. One can clearly see a *Christian Gothic cathedral* right in front. The commentators say that “such Christian monuments as Ara Coeli are depicted here” ([1374], page 103). One gets a clear implication that Euclid was really a mediaeval author.



Fig. 1.31. A panoramic view of Rome from the “ancient” *Geometry* by Euclides, from an edition allegedly dated 1457. We see mediaeval Rome, a Gothic Christian cathedral, etc. Taken from [1374], page 103.

I. G. Bashmakova, an expert in the history of mathematics informs us that even before the publication of the Latin translation of the *Arithmetica* by the “ancient” Diophantus, the European scientists “have been using the algebraic methods of Diophantus, remaining unaware of his works” ([250], page 25). I. G. Bashmakova assesses the situation as “somewhat paradoxical.” The first edition of the *Arithmetica* is dated to 1575 A.D. If Ptolemy’s *Almagest* was instantaneously continued by Copernicus – let us remind the reader that the surge of interest in the *Almagest*’s publication immediately preceded the era of Copernicus, q.v. in detail in [Chron3](#) – Diophantus’ opus must have been continued by Fermat (1601-1665).

The history of both manuscripts and printed editions of the “ancient” Archimedes follows the pattern already known to us. According to I. N. Veselovsky, all of the

modern editions of Archimedes have been based on the *lost* manuscript of the XV century, and the Constantinople palimpsest that was found as late as 1907. It is assumed that the first manuscripts of Archimedes reached Europe quite late, in 1204. The first translation is supposed to have been made in 1269, and the complete text found in 1884 – *the XIX century*. The first printed edition allegedly appeared in 1503, and the first Greek edition – only in 1544. The “works of Archimedes entered scientific circulation after that” ([40], pages 54-56).

On fig. 1.32 you can see an ancient portrait of Archimedes from his book *Opera* dating to the alleged XV century. We see a typical mediaeval scientist in his study. The commentators couldn’t fail to have marked this: “The study is represented in the Renaissance fashion” ([1229], page 87).



Fig. 1.32. Ancient miniature depicting the “ancient” Archimedes as a mediaeval scientist. Vatican, Biblioteca Apostolica Vaticana, Urb. Lat. 261, fol. 1r. Taken from [1229], page 87.

Conical Sections by the “ancient” Apollonius was not published until 1537. Furthermore, “Kepler, who was the first to discover the significance of conical sections (ellipses) in astronomy, didn’t live to see the publication of the complete works of Apollonius. The next three books... were first published in a Latin translation [a

translation yet again! – A. F.] in 1631.” ([\[740\]](#), page 54)

So, the body of work of the “ancient” Apollonius only got to be published in its entirety after the discovery of the objects that this “ancient” tractate deals with, in Kepler’s epoch.

By the way, could the works of “the ancient Apollonius” just be an edited version of the *Pole* Copernicus? The name Apollonius is almost identical to *Polonius* – a *Pole*, a *native of Poland*, or *Polonia*. The astronomer Copernicus (1473-1543) was the immediate precursor of the astronomer Kepler (1571-1630).

6.

Timekeeping in the Middle Ages. Historians discuss the “chaos reigning in the mediaeval datings.” Peculiar mediaeval anachronisms

The Scaligerian chronological version was far from being the only one. It competed with versions that were significantly different. Bickerman mentions the “chaos reigning in the mediaeval datings” ([72], page 73). Furthermore, the analysis of ancient documents shows us that old concepts of time were substantially different from modern ones.

“Before the XIII-XIV century the devices for time measurement were a rarity and a luxury. Even the scientists didn’t always possess them. The Englishman Valcherius... was lamenting the lack of a clock that afflicted the precision of his observations of a lunar eclipse in 1091.” ([1461], page 68)

“The clocks common for mediaeval Europe were sundials, hourglasses, and water clocks, or *clepsydrae*. However, sundials only were of use when the weather was good, and the *clepsydrae* remained a scarcity” ([217], page 94). In the end of the IX century A.D., candles were widely used for timekeeping. The English King Alfred took them along on his journeys and ordered them to be burned one after the other ([217], page 94). The same manner of timekeeping was used in the XIII-XIV century, in the reign of Charles V, for instance.

“The monks kept count of time by the amount of holy book pages or psalms they could read in between two observations of the sky... For the majority, the main timekeeping medium was the tolling of the church bells” ([217], page 94). One is to bear in mind that astronomical observations require a chronometer that possesses a second hand, while we learn that “even after the discovery and the propagation of mechanical chronometers in Europe, they *had been lacking the minute hand for a long time*” ([217], page 95).

It has to be said that the ultra-sophisticated chronological Cabbala developed in the Middle Ages contradicts this imprecision of temporal observation. For instance:

“The very periods used for measuring time on Earth... acquire an entirely different duration... when used for measuring the Biblical events... Augustine equalled every Genesis day to a millennium [! – A. F.], thus attempting to define the duration of the history of humankind.” ([217], pages 109-110)

Such an “inherent trait of the mediaeval historiography as its anachronistic propensity”

is of importance to us.

“The past is described in the same categories as the contemporary epoch... the Biblical and the ancient characters wear mediaeval attire... a mediaeval moralist ascribes “courteousness” to the ancient Romans, which was a purely knightly virtue... The epochs of the Old and the New Testament are not put in a direct temporal sequence... The fact that the portals of mediaeval cathedrals portray Old Testament kings and patriarchs together with the ancient sages and evangelical characters unravels the anachronistic attitude to history like nothing else... In the end of the XI century the crusaders were certain they came to punish the actual executioners of the Saviour, and not their offspring.” ([217], pages 117-118)

This fact is significant enough, and we shall come back to it later on.

Modern historians base their observations on the Scaligerian chronology, believing that the mediaeval authors had “*attained a state of great confusion in what concerned both concepts and epochs*” due to their alleged ignorance, and that they had confused the ancient Biblical epoch with the Mediaeval one. Mediaeval painters, for instance, kept portraying the Biblical and the “ancient” characters in typically mediaeval costumes. However, another point of view is also viable, one that differs from the traditional “love for anachronisms” explanation. Namely, that all of the statements made by the mediaeval chronographers and artists may have reflected reality, and we consider them to be anachronistic because we follow the erroneous Scaligerian chronology.

The Scaligerian chronological version only managed to immortalize one mediaeval chronological concept out of many. Other versions previously coexisted with the consensual chronology.

For instance, it was assumed that the Holy Roman Empire of the German nation in the X-XIII century A.D. *was the immediate descendant* of the “ancient” Roman Empire that is alleged to have existed in the VI century A.D., according to the Scaligerian version ([270], vol. 1, page 16). Mark the repercussions of the discussion that appears very odd in our time: “Petrarch... made the statement that he was supposed to have based on a number of philological and psychological observations, that the privileges granted by Nero Caesar to the *House of Austrian Dukes* [in the XIII century A.D.! – A. F.] – were fake. It needed proof in those days” ([270], vol. 1, page 32).

For the modern historian [270], the thought that the “ancient” Caesar and Nero were the contemporaries of a mediaeval Austrian house of dukes that had only commenced its reign in 1273 A.D., that is, about 1200 years after Caesar and Nero – is naturally a preposterous one. However, as we see, the mediaeval opponents of Petrarch were of a different opinion, since it “needed proof” qv above.

E. Priester makes the following observation in re the same notorious documents: “All

the interested parties were perfectly aware that the documents were blatant and shameless forgeries [such is the modern interpretation of the fact – A. F.], and nevertheless politely shut their eyes on this circumstance” ([691], page 26). An abnormally large number of “anachronisms” that transpose ancient events into the epoch of the XI-XIV century is contained in the mediaeval German chronicles and texts. Detailed reference may be obtained from [469].

The reader must be accustomed to believing the famous gladiator fights only occurred “in the distant ancient age”. This is not the case, however. V. Klassovsky in [389], having told us of the gladiator fights in the “ancient” Rome, proceeds to add that *these fights took place in the mediaeval Europe of the XIV century as well!* For instance, he mentions the gladiator fights in Naples around 1344 A.D., which were attended by Johanna of Naples and Andrew of Hungary ([389], page 212). These mediaeval fights *ended with the death of one of the fighters*, exactly the way they did in the “ancient” times ([389]).

7.

The chronology and the dating of Biblical texts

The datings of religious sources are virtually woven out of obscurity and confusion. The Biblical chronology and datings are of a very vague nature, since they are based on the authority of late Mediaeval theologians. The historians write the following:

“The true history of the origins of the books comprising the New Testament also fails to concur with the one backed by the church... The order of the New Testament books [some of them – A. F.] that is used nowadays is the direct opposite of the one set by the ecclesial tradition... The real names of the authors of mediaeval books... remain unknown.” ([444], page 264)

As we shall learn, the consensual point of view about the Old Testament books *preceding* those of the New Testament also causes many doubts, and contradicts the results obtained by modern empirical-statistical dating methods. One should also consider the issue of the age of the Biblical manuscripts that have reached our time. They turn out to be of mediaeval origin.

“The oldest more or less complete copies of the [Greek] Bible are the manuscripts of Alexandria, Vatican, and Mt. Sinai... All three manuscripts are dated [palaeographically; that is, with such an ephemeral concept as handwriting style used as a basis – A. F.] to the second half of the IV century A.D. The codex language is Greek... The least is known about the Vatican codex – nobody knows how the artefact manifested in Vatican around 1475... The Alexandrian codex is known to have been given to the English king Charles I by the Patriarch Cyril Lucaris in 1628...” ([444], pages 267-268)

The codex of Mt. Sinai was only discovered in the XIX century by K. Tischendorf ([444], pages 268-270).

So, the three oldest codices of the Bible only surface after the XV century A.D. The reputation of their antiquity was created by the authority of K. Tischendorf, who had based his research on the style of handwriting. However, the very idea of palaeographical dating apparently *implies the existence of a known global chronology* of other documents and thus cannot be regarded as an independent dating method in any way. What we know for certain is that the history of these documents can be traced as far back as 1475 A.D.; in other words, no other more or less complete “ancient” Greek Bibles exist [444].

Among separate Biblical books, the oldest ones are considered to be those of Zechariah and Malachi, dated to the alleged VI century A.D., also palaeographically ([444]). “The most ancient Biblical manuscripts are in Greek” ([444], page 270).

There are no Hebraic manuscripts of the Bible predating the IX century A.D. (!) in existence, although those of a more recent time, primarily the middle of the alleged XIII century A.D., are kept in many national libraries. The oldest Hebraic manuscript is a fragment of the Books of Prophets, and it is dated to 859 A.D. One of the two second oldest manuscripts “is dated to 916 A.D. and contains the Books of the Prophets; the other is dated to 1008 A.D. and contains the text of the Old Testament.” ([444], page 270)

However, the first manuscript was dated to 1228 by the scribe. The so-called Babylonian punctuation of letters given here allows this text to be dated by the Seleucid Era, which gives us 916 A.D. However, there are no serious foundations for such a statement, and it is hence possible that the dating was given in years since Christ ([543], pp. 263-264), in which case the manuscript would belong to the XIII century and not the X.

The oldest Hebraic document containing the complete Old Testament can be ascribed to the alleged year 1008 A.D. ([444], page 270).

It is supposed that the Biblical canon was agreed upon by the Laodician Council in 363 A.D., but no edicts of this council remain in existence, and the same concerns the previous councils [765], page 148. The canon was really made official by the new Trident Council called in 1545, the epoch of the Reformation, and continued until 1563. In fig. 1.33 we can see a painting of one of the council’s sessions by Titian.

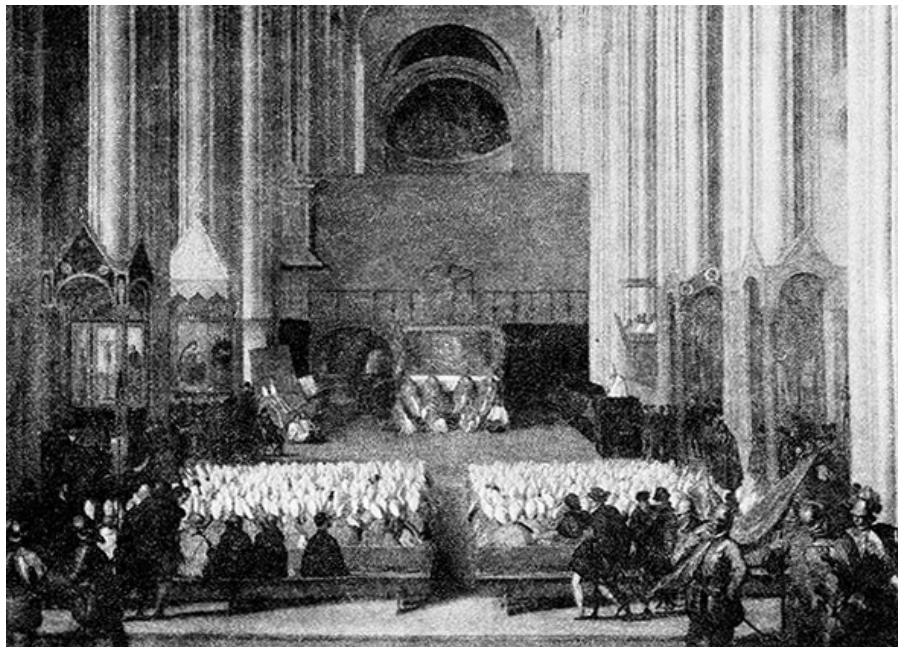


Fig. 1.33. The Trident Council (1545-1563). A painting by Titian. Kept in the Louvre, Paris. Taken from [328], page 238.

A great many books were destroyed by the edict of the Trident Council – the ones considered apocryphal, namely, the *Chronicles of the Judaic and Israeli Kings* ([765]). *We shall never be able to read these books*, but there is one thing that we can be perfectly certain of. They were destroyed, since they had described history differently from the books approved by the winning faction of Scaligerite historians. We should emphasize that “there were a lot more apocryphal opuses, than those... certified canonical” ([471], page 76), and that most biblical datings are wholly dependent on palaeography, which means that they are based upon the a priori chronological knowledge of the Scaligerian school and would change automatically if a chronological paradigm shift occurred.

Let us give an important example: “In 1902 the Englishman Nash purchased a fragment of an Egyptian papyrus manuscript whose dating cannot be agreed upon by the scientists to this day” ([444], page 273). The final agreement was made that the text corresponds to the beginning of our era. Later on, “after the discovery of the Qumran Manuscripts, the comparison of the handwriting styles in both Nash’s papyrus and the Manuscripts allowed for the determination of a greater antiquity of the latter” ([444], pages 272-273). Thus, one papyrus fragment whose dating “cannot be agreed upon” pulls a whole lot of other documents after it. Nevertheless, the “dating of the [Qumran – A. F.] scrolls provoked major dispute amongst scientists (the dating range was given from the II century and until the epoch of the Crusades)” ([471], page 47).

The “early A.D.” dating is considered proven after 1962, when a radiocarbon research of the Qumran manuscripts was conducted. However, as we shall mention again later on, the radiocarbon method is really unsuitable for the dating of specimens whose age falls into the span of 2-3 millennia, since the ensuing datings cover too wide a time range (this may reach as wide a span as 1-2 thousand years, for specimens whose age reaches 1-2 thousand years).

Although [444] dated the Qumran Manuscripts to 68 A.D., the American historian S. Zeitlin categorically insists on “the *mediaeval* origin of these texts” ([444], page 27).

We shall give a more detailed account of matters concerning the Biblical manuscripts in [Chron6](#).

8.

Difficulties and contradictions arising from the reading of old texts

8.1. How does one read a text written in consonants exclusively? The vocalisation problem

The datings of other Biblical fragments that we possess today also need attentive additional analysis.

Attempts to read most of the old manuscripts, such as the Biblical and the Ancient Egyptian ones, often confront historians with severe difficulties.

“The first steps of our research into the primordial language of the Old Testament bring us to the fact of paramount importance, which is that written Hebrew neither had signs for vowels originally, nor any other signs to replace them... The books of the Old Testament were written in nothing but consonants.” ([765], page 155)

The situation is typical. Ancient Slavonic texts, for instance, also come as chains of consonants, often even lacking the vocalisation symbols and separation of individual words from one another – just an endless stream of consonants.

Ancient Egyptian texts also contained nothing but consonants.

“The names of the [Egyptian – A. F.] kings... are rendered [in modern literature – A. F.] *in a perfectly arbitrary manner*, à la primary school textbook content... There is a plethora of significant variations that defy all attempts of classification, being a result of *arbitrary interpretation* [! – A. F.] that became tradition.” ([72], page 176)

It is possible that the scarcity and the high cost of writing materials made the ancient scribes extremely frugal, and the vowels were eliminated as a result.

“It is true that if we take a Hebraic Bible or a manuscript nowadays, we shall find a skeleton of consonants filled with dots and other signs that are supposed to refer to the missing vowels. Such signs were not included in the ancient Hebraic Bible... The books had been written in consonants exclusively, and filled with vowels by the readers to the best of their ability and in accordance with the apparent demands of common sense and oral tradition.” ([765], page 155)

Imagine how precise the kind of writing that consisted of nothing but consonants would be today, when the combination BLD, for instance, could mean blood, bled, bold, build, boiled, bald, etc.; RVR could stand for river, rover, or raver, etc. The vocalisation aleatory quotient in ancient Hebraic and other old languages is exceptionally high. Many

consonant combinations may be vocalised in dozens of ways ([765]). Gesenius wrote that “it was easily understood how imperfect and unclear such writing method had been” (quoted in [765]).

T. F. Curtis also noted that “even for priests the meaning of the scriptures remained extremely doubtful and could only be understood with the aid of the tradition and its authority” (quoted in [765], p. 155). Robertson Smith adds that “the scholars had no other guide but the actual text, that was often ambiguous, and oral tradition. They had no grammatical rules to follow; the Hebraic that they wrote in often allowed for verbal constructions that were impossible in the ancient language” (quoted in [765], page 156). Scaligerian history considers this status quo to have prevailed for many centuries ([765]).

It is furthermore assumed that “this paucity of the Hebraic Bible was only remedied in the VII or VIII century of our era,” when the Massorets had processed the Bible and “added... symbols that stood for vowels, but they had no other guides but their own intuition and very fragmentary oral tradition, and this fact is known perfectly well to every expert in the Hebraic language” ([765], pages 156-157).

Driver points out that:

“Since... the Massorets and their efforts in the VII and VIII centuries, the Jews have started to protect their holy books with the utmost zeal and vigour when it had already been too late to mitigate... the damage done to them in any way. The result of this overzealous protection had been the immanetization of the distortions that had been made equal to the original text in authority.” (Text given by [765], page 157.)

“The common opinion used to be that the vowels were introduced to the Hebraic text by Ezra in the V century B.C. ... When Levita and Capellus proved this wrong in the XVI and XVII century France, demonstrating that the vowels have only been introduced by the Massorets, the discovery made a great sensation in the entire Protestant Europe. Many were of the opinion that this new theory might lead to the complete dethronement of religion. If the vowels weren’t received in an Epiphany of divine inspiration, being merely a human creation, and a relatively recent one, at that, how could one rely on the text of the Holy Writ?... The debate that followed had been amongst the most heated in the history of the new Biblical criticism, and had carried on for over a century. It has finally ended when the veracity of the new opinion was acknowledged by everyone.” ([765], pages 157-158)

If such fierce disputes flared up around the Biblical vocalisations in the XVI-XVII century, could this mean these very vocalisations were *introduced very recently*? Could this have happened in the XV-XVI century? And since this vocalisation version was far from the commonly accepted version, it had to encounter opposition, which may have been quite vehement. It was only much later that the Massoret deciphering of the Bible shifted (by Levita and Capellus?) into the VII-VIII century A.D. so as to give the Biblical text the authority of antiquity.

The situation with the Koran must have been similar. We are informed that:

“Arabic writing... becomes developed further in the middle of the VII century, when the first transcription of the Koran took place (651 A.D.). The additional diacritic marks on, above, or beneath the letter were introduced in the 2nd half of the VII century for differentiating between similarly written letters, for... vowels and doubled vowels.” ([485], page 41)

Other sources tell us that the vocalisations were only introduced in the second half of the VIII century by Al-Khalil Ibn Ahmed ([485], page 39). Could all of this activity have taken place in the XV-XVI century?

8.2. The sounds “R” and “L” were often confused in the Middle Ages

We shall give some direct evidence of the fact that the sounds “R” and “L” were often subject to flexion. Amsterdam, among others, is a city whose name was affected by such instability and was called AmsteRdam, AmsteLdam, Amstelodami, etc. ([35], page XLI). We should mention another interesting fact here. Fig. 1.34 shows the title page of a book on navigation published in Amsterdam in 1625. The name of the city is already given as Amsterdam, the way it is written today – however, the old engraving that one sees on the same page gives the *old* name in a rather peculiar spelling – *AmsteLRedam*, q.v. in fig. 1.35. Both consonants are present here, and a bizarre combination of sounds is achieved as a result. This reminds us that the names of many European towns and cities had remained unstable until fairly recently, when they became immanentized in the printing press epoch. Numerous other examples of this phenomenon are given below.

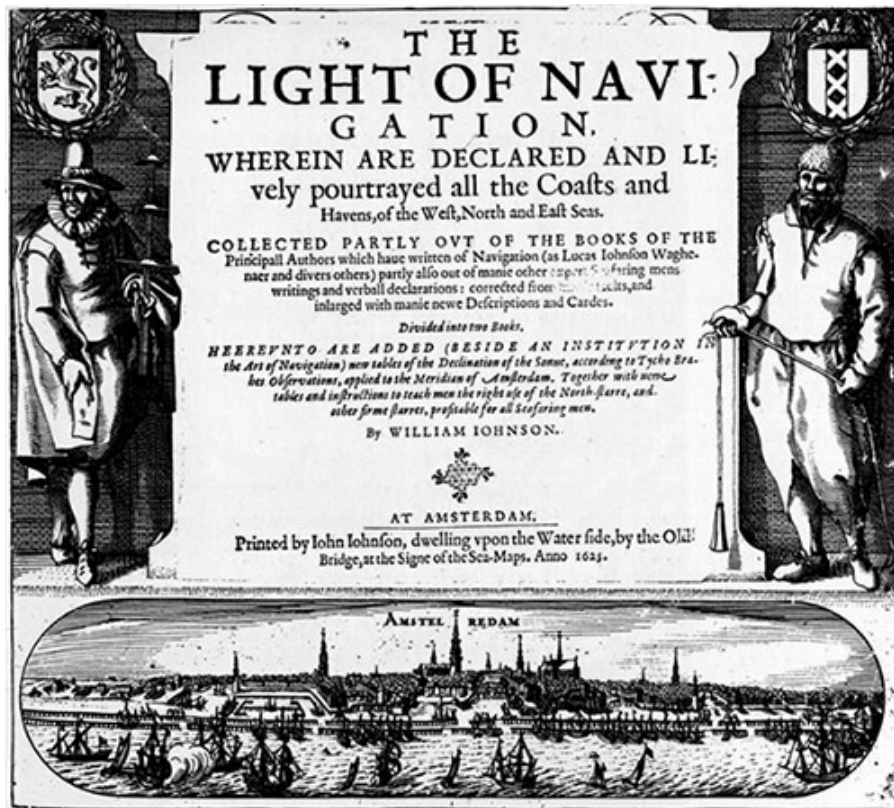


Fig. 1.34. The title page from a book published in Amsterdam and dated 1625. The city is called AmsteRdam, spelt with an “R”. However, in the ancient engraving that we see on the same page, we see the name AmstelRedam, with both sounds that were often mistaken for each other included (“R” and “L”). Taken from [\[1160\]](#), page 287.



Fig. 1.35. Close-up of a fragment of the engraving, with Amsterdam spelt in a rather curious manner, “AmstelRedam.”

9.

Problems in the Scaligerian geography of Biblical events

9.1. Archaeology and the Old Testament

The vocalisations of quotidian lexemes may not be all that important to our purposes, but the consonant sequences used for names of cities, countries, and rulers definitely are. Hundreds of different vocalisations were spawned, some of which were arbitrarily localized in the Middle East due to the hypothesis that binds Biblical events to that area exclusively.

The archaeologist Millar Burroughs expresses his unswerving trust in the correctness of the Scaligerian geography, writing that “in general... archaeological work doubtlessly gives one a very strong confidence in the dependability of the Biblical indications” (quoted in [\[444\]](#), page 16). One of the modern archaeological authorities, the American William Albright, wrote, albeit hazily, that “one should not doubt that archaeology [in reference to the excavations in modern Palestine – A. F.] confirms just how substantially historical the Old Testament tradition is” (quoted in [\[444\]](#), page 16; also see [\[1003\]](#), [\[1443\]](#)). However, Albright concedes that the situation with Biblical archaeology was so chaotic in the beginning of the 1919-1949 period that the varying views on chronological issues could not have reached any sort of convergence at all, and that “under those circumstances one really could not have used the archaeological data concerning Palestine for illustrating the Old Testament” (quoted in [\[444\]](#), page 16).

The one-time Director of the British Museum, Sir Frederic Kenyon, categorically insists that archaeology has refuted “the destructive criticism of the second half of the XIX century”. W. Keller even published a book titled, suggestively enough, *And Yet the Bible is Right* ([\[1219\]](#)), which tries to convince the reader of the veracity of the Scaligerian interpretation of Biblical data.

However, here is some information from the eminent archaeologist L. Wright, also an avid supporter of the theory that the Scaligerian localizations and datings of the Biblical events were correct:

“The overwhelming majority of findings neither prove nor disprove anything; they fill the background and provide a setting for history... Unfortunately, many of the works that can be understood by the average reader have been written with excessive zeal and desire to prove the Bible correct. *The evidence is misused for making erroneous and semi-correct conclusions*” (quoted in [\[444\]](#), page 17).

The pioneers of archaeology in Mesopotamia were C. J. Rich, A. H. Layard, and P. E. Botta in the XIX century – however, in order to get their research subsidized, they had to advertise their findings in a sensational manner, associating their findings with Biblical towns in a rather arbitrary manner.

But the accumulation of material evidence resulted in a significant quandary. Actual facts show that none of the Old Testament books have concrete archaeological proof of their Scaligerian dating and localization. In the XX century L. Wooley, the prominent archaeologist, performed excavations of a town that he tried to identify as “the Biblical Ur.” However, it turned out that “unfortunately, one cannot give satisfactory chronological datings of the episodes [concerning the Biblical Abraham – A. F.] within the span of the second millennium of Middle Eastern history ([\[1484\]](#), [\[444\]](#), page 71).

The Scaligerian history insists that all the events concerning the Biblical patriarchs occurred precisely and exclusively on the territory of the modern Mesopotamia and Syria. Nevertheless, it is immediately acknowledged that “as to what concerns the identity of the patriarchs Abraham, Isaac, and Jacob, one can just reiterate that the information obtained as a result of the most fruitful excavations in Syria and Mesopotamia was extremely meagre, *or simply nonexistent*” ([\[1484\]](#), [\[444\]](#), page 77).

One might wonder just how justifiable it is to search for traces of the Biblical patriarchs in modern Mesopotamia.

Furthermore, Scaligerian history is of the opinion that all of the events involving the Biblical Abraham and Moses occurred on the territory of modern Egypt. It is evasively stated that:

“The historical intensity of this tradition *is not confirmed archaeologically*, but its historical plausibility is, together with an account of the circumstances that may have been the setting of the patriarchs’ biography.” ([\[444\]](#), page 80)

We are also warned that:

“One is to be cautious in one's use of cultural and social indications for dating purposes: since we have the principal concepts in what regards the era of the patriarchs, one needs to possess a certain flexibility in the fixation of chronology.” (quoted in [\[444\]](#), page 82)

As we shall soon see, this flexibility may stretch as far as hundreds and even thousands of years.

W. Keller proceeds to tell us that “Egypt remains indebted to the researchers. *In addition to the fact they found nothing about Joseph, neither documents nor any other traces of his time have been discovered*” [\[1219\]](#). Egypt remains “in debt” in

what concerns Moses as well ([444], page 91). In this case one may wonder yet again about the possibility of Biblical events having taken place in a different country – not necessarily bound to the territory of modern Egypt.

The archaeologist Albright, an avid supporter of the Scaligerian interpretation of the Bible, has nevertheless got to agree with the fact that “the previous concept of the Exodus to Haran from the Chaldaean Ur found *no archaeological evidence* except for the actual city” (quoted in [444], page 84).

Furthermore,

“It turned out that the very location of Mount Sinai is unknown. Another complication is that the Bible often states Mount Horeb to have been the place where the Revelation was given. If we are to take the Biblical description of the natural phenomena accompanying said procedure seriously, one has to presume the mountain to have been a volcano... The problem is that the mountain called Sinai nowadays *has never been a volcano*.” ([444], page 133)

Some archaeologists place Sinai in North Arabia, claiming that it was located in Midian, near Kadesh ([444], page 133). But *none of these mountains were volcanoes, either*.

The Bible says that “...the Lord rained upon Sodom and upon Gomorrah brimstone and fire from the Lord out of heaven” (Genesis 19:24). Scaligerian history locates this event somewhere in modern Mesopotamia. “The first idea that one gets in this respect is *the assumption of a volcanic eruption. But there are no volcanoes in this area*” ([444], page 86). It seems natural to search for these cities in some area that *does* have volcanoes. However, the search is still conducted in Mesopotamia with great effort and no results whatsoever. And finally a “solution” is reached: the southern part of the Dead Sea appears to conceal some debris resembling tree trunks under a 400 metre layer of very salty water of poor transparency ([444], page 86). This has sufficed for the American archaeologist D. Finnegan, as well as W. Keller after him, to claim that “the valley of Siddim,” together with the charred remains of both cities, had submerged ([444], page 86).

The Bible scholar and historian Martin Noth states explicitly that there is no reason to ascribe the destruction of the cities found by the archaeologists in Palestine, to the Israeli invasion in search of the so-called “Promised Land” ([1312]). As it was noted above, from the archaeological point of view the entire Scaligerian interpretation of the conquest of Canaan by Joshua, the son of Nun, becomes suspended in thin air ([1312], [1486]). Are we conducting our search for the Biblical Promised Land in the correct place? Could the troops of Joshua have been predominantly active elsewhere?

It is further written that:

“No archaeological proof of any Biblical report of the ‘Epoch of the Judges’ exists to this day. All the Judges’ names contained in the Old Testament aren’t known from any other source and weren’t found on any archaeological artefacts from either Palestine or any other country. This concerns the names of the first kings Saul, David, and Solomon.” ([444], page 158)

Scaligerian history convinces us that Noah’s Ark had moored to Mount Ararat in the Caucasus. Werner Keller ([1219]) assures us that the Armenian village of Bayzit still keeps the legend of a shepherd who saw a large wooden vessel on the Mount. The Turkish expedition of 1833 mentions “some ship made of wood that was seen over the southern glacier.” Keller proceeds to tell us that in 1892 a certain Dr. Nuri was leading an expedition in search of the sources of the Euphrates, and saw a fragment of a ship on the way back which was “filled with snow and dark red on the outside.” The Russian aviator officer Roskovitsky claimed to have seen the Ark’s remnants from his aeroplane during the First World War. Czar Nikolai the Second is supposed to have commanded an entire expedition there, which had not only seen, but also photographed, the remains of the Ark. The American historian and missionary Aaron Smith from Greenborough, an expert in the problem of the Great Deluge, wrote a history of Noah’s Ark mentioning 80 thousand publications on the topic. Finally, a scientific expedition was arranged. In 1951 Smith spent 12 days on top of Mount Ararat with 40 of his colleagues. They found nothing. Nevertheless, he made the following claim: “Even though we *failed to find so much as a trace of Noah*, my trust in the Biblical tale of the Deluge had only become firmer; we shall yet return” (quoted in [444]). In 1952 the expedition of Jean de Riquer obtained similar results. This somewhat anecdotal account here merely scratches the surface of the problem of geographical locations that is so acute for Scaligerian chronology, as it were.

Herbert Haag in his foreword to Cyrus Gordon’s *Historical Foundations of the Old Testament* credits the author with the following:

“His aim isn’t apologetic, which makes him quite unlike other authors that drown the book market in paperbacks attempting to “prove the Bible” by jumbling together all sorts of sensationalist “proof” received from ancient Oriental sources.” ([444], page 18)

Various museums, institutes, and universities send expeditions to the Middle East for “Biblical excavations.” Great sums of money are invested in such excavations, and a great many special societies and funds have been founded with the sole purpose of conducting archaeological research in the Scaligerian “Biblical Countries.” The first one of these institutions was the Research Fund of Palestine founded in 1865; currently

there are about 20 similar organizations in existence ([\[444\]](#)). Among them we find the American Institute for Oriental Studies, the Jerusalem Affiliate of the Vatican Institute of Bible Studies, and the Israeli Research Society. No other region of the planet has been studied by archaeologists with such intensity as the Scaligerian “Biblical” territories. A great variety of literature is published on this subject as well – special magazines, monographs, atlases and albums for the popularization of Biblical archaeology.

The Biblical topic is often given priority at the expense of other archaeological issues. The prominent Soviet historian who studied the antiquity, Academician V. V. Struve, has got the following to say about it:

“The excavations in Egypt and Babylonia were only of interest to the bourgeois science since they could be linked to Palestine. In order to find the funding needed for the excavations, the historians had to prove that an ancient copy of the Bible could be unearthed as a result of their research, or the sandals of Moses, mayhap, and then the monies were provided instantly.” ([\[444\]](#), page 44)

The following example is very representative. In the early XX century a tablet archive was found in the city of Umma, Mesopotamia. But since Umma isn’t mentioned in the Bible, and no enthusiastic entrepreneur could identify it as some Biblical town, the excavations in Umma were stopped, and the archives scattered without even being studied. The tablets were sold to Parisian collectors for one franc per piece ([\[444\]](#)).

“Archaeology as well as historical science in general can find no proof to the Biblical legend about the Egyptian slavery of the Jews” ([\[444\]](#), page 102). The Egyptologist Wilhelm Spielberg tells us that “what the Bible reports about the plight of Israel in Egypt isn’t any more of a historical fact than the accounts of Egyptian history related by Herodotus” (quoted in [\[444\]](#), page 103). V. Stade wrote that “anyway, it is clear that the research concerning the Pharaoh under whose rule Israel moved into Egypt and left it represents nothing but the juggling of names and dates void of all meaning” (quoted in [\[444\]](#), page 103). Let us repeat our question: could an altogether different country be described by the name of Egypt?

The Bible lists a great many geographical locations that the People of Israel visited during their 40 years of wandering after the Exodus from “Egypt.” The archaeologists still fail to find these locations where the Scaligerian history places their Biblical descriptions. Wright says that “few sites on the way to Mount Sinai can be identified with any degree of certainty” (quoted in [\[444\]](#), page 128). V. Stade wrote that: “checking the itinerary of Israel has as much sense as, say, tracking the way of the Burgundians’ return from King Etzel as described in the *Nibelungenlied*.” The Egyptologist W. Spielberg quotes this statement, saying that “we can still sign under

every word of Stade's" and that "the depiction of events following the Exodus, the listing of the sites where stops were made, the crossing of the desert – *all of this is fiction*" (quoted in [444], page 132). Many sites that were considered to have been on the itinerary of the Israelis were excavated thoroughly and intensively for a long time now. No traces have ever been found!

The Biblical account of the destruction of Jericho is well known. One of the Arabic settlements in the Middle East had been arbitrarily identified as the Biblican Jericho whose walls were destroyed by the sounds of the horn. The settlement has been subject to thorough excavations since the endeavours of Sellin, Watzinger, and Garstang in late XIX century. There were no results. In 1952 an Anglo-American archaeological expedition led by Kathleen Kenyon ventured to continue Garstang's research. No justifications for identifying the excavated town as Jericho have ever been found. Wright wrote that "the information received about Jericho was called disappointing, and it is true: not only is it hard to interpret the Biblical tale of Jericho, one cannot so much as trace the outline of the tradition's history... The Jericho issue is more problematic today than ever" (quoted in [444]).

The Bible says that after Jericho the Israelis destroyed the city of Ai. The site where this city was supposed to have been located according to the "calculations" made by the historians has also been subject to fundamental research. Yet again, the results have failed to satisfy. The German archaeologist and specialist in Biblical history Anton Jirku ([1213]) expresses his grief over the futility of the "Jericho" excavations, and proceeds to describe those of "Ai" as afflicted by "an even greater discrepancy between the report of the conquest of Ai that ensued and the results of the excavations" (quoted in [444], pages 145-151).

According to the Bible, the capital of Judaea in the reign of king Saul was the city of Gibeah. The historians have given birth to a hypothesis identifying it as the ruins excavated in the Tell el-Ful Hill six kilometres to the north of modern Jerusalem. However, it is conceded that "not a single inscription was found in town, and no clear evidence that the ruins belong to Saul's palace or a tower that he built" ([444], page 158). But had Saul's palace really been built there?

Conclusion: Archaeological research shows that the books of the Old Testament have no archaeological proof of their localization and dating as suggested by the Scaligerian tradition. Thus, the entire "Mesopotamian" Biblical theory becomes questionable.

9.2. Archaeology and the New Testament

The traditional localization of the events described in the New Testament isn't in any better condition. The lack of archaeological proof of the Scaligerian localization of the New Testament is explained by the fact that "Jerusalem was destroyed in the years 66-73, and that the Jews had been forbidden... to come anywhere near the city" ([444], page 196). Scaligerian history is of the opinion that Jerusalem can be located at the settlement that the locals call El Kuds, whose site used to be perfectly barren before, also known as Aelia Capitolina. It was after the passage of some time that "the ancient Jerusalem" was reborn here. The "historical remnants of Biblical times" shown to tourists today, such as the Wailing Wall, etc., do not hold up to even minimal scientific criticism, in full absence of historical and archaeological proof.

Fig. 1.36 shows an ancient miniature, allegedly dating from 1470, that depicts the pillaging of Jerusalem by the Syrian king Antiochus Epiphane ([1485], pages 164, 165). As we can see, the mediaeval author of the miniature didn't hesitate to represent Jerusalem as a typically mediaeval town with Gothic buildings and towers, and all the warriors wearing mediaeval plate armour.



Fig. 1.36. Ancient miniature allegedly dated to 1470 from Jean de Courcy's *Global Chronicle* (*Chronique de la Bouquechardière*). We see Jerusalem pillaged by the Syrian king Antiochus Epiphane. Jerusalem is pictured as a mediaeval Gothic town. There is an Ottoman crescent on the spire of one of the towers. Taken from [\[1485\]](#), ill. 200.

One must emphasise that other versions exist apart from the Scaligerian. The Catholic Church, for instance, has been claiming the “very house” that Virgin Mary had lived in and where “Archangel Gabriel appeared before her” to have been located in the Italian town of Loreto since the XIII century, which means that the Catholic version transfers a part of evangelical events to Italy. The earliest document concerning the “Loreto house” is the bull issued by Pope Urban VI dated to 1387. In 1891 Pope Leo XIII issued an encyclical “in celebration of the 600 years of Loreto’s Miracle.” Thus, the “miracle” is dated to XIII century A.D. Historians mark that “Loreto remains a holy pilgrimage place for the Catholics to this day” ([\[970\]](#), p. 37).

A. Y. Lentzman tells us the following in re the search of St. Peter’s sepulchre, for instance:

“In 1940, the excavations sanctioned by Pope Pius XII were commenced under the Vatican crypts, and their peak fell on the post-war years... In the late 1940’s a solemn statement was made by the press, especially the Catholic press [since the excavations must have been expensive – A. F.], that *not only the burial spot of the Apostle Peter was found, but his remains as well*... An objective analysis of the results of Vatican excavations demonstrated all of these claims to have been false. Pope Pius even had to make a radio announcement on the 24 December 1950 where he had acknowledged “the impossibility of making any veracious claims about the unearthed human bones belonging to the Apostle.” ([\[471\]](#), pages 45-49)

The location of the town of Emmanus near which Jesus is said to have appeared before his disciples after the Resurrection defies all attempts of being determined. The place of the Transfiguration of Jesus, Mount Tabor, also remains impossible to locate. Even the location of Golgotha is doubted by historians.” ([\[444\]](#), page 201).

Seeck in his *Geschichte des Untergangs der antiken Welt* (History of the Ancient World’s Decline, III, 1900) wrote that “we have no intention... of picturing his [Christ’s – A. F.] earthly destiny... all the issues of the origins of Christianity are so complex that we are glad to have the opportunity and the right to leave them well alone” (quoted in [\[259\]](#), page 46). A convenient stance, and one that has got absolutely nothing to do with science.

The archaeologist Schwegler sums up in the following way: “This is where the tragedy begins for the believer whose primary need is to know the place on Earth where his Saviour had lived and suffered. But it is the location of the place of his (Christ’s) death, that remains covered in impenetrable darkness, if we’re to think in archaeological categories.” (quoted in [\[444\]](#), page 202)

Apparently, there is no possibility of determining the location of the cities of Nazareth and Capernaum, as well as that of Golgotha etc., on the territory of modern Palestine. ([444], pages 204-205)

We shall quote the following noteworthy observation to sum up:

“Reading the literature related to Evangelical archaeology leaves a strange impression. Tens and hundreds of pages are devoted to the descriptions of how the excavations were organized, what the location of the site and the objects relevant to the research looked like, the historical and Biblical background for this research, etc.; and the final part, the one that is supposed to cover the result of the research, just contains a number of insubstantial and obviously embarrassed phrases about how the problem was not solved, but there’s still hope, etc. It can be said categorically and with all certainty that *not a single event described in the New Testament has any valid archaeological basis for it* [in Scaligerian chronology and localization – A. F.]... This is perfectly true in what concerns the identity and the biography of Jesus Christ. There is no proof for the location of any of the places where the evangelical events are traditionally supposed to have occurred.” ([444], pages 200-201)

We ask yet again: is it correct to search for the traces of the events described in the New Testament in the Middle Eastern Palestine? Could they have taken place somewhere else?

10.

Ancient historical events: geographic localization issues

10.1. The locations of Troy and Babylon

The correct geographic localization of a large number of ancient historical events is truly a formidable task. Naples, for instance (whose name merely stands for “New Town”) is reflected in the ancient chronicles as the following cities:

1. Naples in Italy, existing to this day.
2. Carthage, also translating as “New Town” ([938], page 13, B, 162-165).
3. Naples in Palestine ([268], page 130).
4. The Scythian Naples (see the collection of the State History Museum of Moscow).
5. New Rome a.k.a. Constantinople or Czar-Grad, which could also be referred to as “New Town”.

Thus, if a chronicle is referring to an event that occurred in Naples, one has to devote all of one’s attention to making sure one understands which town is meant.

Troy may be seen as yet another example. One of the consensual localizations for Homer’s Troy is near the Hellespont straits. Schliemann used this hypothesis for solemnly baptizing as “Troy” the 100×100 metre excavation site of a minuscule ancient settlement that he had discovered near the Hellespont ([443], page 107). Actually, the very localization of Hellespont itself is highly controversial. See [Chron2](#) for more details.

The Scaligerian chronology and history tell us that Homer’s Troy met its final fate of destruction and utter desolation in the XII-XIII century B.C. ([72]). However, we know that the Italian town of Troy played an important role in mediaeval history, particularly in the well-known war of the XIII century. This town still exists ([196]).

Many Byzantine historians of the Middle Ages refer to Troy as an *existing mediaeval town*, among them Nicetas Aconiatius ([934], Volume 5, page 360), and Nicephorus Gregoras ([200], Volume 6, page 126).

According to Titus Livy, Troy and the entire Trojan region were located in Italy ([482], Volume 1, pages 3-4). He tells us that the surviving Trojans landed in Italy soon after the fall of Troy, and that the place of their first landing was called Troy.

“Aeneas... wound up in Sicily; his fleet sailed thenceforth, and came to the Laurentian

region. *This place is called Troy as well*” ([482], Volume 1, pages 3-4, Book 1, No. 1).

Several mediaeval historians *identify Troy as Jerusalem*, for instance ([10], pages 88, 235, 162, 207). This fact embarrasses modern historians greatly, leading them to such comments as: “Homer’s actual book somewhat suddenly turns into an account of the devastation of Jerusalem” [in a mediaeval text describing Alexander’s arrival in Troy – A. F.] ([10], page 162).

Anna Comnena, a mediaeval author, somewhat unexpectedly locates Jerusalem in Ithaca, the island where Ulysses was born ([419], Volume 2, pages 274-285). This is most peculiar indeed, since it is known perfectly well that modern Jerusalem isn’t located on an island.

Another name for Troy is Ilion, while Jerusalem is also known as Aelia Capitolina ([544], Volume 7). Aelia and Ilion are rather close phonetically. It is possible that *the same city* was called Troy and Ilion by some, and Jerusalem and Aelia by others. Eusebius Pamphilus writes that somebody “referred to the small Phrygian towns, Petusa and Timion as ‘Jerusalem’” (quoted in [544], page 893).

The facts quoted above demonstrate the fact that the name of Troy had multiplied in the Middle Ages, and had been used for referring to different cities. Could an archetypal mediaeval original have existed? Scaligerian chronology contains information that allows the construction of the hypothesis that Homer’s Troy was really Constantinople, or Czar-Grad.

Apparently, the Roman emperor Constantine the Great took into account the wish of his fellow townsmen and “had initially chosen the *place where the ancient Ilion, the fatherland of the first founders of Rome, had been located*”. This is what the prominent Turkish historian Jalal Assad tells us in his *Constantinople* ([240], page 25). Historians proceed to tell us that Constantine “changed his mind” afterwards, and founded New Rome nearby, in the town of Byzantium. But it is a known fact in Scaligerian history that Ilion is another name for Troy.

What we encounter here may well be a remainder of the fact that the same town located on the Bosphorus had been referred to by different names: Troy, New Rome, Czar-Grad, Jerusalem. It might also be true that since Naples means New Town, it was the name that had been used for New Rome as well.

Let us mention the fact that southern Italy used to be called the Great Greece in the Middle Ages (Eusebius Pamphilus) ([267], pages 282-283).

Nowadays it is assumed that the city of Babylon was located in modern Mesopotamia. Some of the mediaeval texts hold a cardinaly different opinion. The

well-known book *Serbian Alexandria*, for instance, locates Babylon in Egypt. Moreover, it tells us that Alexander the Great died in Egypt as well – according to the Scaligerian version, this event took place in Mesopotamia ([10], page 255).

Furthermore, we see that “Babylon is the Greek name of the settlement that had been located opposite the pyramids [the Tower of Babel? – A. F.]... *In the Middle Ages it had been a frequently used name for Cairo*, whose suburb this settlement eventually became” ([464], page 45). The name Babylon can be translated, as well as the names of many other cities, and thus may have been used for referring to other locations.

Eusebius tell us that Rome used to be called Babylon ([267], page 85). Furthermore, “the Byzantine historians [in the Middle Ages – A. F.] often called Baghdad Babylon” ([702], page 266, comment 14). Michael Psellus, the author of the alleged XI century refers to Babylon as one would to an existing town – not a destroyed one ([702], page 9).

In fig. 1.37 we can see an ancient miniature dating from 1470 depicting “ancient” Babylon as a typically mediaeval Gothic town ([1485], pages 164, 165). The Tower of Babel is being constructed on the right. The “ancient” king Nimrod is also portrayed as a mediaeval knight in plate armour. Modern commentators deem this to be a fantasy bearing little semblance to reality: “on the left we see Babylon presented as a *fantasy Gothic town with elements of Muslim architecture*. The giant in the centre is Nimrod. The construction of the tower of Babel is pictured on the right” ([1485], page 164). It is most probable, however, that this is not a fantasy. The artist had been perfectly aware of what he was painting, and the picture reflects mediaeval reality.



Fig. 1.37. Ancient miniature allegedly dated to 1470 from Jean de Courcy's *Global Chronicle* (*Chronique de la Bouquechardière*). We see the "extremely ancient" King Nimrod in the "ancient" Babylon, which is depicted as a Gothic mediaeval town with elements of Muslim architecture. Taken from [1485], ill. 199.

10.2. The geography of Herodotus is at odds with the Scaligerian version

Let us quote some examples from Herodotus, who plays a key role in the Scaligerian chronology. He claims the African river Nile to be parallel to Ister, that is nowadays identified as the Danube (and, oddly enough, not Dniester) ([163], page 492). This is where we find out that "the opinion that Danube and Nile were parallel reigned in the *mediaeval Europe* until as late as the end of the XIII century" ([163], page 493). Thus, the mistake of Herodotus proves to be mediaeval in its origins.

Herodotus proceeds to tell us that "the Persians inhabit all of Asia to the very Southern Sea that is also called the Red Sea" ([163], 4:37, page 196). According to consensual geography, the Southern Sea is the Persian Gulf. Giving a description of the peninsula that contemporary historians identify with the Arabian peninsula, Herodotus

writes that “it begins near the Persian land and stretches to the Red Sea” ([163], 4:39, page 196). Everything appears to be correct here. However, this contradicts the opinion of those historians who identify the Red Sea mentioned by Herodotus as the Persian Gulf ([163]). This is why modern commentators hasten to “correct” Herodotus: “Red Sea stands for Persian Gulf here” ([163], Appendices, Part 4, comment 34).

Let us continue. The Red Sea in its modern interpretation may indeed “reach further up than the Persians” according to Herodotus ([163], Volume 4:40), but only meeting one condition, namely, that the map used by Herodotus was *inverted* in relation to the ones used nowadays. Many mediaeval maps are like that, with North and South swapped (qv below). This makes the modern historians identify the Red Sea as the Persian Gulf ([163], Appendix, Part 4, comment 36), although the Persian gulf is “below” the Persians in this case, or to the East of them, but doesn’t reach “further up” at any rate.

Historians identify the same sea mentioned by Herodotus in 2:102 as the Indian Ocean ([163], Appendix, Part 2, comment 110). What we observe here is the inversion of the East and the West. Could the map that Herodotus had used have been an inverted one, then?

In book 4:37 Herodotus identifies the Red Sea as the South Sea, q.v. above. This proves to be the final straw of confusion for the modern commentators who try to fit Herodotus into the Procrustean geography of the Scaligerian school, and the maps used nowadays. They are forced to identify the Red (Southern) Sea as the Black Sea! See book 4:13, [163], Appendix, Part 4, comment 12. We see yet another inversion of the East and the West in relation to the Persians.

Thus, identifying the geographic data as offered by Herodotus with the Scaligerian map runs us into many difficulties. The numerous corrections that the modern historians are forced to make show us that the map that Herodotus had used may have been inverted in relation to the modern ones, which is a typical trait of *mediaeval* maps ([1468]).

As we can see, the commentators have to make a conclusion that Herodotus uses different names to refer to the same seas in his

History. If we’re to believe the modern historians, we have to think that Herodotus makes the following identifications: Red Sea = South Sea = Black Sea = North Sea = the Mediterranean = the Persian Gulf = Our Sea = Indian Ocean ([163], Appendix, comments 34, 36, 110, etc.).

The mentions of the Crestonians, the town of Creston, and the region of Crossaea sound most peculiar coming from an allegedly ancient author ([\[163\]](#), 1:57, page 27; 5:3, page 239; 5:5, page 240; 7:123, page 344; 7:124, pages 344-345; 7:127, page 345; 8:116, page 408; page 571). One constantly gets the feeling that he is referring to the mediaeval *crusaders*. “Cross” and “Crest” are the roots one most often associates with the Middle Ages. Just how veracious are the datings of the events related by Herodotus?

The unbiased analysis of Biblical geography yields many oddities as well ([\[544\]](#)).

10.3. The inverted maps of the Middle Ages

Modern maps place the East on the right, and the West on the left. However, we find that the opposite is true for many mediaeval maps – all of the sea charts of the alleged XIV century had the *East* on the *left*, and the *West* on the *right*, qv in the atlas [\[1468\]](#). Some of these old inverted charts from Genoa can be seen in figs. 1.38, 1.39, 1.40 and 1.41. These charts may have been used by either traders or the military fleet.

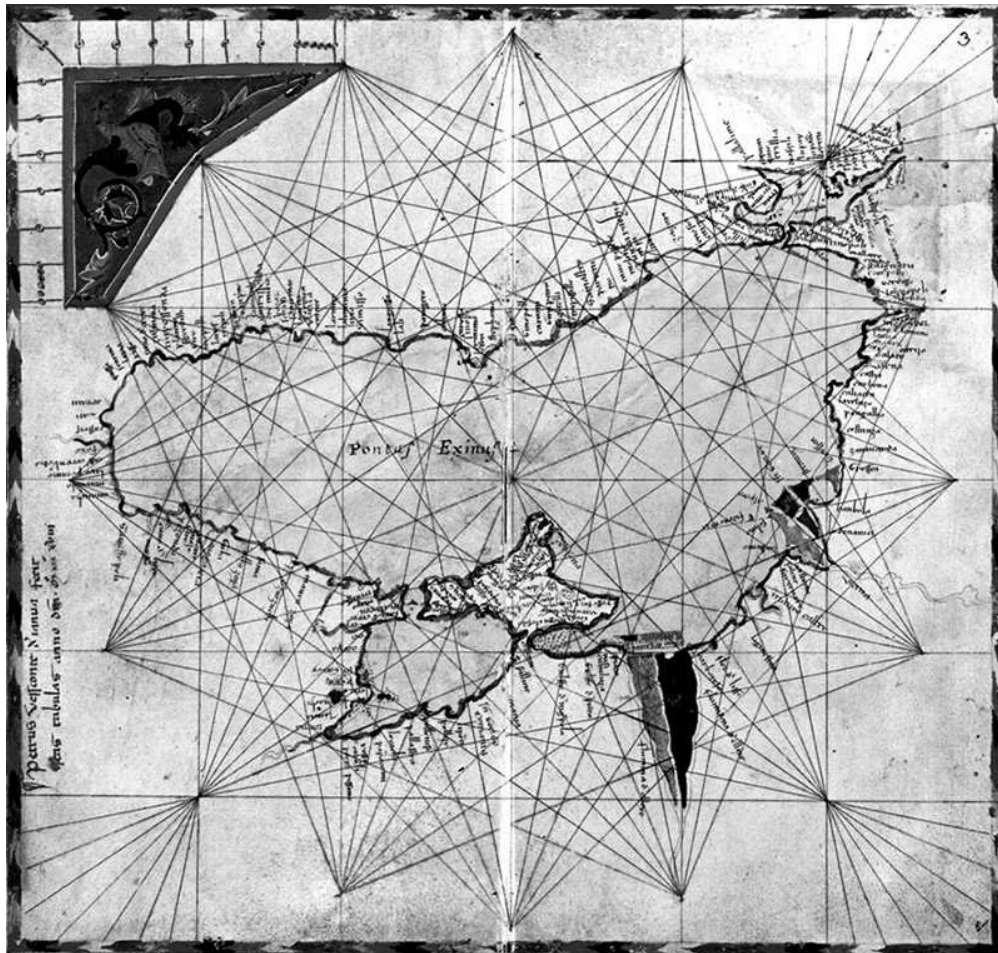


Fig. 1.38. An old inverted map of the Black Sea. This is a so-called “portolano” by the Genoese Pietro Vesconte, allegedly dating from 1318 ([\[1468\]](#), page 3). Several points on the coast of the Black Sea are marked. The centre of

the map says Pontus Euxinus. The North is at the bottom, the East on the left. The East used to be referred to as *Levant*, see [1468], page 37, which means “situated on the left”. There are traces of the name remaining in the German language, among others, where the Middle East is still called *Levant*. See [573], page 333. The Crimean peninsula, it will be observed, is “upside down” in comparison to its location on modern maps. Taken from [1468], map 3.

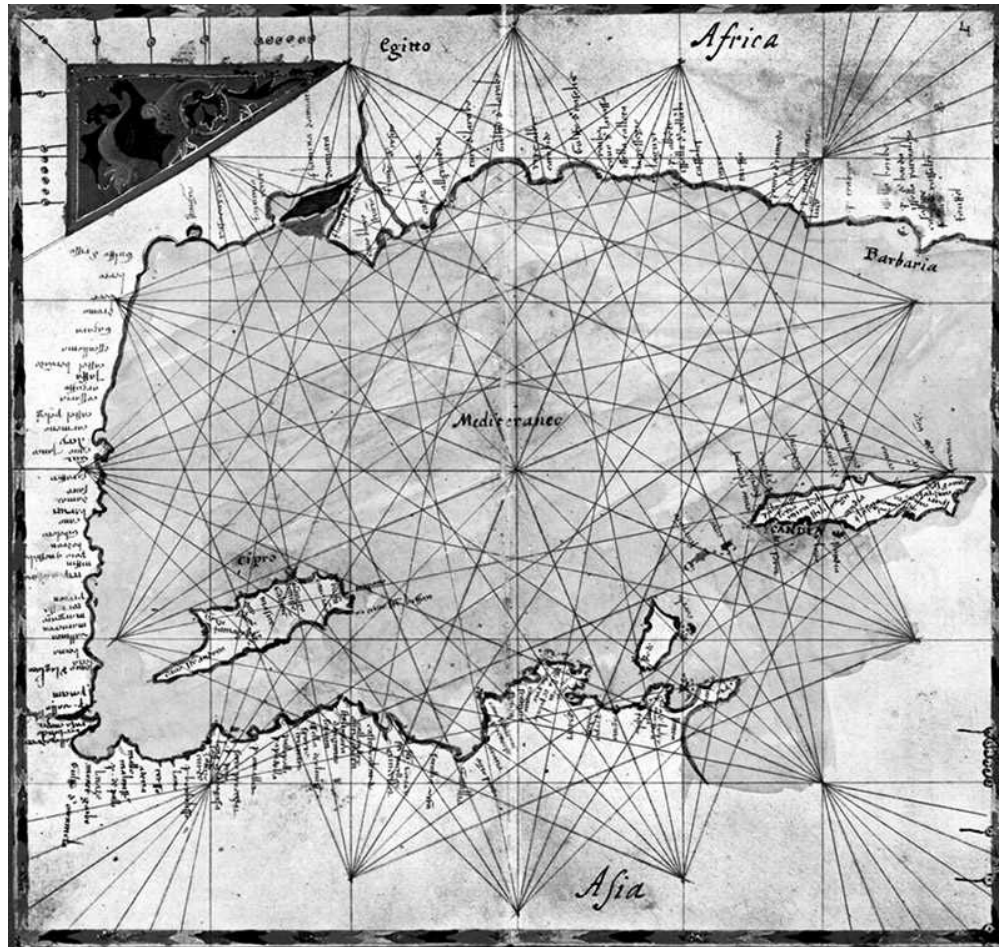


Fig. 1.39. An old inverted map of a part of the Mediterranean. A portolano by the Genoese Pietro Vesconte, allegedly dating from the XIV century. The North is at the bottom, the East on the left. This is probably the reason why the East used to be referred to as *Levant*, or “located on the left.” Taken from [1468], map 4.

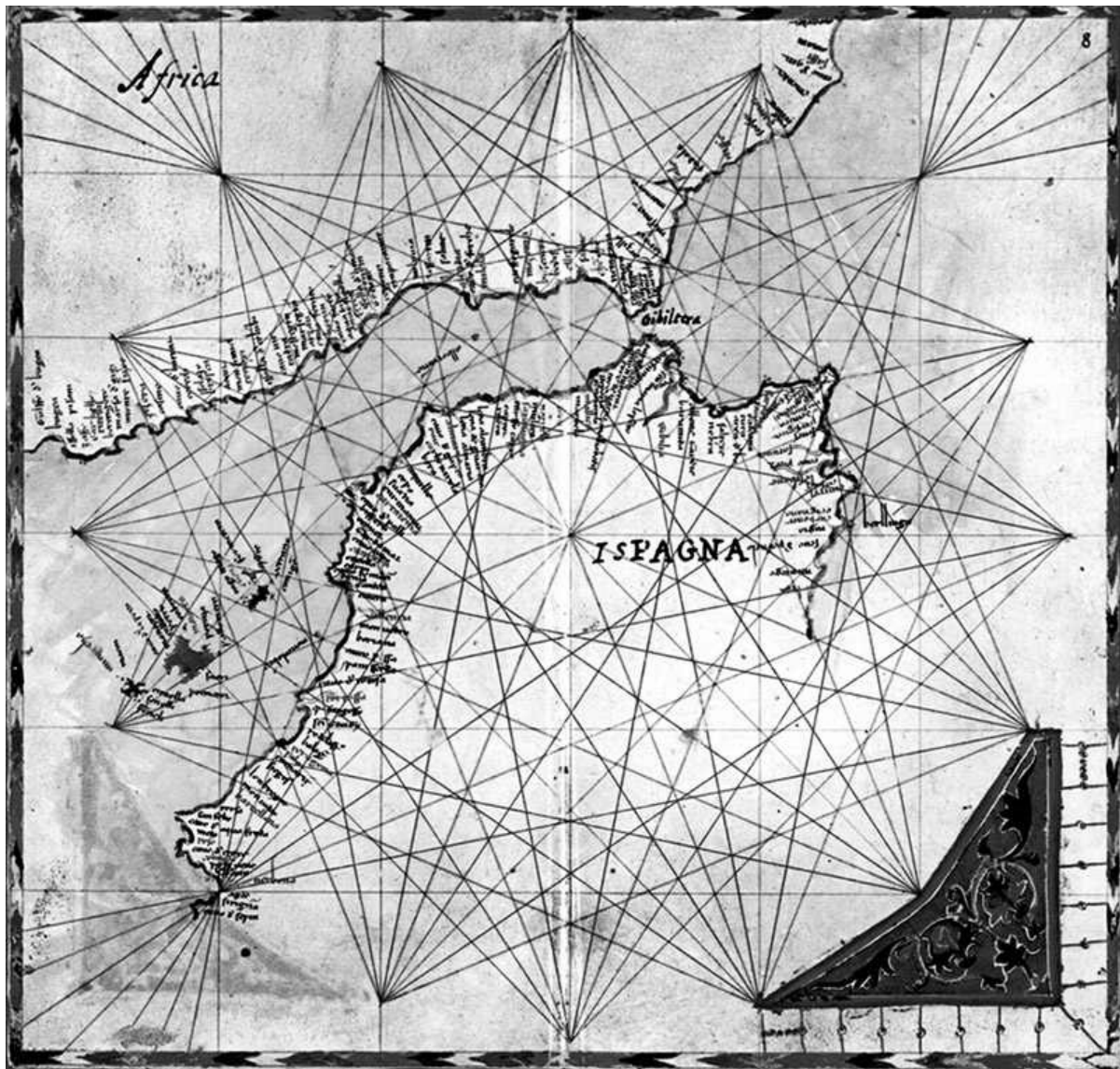


Fig. 1.40. An old inverted map of Spain and a part of Africa. Africa is on top, and Spain at the bottom. Thus, the North is at the bottom, and the East is on the left. Another portolano by Pietro Vesconte, allegedly dating from the XIV century. These maps most probably date from the XV-XVI century. Taken from [\[1468\]](#), map 8.

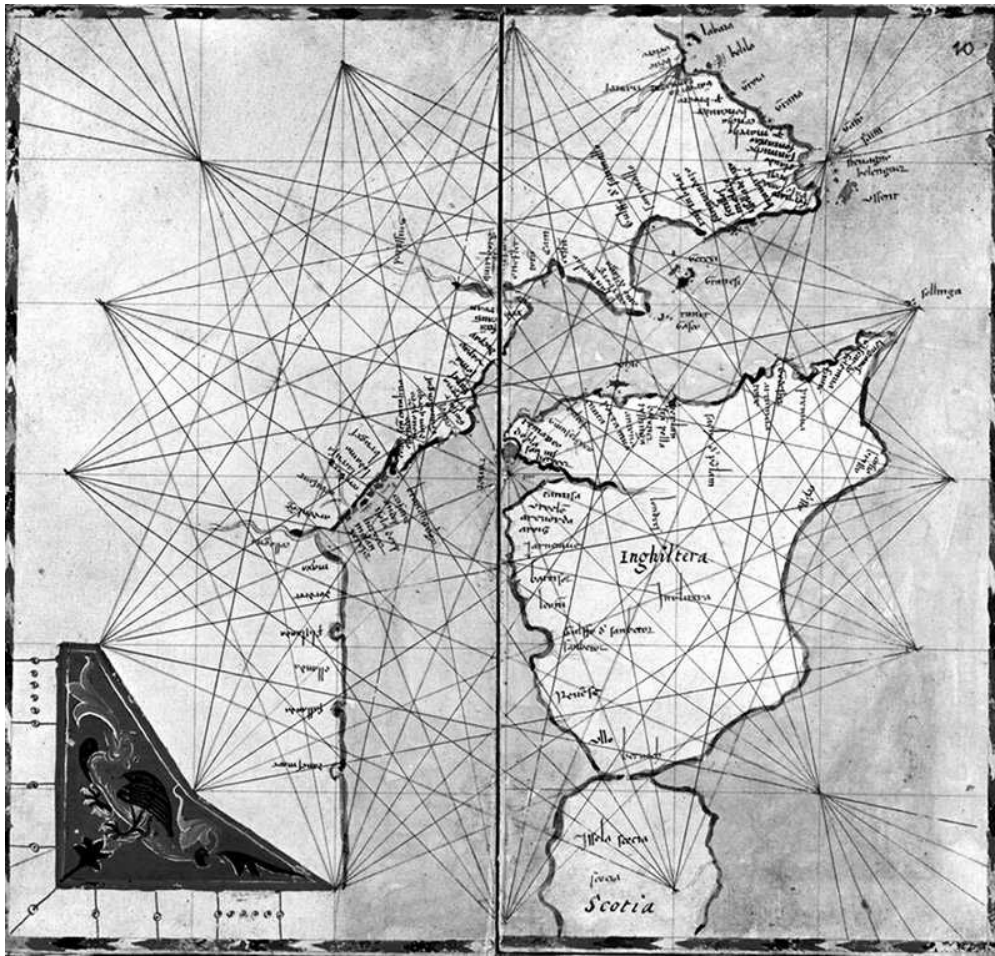


Fig. 1.41. An old inverted map of England and France. France is on top, and England at the bottom. The East is on the left. A portolano of the Genoese Pietro Vesconte, allegedly dating from the XIV century. Taken from [\[1468\]](#), map 10.

The word *levant*, for instance, still means “oriental” in French. The Middle East is also often referred to as *Levant* in German ([\[419\]](#), page 733). This may be a reflection of the fact that the Orient was on the left of the maps (*leviy* means “left” in Russian, and the adverb for “on the left” is *sleva*). It is possible that the Russian word *leviy* was adopted by some of the Western European languages in order to refer to the Orient. See our Parallelism Glossary in [Chron7](#).

Why did the old maps, and sea charts in particular, have the East on their left, and the West on their right? The reason may have been that the first seafarers of Europe would sail forth from the seaports located on the European coast of the Mediterranean, as well as the Black and Azov seas, and so they had to move *from the North to the South*. The South was therefore in front, and the Northern coast behind them. A ship captain sailing into the Mediterranean from the Bosphorus would look at the approaching African coast. Thus, the *East* was *on the left*, and the *West* was on the right.

This is why the first sea charts of both the traders and the military put the East on the

left. It made sense to put that which lay in front on the top of the map. Thus, the way one looks at the map corresponds with the direction of one's movement.

11.

A modern analysis of Biblical geography

The fact that many Biblical texts clearly refer to volcanic activity has been well known to historians for a long time. The word Zion is widely known; theologians interpret it as “pillar” ([544], Volume 2). Identifying Zion as Sinai and Horeb is common in both theology and Bible studies. Hieronymus in particular noted that: “it appears that the same mountain is called by two different names, Sinai and Horeb” ([268], page 129). I. Pomyalovsky wrote that: “the Old Testament often identifies it [Mt. Horeb – A. F.] as Sinai” ([268], page 326). “Mount Zion” can be translated as “The Pillar Mountain” ([544], Volume 2). The Bible explicitly describes Mount Sinai/Zion/Horeb as a volcano, q.v. below. In this case “The Pillar Mountain” makes sense in the way of referring to *a pillar of smoke* above the volcano. We shall be referring to God as the Thunderer below, following the interpretation suggested in [544], Volume 2.

According to the Bible,

“the Lord said unto Moses, Lo, I come unto thee in a thick cloud... upon mount Sinai... when the trumpet soundeth long, they shall come up to the mount... there were thunders and lightnings, and a thick cloud upon the mount, and the voice of the trumpet exceeding loud... And mount Sinai was altogether in smoke, because the Lord descended upon it in fire: and the smoke thereof ascended as the smoke of a furnace, and the whole mount quaked greatly. And when the voice of the trumpet sounded long, and waxed louder and louder, Moses spake, and God answered him by a voice.” (Exodus 19:9, 19:11, 19:13, 19:16, 19:18-19)

Also: “And all the people saw the thunderings, and the lightnings, and the noise of the trumpet, and the mountain smoking” (Exodus 20:18). In fig. 1.42 we can see an ancient engraving from a 1558 Bible (*Biblia Sacra*) ([544], Volume 2, page 210, illustration 94). The mediaeval painter portrays Moses ascending a fiery mountain.



Fig. 1.42. Moses ascending a fiery mountain. An ancient illustration from a Bible allegedly dating from 1558 (*Biblia Sacra*). Taken from [\[544\]](#), Volume 2, page 210, ill. 94.

Furthermore:

“The day that thou stoodest ... in Horeb ... and the mountain burned with fire unto the midst of heaven, with darkness, clouds, and thick darkness. And the Lord spake unto you out of the midst of the fire; ye heard the voice of the words, but saw no similitude; only ye heard a voice.” (Deuteronomy, 4:10-12)

The destruction of the Biblical cities of Sodom and Gomorrah has long been considered a result of a volcanic eruption. The Bible says that “the Lord rained upon Sodom and upon Gomorrah brimstone and fire from the Lord out of heaven... and, lo, the smoke of the country went up as the smoke of a furnace” (Genesis 19:24, 19:28).

On Albrecht Dürer’s engraving “Lot Fleeing with his Daughters from Sodom” we can see a volcanic eruption destroying the Biblical cities of the plain in a fountain of fire and stones (fig. 1.43).



Fig. 1.43. Albrecht Dürer's engraving titled "The Destruction of Sodom and Gomorrah." What we see here is a powerful volcanic explosion, as one might expect, destroying the Biblical cities of the plain. Taken from [\[1234\]](#), engraving 40.

Let us turn to the Lamentations of Jeremiah that contain a description of the destruction of Jerusalem. It is assumed to be an account of the destruction of the city by a hostile army; however, the text contains many fragments such as "How hath the Lord covered the daughter of Zion with a cloud in his anger ... and remembered not his footstool in the day of his anger! The Lord hath swallowed up all the habitations ... he burned ... like a flaming fire, which devoureth round about" (The Lamentations of Jeremiah, 2:1-3).

Then we encounter the following in the chapters 3 and 4 of the Lamentations:

"I am the man that hath seen affliction by the rod of his [God's – A. F.] wrath; he hath led me, and brought me into darkness, but not into light... he hath broken my bones... *he hath inclosed my ways with hewn stone*, he hath made my paths crooked... he hath also broken my teeth with gravel stones, he hath covered me with ashes... thou hast covered with anger, and persecuted us: thou hast slain, thou hast not pitied. Thou hast *covered thyself with a cloud*... the stones of the sanctuary are pored out... the punishment... is greater than the punishment of the sin of Sodom... their [the survivors' – A. F.] visage is blacker than a coal... The Lord hath accomplished his fury; he hath poured out his fierce anger, and hath kindled a fire in Zion, and it hath devoured the foundations thereof." (The Lamentations of Jeremiah, 3:1-2, 3:4, 3:9, 3:16, 3:43-44, 4:1, 4:6, 4:8, 4:11)

Theologians insist all of this is metaphorical; however, a literal reading of the text divulges an account of the destruction of a large city by a volcanic eruption. The Bible refers to volcanic activity quite often; here's a list of all such references, compiled by V. P. Fomenko and T. G. Fomenko:

Genesis 19:18, 24, Exodus 13:21, 22, Exodus 14:18, Exodus 20:15, Exodus 24:15, 16, 17, Numbers 14:14, Numbers

21:28, Numbers 26:10, Deuteronomy 4:11, 36, Deuteronomy 5:19, 20, 21, Deuteronomy 9:15,21, Deuteronomy 10:4, Deuteronomy 32:22, The Second Book of Samuel 22: 8-10,13, The First Book of the Kings 18:38, 39, The First Book of the Kings 19:11, 12, The Second Book of the Kings 1:10-12,14, Nehemiah 9:12,19, The Book of Psalms (Psalm 11, verse 6, Psalm 106, verse 17), (Psalm 106, verse 18), Ezekiel 38:22, Jeremiah 48:45, The Lamentations of Jeremiah 2:3, The Lamentations of Jeremiah 4:11, Isaiah 4:5, Isaiah 5:25, Isaiah 9:17,18, Isaiah 10:17, Isaiah 30:30, Joel 2:3,5,10.

Seeing these descriptions as referring to Jerusalem in Palestine and the traditional Mount Sinai is very odd indeed, since *Mt. Sinai located on the modern Sinai Peninsula had never been a volcano*. Where did the events really take place, then?

It suffices to study the geographic map of the Mediterranean region ([\[440\]](#), pages 380-381, 461) to see that there are no volcanoes on the Sinai Peninsula, and there aren't any in either Syria or Palestine. There are zones of Tertiary and Quaternary volcanic activity, but one encounters those in the vicinity of Paris as well. There has been no volcanic activity recorded in documented history (the post-A.D. period).

The only relevant geographic zone that possesses powerful volcanoes active to this day is the area including Italy and Sicily, since there are no volcanoes in Egypt or anywhere in the north of Africa ([\[440\]](#)). We are looking for:

1. A powerful volcano that was active in the historical epoch;
2. A destroyed capital near the volcano (see the Lamentations of Jeremiah);
3. Two more destroyed cities near the volcano, Sodom and Gomorrah.

There is just one volcano in the entire Mediterranean area that fits these criteria – *Vesuvius*. It is one of the most powerful volcanoes active in the historical period. The famous Pompeii – a capital? – and two destroyed cities: Stabia (Sodom, perhaps?) and Herculaneum (Gomorrah?). The names do possess a slight similarity.

N. A. Morozov was of the opinion that the origin for the name Sinai given to Vesuvius is the Latin word *sinus* (or *sino* in Old Latin) – “mountain with bowels,” and Horeb has its origins in the Latin word *horribilis*, “horrible.” In [\[544\]](#) we can see the results of an interesting research that Morozov conducted concerning the Biblical text as read without vocalisations, and considering the localization of Mount Sinai/ Horeb/Zion in Italy.

Let us quote several examples. The Bible says, “the Lord our God spake to us in Horeb, saying, Ye have dwelt long enough in this mount: turn you, and take your journey... to the land of the Canaanites (CNUN)” (Deuteronomy, 1:6-7). Theologians vocalise CNUN as Canaan, and localize it in a desert near the Dead Sea coast, but another vocalisation is possible: CNUN – Cenoa, as a variant of Genoa (the area of

Genoa in Italy). Apart from that, the word Canaan sounds like (the land of the) Khans.

The Bible gives the direction as “to the land of CNUN (the Canaanites), and unto LBNUN” (Deuteronomy 1:7), that is commonly vocalised as “Lebanon” – however, LBNUN is also often used for “white,” and may have been used to refer to Mont Blanc – the White Mountain, literally. The land of the Canaanites may mean the same as the Khan’s land, or the Land of the Khan.

Furthermore, we see “unto the great river, the river PRT” in Deuteronomy 1:7. PRT is localized as Euphrates; however, what lies beyond Mont Blanc is the river Danube with its large tributary *Prut*.

The Bible says, “when we departed from Horeb, we went through all that great and terrible wilderness” (Deuteronomy 1:19). The famous Flegrean Fields that are located near Vesuvius (Horeb) fit this description perfectly – large areas of scorched land full of small volcanoes, fumaroles, and layers of lava.

According to the Bible, the Israelites “came to KDSH V-RNAE” (Deuteronomy 1:19). KDSH V-RNAE is vocalised as “Kadesh-barnea” – however, the town in question may well be Cadiz upon the Rhone ([544], Volume 2, page 166). Cadiz on the Rhone might be another name of the modern Geneva – or indeed the Bulgarian city of Varna.

Further in the Bible we see, “and we compassed mount Seir many days” (Deuteronomy 2:1). Theologians left the word “Seir” without translation; if we translate it, we shall get “The Devil’s Mountains” ([544], Volume 2, page 166). A mountain by this name exists near Lake Geneva – Mount Diableret, “The Devil’s Mountain.”

The *sons of Lot* encountered on the way may well be the Latin population (LT without vocalisations) ([544], Volume 2, page 167).

The River Arnon (ARNN) is mentioned in Deuteronomy 2:24. This may well be the Italian river Arno!

The Israelites “Went up the way to Bashan” according to Deuteronomy 3:1. The town of Bashan is often mentioned by the Bible. Amazingly enough, a town by the name of Bassano still exists in Italy.

The Bible proceeds to mention that “the king of Bashan came out against us... to battle at Edrei” (Deuteronomy 3:1). This is clearly a reference to Adria (near the Po estuary). As for Po itself – ancient Latin authors (see Procopius, for instance) often refer to it as “Jordan” (Eridanus) ([544], Vol. 2). The name concurs with the Biblical JRDN perfectly well ([544], Vol. 2, page 167).

According to the Bible, “there was not a city which we took not from them,

threescore cities” (Deuteronomy 3:4). Indeed, many large towns were located in this area in the Middle Ages – Verona, Padua, Ferrara, Bologna, etc.

The Bible mentions the land “from the river of Arnon (Arno, ARN) unto mount HRMN (Hermon)”, q.v. in Deuteronomy 3:8. However, the HRMN mountains can also be vocalised as the German mountains.

“For only Og king of Bashan remained... his bedstead [coffin here – A. F.] was a bedstead of iron; is it not in Rabbath of the children of Ammon?” (Deuteronomy 3:11). Rabbath is Ravenna, and the coffin of Og [Goth?] is the sepulchre of Theodoric the Goth located in Ravenna! Theodoric is supposed to have lived in 493-526 A.D., so this Biblical text could not have appeared before the VI century A.D., even in Scaligerian chronology.

The Israelites are supposed to have stopped at TBRAE, or “the place Taberah” (Numbers 11:3). Bearing the previous identifications in mind, we can recognize the Italian river Tiber in this name. Furthermore, CN is Siena (to the south-east from Livorno), the Biblical Hebron (HB-RUN, Genesis 23:2) is possibly Gorgo du Rhone ([544], Volume 2, pages 229-237). The slopes of Monte Viso are called Jebus (VUZ) in Judges 19:10. The city of Rome is called Ramah (RAMA) in Judges 19:13. All the quotes are from the authorized version of the Bible, and there are many more examples.

It is thus possible that a part of the events described in the Bible, namely, the journey of the Israelites led by Moses, and their subsequent conquest of the “Promised Land” with Joshua, took place in Europe, and particularly in Italy (as opposed to Palestine).

The localization of the “ancient” states mentioned in the Bible also raises a vast number of questions. The Bible often mentions the Phoenician towns of Tyre and Sidon; since we now allow for possibilities of mediaeval interpretations of many Biblical names, one cannot fail to notice the similarities between the names of Venetia and Phoenicia – they may well be the same name if we consider the usual rules of flexion. One comes up with the hypothesis of *localizing the Biblical Phoenicia as the mediaeval Venice*.

Indeed, the Bible describes the “ancient” Phoenicia as a powerful nation of seafarers that reigned over the entire Mediterranean, with colonies in Sicily, Spain, and Africa. “Ancient” Phoenicians traded extensively with faraway lands, as can be seen in the book of Ezekiel, chapter 27. All of these Biblical criteria are met by the mediaeval Venetian republic, a well-known and powerful state.

The Scaligerian history claims the principal Phoenician towns to have been the modern Tyre and Sidon (Saida). Do these towns fit their Biblical descriptions of

lavishness and splendour? A XIX century volume of sailing directions for seamen ([494]) tells us the following about Saida:

“The town had 1600 inhabitants in 1818... There is a small bay to the south... A small pier that is barely visible in our day used to belong to a small harbour that is now completely covered by the sands... Plague often rages fiercely here... One finds no traces of former splendour in Saida nowadays... There’s a reef on the south end, and it’s very shallow in the north... The depth between the town and the island is uneven... The passage is narrow, and the bottom is full of stones. A large ship’s boat cannot come close to the shore, which makes it impossible to replenish water supply here” ([494], quoted in [544], Volume 2, page 637).

The town is located in the estuary of a river that isn’t navigable by ships. Its main means of survival in the XIX century had been the local gardens. Strategically speaking, Saida’s location is perfectly hopeless. It used to belong to virtually everyone during the crusades epoch; there are no records mentioning it as a large independent trade centre ([544], Volume 2).

All of this contradicts the Biblical descriptions of the greatness of Sidon and Phoenicia. The situation with Tyre is similar ([494], [544], Volume 2). Evidently, the Bible is referring to other locations.

The mysterious Renaissance epoch as a product of the Scaligerian chronology

The Scaligerian chronology is very fond of the renaissance motif, appealing to the archetypal recurrence of the Classical Age.

The ancient Plato is supposed to have been the founding father of Platonism. His teaching allegedly falls into oblivion for centuries to come, and is revived by the famous Neoplatonist Plotinus, allegedly in 205-270 A.D. The similarity of his name to that of his teacher is purely accidental, of course. Then Neoplatonism perishes as well, in order to be revived again in the XV century A.D. by another famous Platonist – Gemisto Pleton, whose name is also identical to that of his teacher as a result of sheer coincidence. The mediaeval Pleton is supposed to have revived the “ancient” Platonism, having been an avid advocate of “the ancient sage Plato.” Furthermore, it is only in the XV century that Plato’s manuscript was unearthed ([\[247\]](#), pages 143-147). This is precisely the epoch of Gemisto Pleton.

Pleton founds “Pleton’s Academy” in Florence in the image of the “ancient” Plato’s Academy ([\[247\]](#)). A. A. Vasiliev writes that “His [Pleton’s – A. F.] sojourn in Florence... had been one of the most important periods for Italy when it was importing the ancient Greek science, and Plato’s philosophy in particular” ([\[675\]](#), Volume 3, Pt. 2; [\[120\]](#)).

Both Plato and Pleton write Utopian works. Gemisto Pleton is reported to have been the author of the famous *Tractate on the Laws*, which sadly failed to reach us in its entirety. However, the full text of Plato’s tractate by the same title did. Pleton, who lived in the XV century, also suggests the construction of an ideal state, with his programme being extremely close to Plato’s. Plotin, who had allegedly lived in 205-270 A.D., is yet another one to have hoped the Emperor would aid the foundation of the city of Platonopolis in Campagna (Italy again), where he had planned to introduce communal aristocratic institutions à la Plato ([\[122\]](#), Volume 4, pages 394-397).

Many prominent ecclesial leaders have historical doppelgangers in Scaliger’s chronology. Eusebius in his *Historia Ecclesiastica* ([\[267\]](#)) makes many references to a certain Bishop Victor who played a key role in the so-called Easter Dispute, or the introduction of the Paschalian rules ([\[267\]](#), page 306). There is indeed an Easter dispute

known to history and associated with the name of Victor, as reflected in the term “The Paschalian Cycle of Victor” ([76], table 17). However, this dispute and Victor’s lifetime are ascribed to 463 A.D., whereas Eusebius who reports this is supposed to have lived in the III-IV century A.D. The Scaligerian chronology would appear to be inverted.

Furthermore, in [267] Eusebius tells us of a famed Dionysius who formulated the rules for celebrating Easter, having linked it to the Spring Equinox and the “suffering of the Saviour.” According to Eusebius, Dionysius is supposed to have died in the 12th year of Gallienus, which is 265 A.D. in the Scaligerian chronology. It is most remarkable that another well-known scientist by the name of Dionysius existed in the VI century A.D. – namely, Dionysius Exiguus (Dionysius the Little). He is supposed to have conducted an in-depth study of the Paschalian problem, and deduced the date of Christ’s birth for the first time. Apart from this, he calculated the advent of Easter for many years ahead, affixing it to the Spring Equinox ([76], table 18). We have two eminent scientists by the name of Dionysius who studied the Paschalian problem and the relation of Easter to the vernal equinox, both following Victor who already possesses a duplicate of his own. However, they are separated by a period of three centuries according to Scaligerian chronology. This is evidently a mistake; there was only one Dionysius whose double existed on paper exclusively. Actually, we are to acquaint ourselves with yet another Dionysius the Little, who must have been the prototype of both. We are referring to Dionysius Petavius who lived in the XVII century.

We see strange duplicates in the Scaligerian history of the famous *Res Romana* as well ([5]). F. Schupfert writes that:

“The series of prominent Roman lawyers ends with Erennius Modestine who died in 244 A.D. After that, the entire discipline of law enters a lethargic phase to be revived in nine hundred years by Erennius [who was the double of Erennius in activity as well as the name – A. F.]... It suddenly resurrected in the entirety of its primordial grace... in Bologna.” ([879], page 187)

The mediaeval Irnerius (“ancient” Erennius?), the founder of the school, started lecturing in Roman Law around 1088 A.D., “reviving” it after an alleged nine-century period of oblivion. He is also supposed to have “collected” the ancient codices of Justinian.

There are two famous Homers in Scaligerian history: the ancient poet and the mediaeval Angilbert Homer who is supposed to have belonged to Charlemagne’s court in the IX century A.D. “He must have received his academic name Homer for his poetical works,” suggests G. Weber. “Very few poetic works of Angilbert have reached

us” ([\[122\]](#), Volume 5, page 391). This *mediaeval Homer* had been “an important member of the circle of scientists that existed in the Aachen court of Charlemagne” ([\[122\]](#), Volume 5, page 391).

It has to be noted that Charlemagne is in no way a personal name as we tend to think today; most probably, it used to mean “The Great King.” The question of who exactly was referred to in that manner deserves a special study, and we shall return to it below. In fig. 1.44 we can see a portrait of Charlemagne painted by Albrecht Dürer in the XVI century.



Fig. 1.44. Charlemagne’s portrait (he allegedly reigned in 742-814). Albrecht Dürer, 1514. The portrait is kept in the German Museum, Nuremberg. Taken from [\[328\]](#), page 25, ill. 3.

Nowadays the “ancient Roman” count of time by ides and calends is assumed to have gone out of use in the VI-VII century A.D. Nevertheless, the mediaeval chronographers of XIV century A.D. appear to have been unaware of this fact, using the “long-forgotten” ides and calends wherever they saw fit ([\[229\]](#), p. 415).

There’s a large number of such odd doubles in the Scaligerian history. We are not claiming they prove our statements; one may indeed find a large number of isolated

coincidences. What we emphasize is the global nature of these duplicates and parallels, fitting the general scheme of chronological shifts which cover sequences of *hundreds of years* “side by side” and “following each other” for hundreds of years to come.

One of the principal indications of the mediaeval origins of many ancient documents is the very existence of a Renaissance Epoch when all of the ancient scientific disciplines, philosophy, arts, and culture in general are assumed to have been revived. The “resplendent Classical Latin” degrades into a rough and clumsy lingo that only manages to regain its former splendour in the Renaissance epoch. This “revival” of Latin and Classical Greek begins in the VIII-IX century A.D. the latest ([335], page 23).

The famed mediaeval troubadours begin to use the plots that the historians call “a masquerade of classical recollections” in the alleged X-XI century. The “history of Ulysses” (Odyssey) appears in the XI century as a “mediaeval remake” of the “well-known Classical story” complete with knights, belles dames, jousting tournaments, etc.; in fact, all the elements that shall later be considered integral to a “Classical” plot, ([335], pages 83-84).

“The troubadours were proudly claiming the story [of the Trojan War – A. F.] to have been an original one, *it had neither been told nor written by anyone before...* The troubadours’ primary concern was the Trojan War, it had almost been a native story for them” ([335], pages 85-86). The Francs considered themselves descendants of the Trojans, while the alleged VII century author Fredegarius Scholasticus refers to King Priam as a representative of the previous generation ([335], pages 85-86).

Furthermore, “The voyage of the Argonauts became confused with the Trojan War... when the crusader conquerors [apparently, the mediaeval prototypes of the “ancient” Argonauts – A. F.] had set forth in the direction of faraway Asian lands” ([335], pages 85-86). In mediaeval texts the ancient Alexander the Great “compliments the French” ([335], pages 85-86).

Certain Slavonic texts of the Middle Ages use the name Parizh (the Russian name for the city of Paris) in order to refer to Paris, the abductor of Helen when they speak of the “ancient” Trojan War. Could it have referred to somebody from Paris? The following is said, for instance: “Parizh called himself Alexander and deceived Helen” ([10], page 234, comment 76). The same mediaeval texts often demonstrate the flexion of P and F spelling Parizh as Farizh.

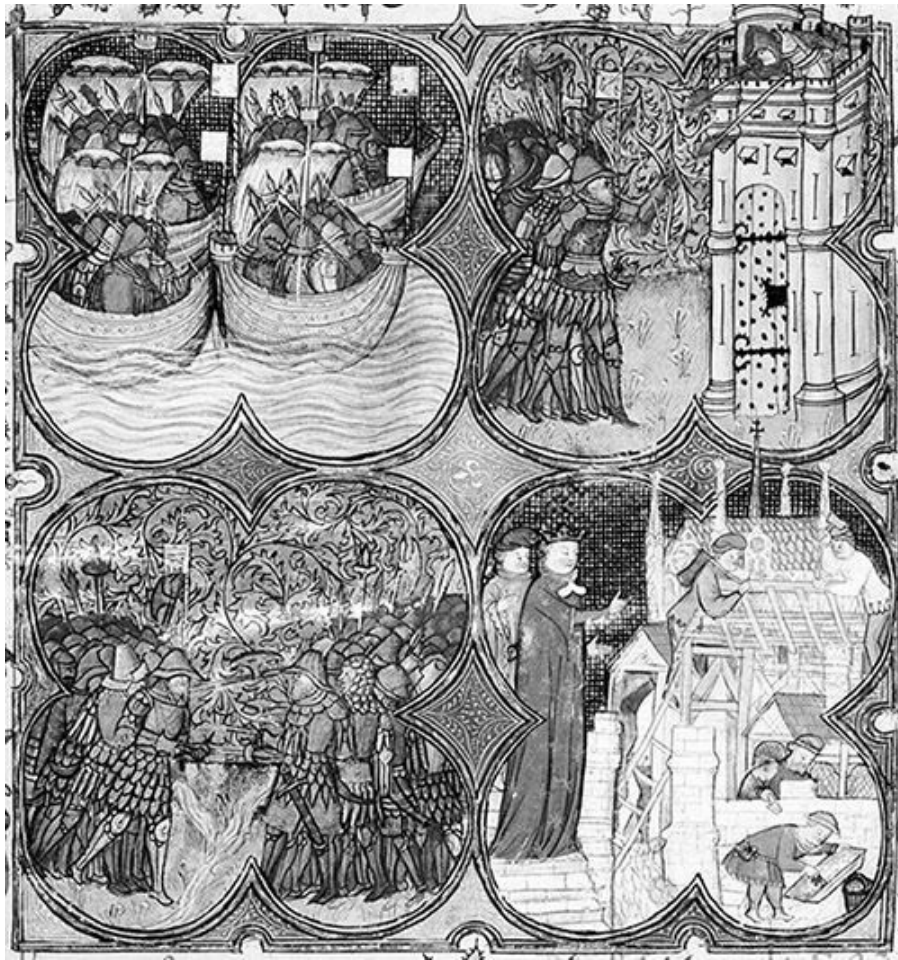


Fig. 1.45. An old miniature from the book titled *Les Grandes Chroniques de France*, Paris, allegedly dating from the early XV century. The siege of Troy is on top, and the foundation of Paris at the bottom. The miniature illustrates the Trojan origins of the French, with the “ancient” Greeks and Trojans portrayed as mediaeval knights wearing heavy plate armour identical to that of the knights founding Paris at the bottom of the miniature, also mediaeval. Taken from [\[1485\]](#), ill. 115.

On fig. 1.45 we see an ancient miniature from the *Great French Chronicle* dated to the alleged XV century that depicts the Trojan origins of the Franks. Modern commentary is as follows:

“The miniature illustrates the idea that the French can trace their ancestry back to Francion, the son of Hector and grandson of the Trojan king Priam. This is why we see the foundation of Paris directly under the picture of the fall of Troy.” ([\[1485\]](#), page 104)

So, Troy barely has the time to fall when Paris is founded! The “ancient” Troy is also represented as a mediaeval city here.

Scaligerian chronology reckons that the so-called apocalyptic nations of Gog and Magog mentioned in the Bible disappeared from the historical arena in the early Middle Ages. However, reading modern commentary to the mediaeval *Alexandria* ([\[10\]](#)) we find out that “The names Gotti and Magotti must be a repercussion of the apocalyptic

nations of Gog and Magog identified as the memories of *the Goths and the Mongols* (the Book of Revelation, XX, 7), who were well known in the Middle Ages” ([10], page 248, comment 165).

The pressure of Scaligerian chronology and all of these oddities brings historians to the conclusion that:

“The Middle Ages were the time when all idea of chronological consequentiality had been lost: monks with crosses and thuribles at the funeral of Alexander the Great, Catilina attending mass... Orpheus becomes a contemporary of Aeneas, Sardanapal a Greek king, and Julian the Apostate – a Papal chaplain. Everything acquires a *hue of fantasy* in this world [this perplexes the modern historian greatly – A. F.]. The most blatant anachronisms and *the strangest fancies* coexist peacefully.” ([879], pages 237-238)

All these facts, and thousands of others, are rejected by historians, since they contradict the consensual chronology of Scaliger and Petavius.

Christian saints and “ancient pagan characters” can be seen side by side on mediaeval Gothic cathedrals, q.v. in fig. 1.46 which shows the sculptures of Aristotle and Pythagoras together with the Christian saints from the western façade of the Chartres Cathedral. The historians try to explain this chronological heresy in a rather vague manner: “Aristotle and Pythagoras... the two pagan philosophers on a Christian cathedral symbolize the importance of scientific knowledge” ([930], page 169).



Fig. 1.46. The sculptures of the *ancient Pagans* Aristotle and Pythagoras from the Chartres Cathedral, near the *Christian saints*. The western façade, allegedly dating from 1145-1170. “Aristotle and Pythagoras actually represent music and dialectic”. Similar proximity of “ancient” and mediaeval characters is common in the bas-reliefs and murals of Christian temples in Europe and Russia. Taken from [930], page 169.

The oldest biography of “the ancient” Aristotle is dated to 1300 A.D. The manuscript’s condition “rapidly deteriorates; certain places which could be read perfectly well in the XIX century are a great effort to make out nowadays” ([300], page 29). All of this despite the fact that, according to Scaligerian chronology, certain manuscripts whose age exceeds a thousand years are still perfectly legible, and their parchment remains in a excellent condition, q.v. in [Chron6](#), Chapter 2. Historians are most probably right in their estimation of manuscript destruction rate – many old texts may be well-preserved precisely because they really are not quite as old as we think them to be.

Presumably, “the best Greek codices of Aristotle’s works belong to the X-XII century” ([300], page 206). The “ancient” argument between the philosophies of Plato and Aristotle is revived in the XV century when Pleton and Scholarius, a devotee of Aristotle, engage in a similar dispute. This is yet another odd mediaeval duplicate of ancient events.

The history of Europe’s first acquaintance with the works of Aristotle wasn’t studied until the XIX century ([300]). It is written that “Aristotle’s philosophy had remained in a state of stagnation and taciturnity... only... 1230 years since the birth of Christ... the Latin population learnt of the philosophy of Aristotle” (quoted in [330], page 230). We would also like to quote the opinion of contemporary historians on this issue, namely, that “the mediaeval authors had a penchant of referring to texts that they often were altogether unacquainted with” ([333], page 117).

In the Middle Ages “the somewhat barbaric shape... of the dispute between the realists and the nominalists... really represents the *renaissance* of the two immortal schools of idealism and empiricism... Nominalism and realism... signified a *rebirth* of the teachings of Plato and Aristotle in the XII century” ([335], pages 167-168). It is also assumed that the originals of Plato’s and Aristotle’s works were unknown in Europe in that epoch ([335]). Weren’t yet written, perhaps?

Yet another chronological duplicate: “antiquity” = Middle Ages. “Three of the four principal philosophical systems of the Classical age were represented in the mediaeval science” in XII-XIII century Paris ([335], page 175). “The collision of realism... and nominalism... gave birth to scepticism at last... Another system that was the latest to have appeared in Greece had also seemed imminent... namely, that of mysticism” ([335], page 175). Indeed, mysticism soon becomes “revived” by Bonaventura ([335]).

Thus, the evolution of mediaeval philosophy faithfully mirrors even the minute details of the development of its predecessor. Let us present this information as a table:

1. Realism	1. Idealism
2. Nominalism	2. Empiricism
3. Pleton – the initiator of the revival of Platonism	3. Plato – the founder of Platonism
4. Scholarius – the initiator of the revival of Aristotelism	4. Aristotle – the founder of Aristotelism
5. Confrontation between the two schools	5. Confrontation between the two schools
6. Confrontation between Pleton and Scholarius	6. Confrontation between the Platonists and the Aristotelists
7. The naissance of scepticism	7. The naissance of scepticism
8. Mysticism evolves after the three schools	8. Mysticism evolves after the three schools
9. A total of four principal mediaeval schools of thought	9. A total of four principal Classical schools of thought.

A long time before the “discovery” of the “ancient” manuscript of *The Golden Ass*, the entire “ass topic” had been well-developed by the mediaeval troubadours ([335]). The “Classical ass story” that surfaced as late as the Renaissance is a *logical conclusion* of the entire *mediaeval* cycle. One has to note that long before the discoveries of the “Classical” originals all of the main plots they contain had been developed by the troubadours, the “ancient” originals being in fact subsequent chronologically as well as structurally ([335], pages 142-143).

Long before the discovery of the “ancient” fables of Aesop, similar tales were told in the Middle Ages, in the alleged XI-XIII century ([335]).

An important fact to note is that the ancient people didn’t have fixed names in the modern sense; what they used instead were *aliases* which had explicit meanings in the original language. The aliases characterized a person in some manner; the more remarkable qualities a person had, the more aliases he or she would be likely to possess. B. L. Smirnov says that “one seldom finds a name that would mean nothing” ([519], Volume 6, page 526, comments 126, 31. Also see J. Frazer’s works [917], [918], [919], [920]). For instance, the chroniclers could refer to an emperor by the alias used in their own region, and so different chronicles referred to the same rulers by different names.

The Egyptian Pharaohs used to have different names before and after their coronation. As multiple coronations would take place in different regions, the list of names kept growing. These aliases usually translate as “The Mighty,” “The Fair,” etc.

The father of a Roman consul who lived in the alleged year 169 B.C. had 13 names; his son had 38 ([872], page 101). The Torah scholars quote 94 names for the Biblical god ([544], Volume 6, page 978).

The same phenomenon was typical in Russian history. “Czar Ivan III was also known as Timothy; Czar Basil III was known as Gabriel... Prince Dmitri (who had been killed in Uglich) was called Uar; one name was secular, and the other ecclesial” ([586], page 22). The name Uar most probably simply meant “Czar.”

Nowadays we tend to assume that mediaeval names differed significantly from the “ancient” ones. However, the analysis of a number of texts shows us that ancient names were in use throughout the Middle Ages. Nilus of Sinai, who is supposed to have died in 450 A.D., writes to his contemporaries addressing them with typically “ancient” names – Apollodorus, Amphiction, Atticus, Anaxagoras, Demosthenes, Asklepiodes, Aristocles, Aristarchus, Alciviades, Apollos, etc. ([836]). Many of the names considered “exclusively ancient” nowadays were still in use in Byzantium in the XII-XIV century. Georgius Phrantz uses the following names in his *History* (1258-1476): Antioch, Argo, Amorius, Hermetian, Demetrios, Dionysius, Dioscorus, Epidaurus, Calliope, Cleope, Kritopulos, Laconicus, Macrobius, Minos, etc. – typical ancient names worn by people of the XIII-XV century.

Handwritten books remained in existence for a long time after the invention of the printing press. They were made in large quantities in the XV-XVIII century all across Europe ([740], pages 13, 25). In the Balkans, “handwritten books managed to compete with the printed ones” as recently as in the XIX century ([740], page 26). Apart from a few exceptions, the entire Irish literature of the VII-XVII century “only exists in the handwritten form” (quoted by [740], page 28). Up until 1500 A.D., 77 percent of all printed books are supposed to have been in Latin, possibly due to the fact that Romanic fonts were easy to make. Other fonts made their way into the printing practice extremely slowly. Diacritic signs were difficult to make, as well as the ones used for stresses, vocalisations, etc. This is why “the scribes remained without competition in what concerned copying the Greek, Arabic and Hebraic manuscripts” for centuries after the invention of the printing press ([740], page 57).

This may be the reason why many Greek, Arabic and Hebraic manuscripts considered “very ancient” really pertain to the epoch of printing. Among them are many classical texts, Tischendorf’s Biblical codices, etc.; see [Chron6](#), Chapter 2.

It appears that the region richest in handwritten books dating from the epoch of printing was Greece – the country that is considered to have a very long ancient history,

one that gave the world a large number of “ancient manuscripts.” Historians tell us that “due to the lack of publishing houses in Greece, *books were copied manually*” ([740], page 106). One wonders how many handwritten books of the XV-XIX century were to be declared ancient later on.

The following information clearly demonstrates the lack of a solid scientific foundation under the very concept of palaeographical dating - that is, dating by the “handwriting style.” It turns out that “the creation of the deluxe Greek codices with the texts of ancient authors was ordered by humanists and philanthropist collectors” ([740], page 109). Let us repeat the question: how many of these mediaeval codices were later declared extremely ancient?

One might suggest a method that allows the differentiation between real manuscripts and handwritten copies of printed books, namely, comparing the misprints in the printed versions with the handwritten errors, since during the manual copying of printed literature most misprints would get copied as well.

The foundations of the Scaligerian chronology had been laid by the analysis of *written sources*. A secondary analysis of these datings free from a priori hypotheses about the antiquity of the documents, may lead to the discovery of serious contradictions, as we have demonstrated.

13.

The foundations of archaeological methods have been based on the Scaligerian chronology from the very beginning

“HOW COME THERE WAS NO BATTLE?” The results of excavations conducted by the Swiss anthropologist Georg Glovacki in Italy proved sensational. The scientist discovered that there was no military action conducted in the area where the troops of Hannibal had allegedly defeated the Roman legions in the battle of Cannes. A study of the barrows showed that the remains belong to the victims of the XIII century plague epidemic, and not to Roman soldiers, as everyone was accustomed to thinking.

Sovetskaya Rossiya, 28 November 1984.

13.1. The ambiguity of archaeological datings and their dependence on the existing chronology

The reader may inquire about the state of affairs concerning other methods of dating historical sources and artefacts used nowadays. Modern archaeologists speak of the “ignorant diggers” of the previous centuries in pained tones, since many artefacts have become defaced in the search for valuables. The archaeologist Count A. S. Ouvarov excavated 7729 mounds in the Vladimir-Suzdal area. A. S. Spitsyn has the following to say about it: “when the items [found in the excavations of 1851-1854 – A. F.] came to the disposal of the Rumyantsev museum, they were a chaotic pile of materials with no markings whatsoever, and no one could tell which mound this or the other object had belonged to. The grandiose excavations of 1851-1854... shall be mourned by the scientists for years to come” ([19], pages 12-13). Nowadays the excavation methods are a lot more advanced – however, applying them to “ancient” excavations is an impossibility since these have already been conducted by the “diggers” of the past ([389]).

The basics of archaeological dating methods are as follows: “the best way of deducing the age of a given European culture is finding out which Egyptian dynasty this European tribe traded with” ([390], page 55). The findings of Mycenae-made Greek vessels in the Egyptian mounds of the 18th-19th dynasties allow the archaeologists to consider the dynasty and the culture as contemporaries. Similar vessels are found later on in Mycenae together with a particular kind of pin that is later also found in Germany near some urns. A similar urn is found near Fanger, together with a different kind of pin, which resembles the one found in Sweden, in the so-called Barrow of King Bjorn,

which can thus be dated as a contemporary of the 18th-19th Egyptian dynasties ([390]). However, it turns out that King Bjorn's Barrow "could not have belonged to Bjorn, king of the Vikings [a well-known mediaeval character – A. F.] since it predates his time by about two millennia" ([390], pages 55-56).

Firstly, one fails to understand what criteria of similarity have been used here. Secondly, and a lot more importantly, all of these methods are heavily dependent on the a priori datings of the "ancient" Egyptian Pharaoh dynasties. This method, which is also known as "the dominoes method," and all similar ones are based on pure unadulterated subjectivism, and, principally, on Scaligerian chronology. Newly-found artefacts such as vessels are compared to similar findings dated in accordance with the consensual chronology. The alteration of the chronological scale automatically alters the chronology of the new archaeological findings. An erroneous chronology completely invalidates all such methods.

It is little wonder that the archaeologists investing their trust in such methods are constantly confronted with bizarre facts. It appears that "in certain remote parts of Europe one encounters the coexistence of things whose prototypes in the East are *separated from each other by centuries*" ([390], pages 55-56).

Furthermore, L. S. Klein ([390]) firmly denies all connexions between King Bjorn's Barrow and the mediaeval Bjorn, king of the Vikings. This method tells us only that Bjorn's Barrow is contemporary to the 18th-19th Egyptian dynasties; it tells us nothing about the possible datings of these actual reigns, which may well be mediaeval, along with Bjorn the Viking.

"The first schemes of Egyptian chronology were based on the work of Manethon... who had compiled the list of the Pharaohs [allegedly in the III century B.C. – A. F.] and grouped them into 30 dynasties, having added up all the years of reigns [and assuming that their reigns have all been consecutive – A. F.]. *The figures he got proved formidable*. Flinders Petrie, L. Borhardt, and other Egyptologists had estimated the duration of the history of Ancient Egypt to equal 5-6 thousand years. This is how the "long" chronology of Egypt was born, the one that had been prevalent for a long time. E. Meyer and his followers had developed the so-called "short" chronology as an alternative. The problem is that *the Pharaohs, and their entire dynasties, often reigned simultaneously* (as co-rulers) in different parts of the country. Manethon was making the assumption that the state had been a monolithic one under a single ruler, and so *he had lined all of the Pharaohs into a sequence and thus considerably extended the entire history of the state*" ([390], pages 54-55).

We should add that the “short” chronology of Egypt is still way too long, and should really have been called “a slightly shorter chronology.”

As we have already mentioned in reference to the data provided by the Egyptologist Heinrich Brugsch, the so-called “short” chronology is also based on ethereal foundations. We learn that its creator, E. Meyer, “has based his deductions on the annual records and entries referring to memorable events made by the Pharaohs themselves. However... this chain of knowledge has reached us as *separate links, with many gaps and distortions*” ([390], pages 54-58). This is why attaching the archaeological material to the “Egyptian scale” does not solve the problem of absolute (or indeed even relative) dating.

13.2. The excavations of Pompeii. The dating of this town’s destruction

The excavations of the “ancient” town of Pompeii are a perfect illustration to the problems that arise in the dating of archaeological materials. First and foremost, it isn’t clear *which year’s eruption* destroyed it. Apparently, the XV century author Jacopo Sannazaro wrote: “We were approaching the town (Pompeii), and could already see its towers, houses, theatres and temples, *untouched by the centuries* [?! – A. F.]” (quoted in [389], page 31). It is assumed, however, that the town of Pompeii has got destroyed and completely buried after the eruption of 79 A.D. This is why the archaeologists have to interpret Sannazaro in the following manner: “in the XV century some of the buildings of Pompeii were already emerging from the debris” ([389], page 31). It is thus assumed that Pompeii had been covered by a thick layer of earth, since the ruins of the town were only found in 1748, and the discovery was purely accidental. Herculaneum was discovered in 1711 ([389], pages 31-32). Nowadays the history of the discovery of Pompeii is related after the documented recollections of that epoch as follows: “during the construction of a canal on the river Sarno (1594-1600), the ruins of an ancient town were found. *Nobody had the merest notion* it might be Pompeii... Methodical scientific excavations were started as late as 1860 by Giuseppe Fiorelli. However, his method of work was far from the usual scientific standards” ([433], page 49).

The excavations were indeed conducted in a barbaric manner. “Nowadays it is hard to estimate the damage done by the sheer vandalism of that time... if somebody thought a picture or a figurine wasn’t artful enough or visually pleasing, it would become destroyed and thrown away as trash. Sculpture fragments had been sold as souvenirs, often as statuettes of saints” ([434], pages 224-225). Some of these “Christian

forgeries” may have been mediaeval originals that did not fit the Scaligerian chronology, and hence wound up sold as souvenirs instead of becoming part of a museum’s collection.

If one’s cogitation is to be confined within the paradigm of the Scaligerian chronology, the artistic level of the artefacts found in Pompeii is very high indeed – be it frescoes, inlays, or statues. The state of science is also deemed advanced enough to *correspond to that of the Renaissance epoch*. One of the findings was a sundial with uniform hourly divisions, which were considered a high level of precision even towards the end of the Middle Ages. This finding was analyzed by N. A. Morozov. An “ancient” picture of a part of such a device that had been found on a villa near the town of Pompeii can be seen in fig. 1.47.



Fig. 1.47. “Ancient” mural from the Boscoreale villa near Pompeii. “We can distinctively see a terrestrial globe shown in an approximate perspective. The object was also related to the sundial” ([1177], ill. 4, inset between pages 106-107). Taken from [1177], plate 4.

V. Klassovsky wrote that “a set of surgical instruments has been discovered that is all the more noteworthy since some of the items have been previously supposed to belong to the modern times, *discovered and introduced by the scientific avant-garde of the operative medicine*” ([389], page 126).

Some of the graffiti art found on the walls of Pompeii is *clearly mediaeval in its*

origin. For instance, the picture of a *hooded henchman* ([\[389\]](#), page 161, qv in fig. 1.48). We see a mediaeval henchman that drags his victim (a man in a cape) onto a scaffold with a rope. V. Klassovsky tells us this is a “copy from a drawing made on plaster with some sharp object.” Another drawing that is definitely worthy of our attention is that of a mediaeval warrior wearing a helmet *with a visor* ([\[389\]](#), page 161, see fig. 1.49). These two drawings are but a small part of the Pompeian graffiti that is explicitly mediaeval in its content (qv in the illustrations to [\[873\]](#)). One should mark the illustration that one sees on page 44 of [\[873\]](#) (fig. 1.50). Nowadays we are told that it portrays “ancient” gladiators ([\[873\]](#), page 44). However, what we see is clearly *a mediaeval knight with a visor on his helmet*. This is well-known military equipment of the Middle Ages.

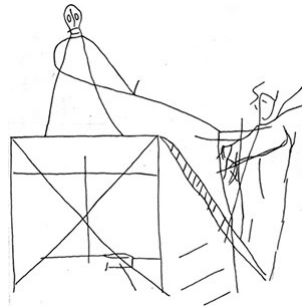


Fig. 1.48. A picture found on a Pompeian wall. We see a hooded mediaeval henchman, dragging a caped figure by a rope onto a wooden scaffold. Taken from [\[389\]](#), page 161.



Fig. 1.49. A picture of a mediaeval knight wearing a helmet with a visor, found in “ancient” Pompeii. Taken from [\[389\]](#), page 161.



Fig. 1.50. Pictures of the Nero epoch painted on the wall of an “ancient” Pompeian residence. The “ancient” gladiators are depicted as mediaeval knights here; one can clearly see helmets with visors, which were invented in the Middle Ages. Taken from [389], page 44.

V. Klassovsky sums up his general impression of the excavations of Pompeii as follows: “I have been amazed many a time... to find that *ancient Pompeian artefacts often prove to be spitting images of the objects of a much later epoch*” ([389], page 133).

We also find out that, according to Klassovsky, many of the famous Pompeian inlays bear *an amazing resemblance* to the *mediaeval* frescoes of Rafael and Giulio Romano in composition, colouring and style ([389], page 171, comment A). To put it simply, they look like mediaeval frescoes. An example of such an inlay can be seen in fig 1.51, ([389], page 172, table XII). This is assumed to be the ancient battle of Alexander the Great and the Persian king Darius (on the right). The inlay was discovered in 1831 and is now in the domain of the National Museum in Naples ([304], Volume 1, pages 232-233).

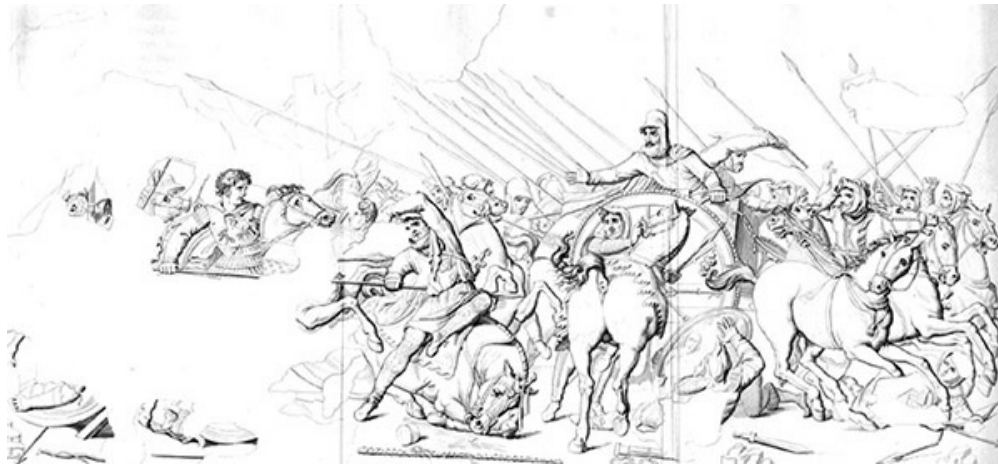


Fig. 1.51. An “ancient” Pompeian inlay showing the battle of Alexander and Darius at Issa. Modern drawn copy.
Taken from [\[389\]](#).

V. Klassovsky’s comment runs as follows:

“On the floor of the triclinium one sees the famous mosaic from coloured stone, which now crowns the collection of the museum in Naples. The colouring and the technique are unparalleled, the composition may well be compared to the best works of Raphael and Giulio Romano... It is most remarkable indeed that there should be a semblance between the work of the anonymous ancient artist and Raphael’s ‘Battle between Constantine and Maxentius’ in style and the composition of the main group. Certain decorations of the Roman thermae of Titus bear amazing resemblance to some of Raphael’s frescoes as well [sic!].” ([\[389\]](#), page 171)

The Scaligerian history as followed by Klassovsky tries to convince us that all these works of “ancient” art were created in the I century A.D. the latest, and have remained buried until very recently, when the excavations of Pompeii finally began. Raphael, Giulio Romano and other artists of the Renaissance are supposed to have created paintings strongly resembling these “ancient originals” without even having seen them. All of this is highly suspicious. The hypothesis that we put forward is as follows: *Pompeii is a mediaeval town of the Renaissance epoch*. It has been destroyed by one of the relatively recent eruptions of the Vesuvius. The “ancient” Pompeian artists were contemporaries of Raphael and Giulio Romano, hence the stylistic semblances. Pompeii might have been destroyed and buried by ashes during the well-known eruption of the Vesuvius that occurred in 1500 ([\[389\]](#), page 28), or even by the eruption of 1631. See more in [Chron2](#), Chapter 2.

Most of the Pompeian graffiti cannot be used for dating purposes, such as quotidian announcements, slang, etc. However, some of the inscriptions explicitly contradict the Scaligerian chronology. One of them can be found in [\[389\]](#), and was translated by N. A. Morozov as follows: “The hunt and the decorations of *Valentis Nero* Augustus the Holy, son of the Holy D. Lucretius Valentis the Immanent, the 28th of March.” We run into a

contradiction between the Scaligerian history and actual inscriptions discovered as a result of excavations. An emperor with the double name of Valentis-Nero is mentioned here, whereas in Scaligerian chronology these names belong to two different emperors separated by about 300 years.

A longer version of the same “ancient” announcement referring to the pageants of 6-12th April can be seen in [\[873\]](#), No. 73 (see fig. 1.52). The translation offered by V. Fyodorova in [\[873\]](#), page 74, *separates* Nero from Valentis, as we had expected. We had no opportunity of checking the authority of both translations.



Fig. 1.52. “Ancient” gladiators wearing mediaeval helmets with visors. Pompeian artwork, close-up of a fragment. Taken from [\[389\]](#).

Artefacts of *the Christian epoch* have been found in the “ancient” town of Herculaneum. In fig. 1.53, for instance, one can see a Christian chapel discovered during the excavations of Herculaneum with a large cross on the wall.



Fig. 1.53. A rare picture of a Christian tabernacle unearthed in the “ancient” Herculaneum (Italy).

13.3. The allegedly accelerated destruction of the “ancient” monuments

The archaeologists of the XX century have noticed a rather odd tendency. The overwhelming majority of the ancient monuments report deterioration in their condition that allegedly started two or three hundred years ago (from the moment their study began, in other words), and has become more intense than during the preceding centuries and even millennia. The examples are widely known: the Theatre of Epidauros, Parthenon, the Coliseum, the palaces of Venice, etc. ([\[228\]](#), [\[144\]](#), [\[207\]](#), [\[456\]](#)). Here’s another example in the form of an article from the *Izvestiya newspaper*, 31 October 1981:

“**A sphinx in peril.** The famous figure of the El Giza sphinx in Egypt has stood steadfast for five millennia. However, pollution has afflicted it terribly. A large piece of the sculpture (a paw) has fallen off. The reasons for this are as follows: high humidity, salty ground, and, primarily, the accumulation of sewage around the sphinx that isn’t filtered in any way at all.”

It is nevertheless supposed to have stood for five thousand years without any problems whatsoever.

This condition of deterioration is usually explained by the “negative effect of modern industry” ([\[144\]](#), [\[456\]](#)). However, as far as we know, there has been no quantitative

research conducted to this day, as to whether or not modern industry afflicts ancient constructions made of stone. One logically assumes all of these buildings to be a lot more recent than what the Scaligerian chronology tells us. They are subject to erosion, and have a constant natural destruction rate, which is rather high.

13.4. When did the construction of the Cologne Cathedral really begin?

Nowadays we are being told that the construction of the famous Cologne Cathedral carried on for *several centuries*. It is assumed that the construction began in the IV century ([\[1015\]](#), page 3). After that, the cathedral has allegedly been rebuilt many times, and nothing remained from the “original cathedrals” whatsoever. The construction of the Gothic cathedral is supposed to have commenced in 1248 – some sources even mention the exact date as 15 August 1248 ([\[1015\]](#), page 6). It is further assumed that the construction was “finished for the most part” by the XVI century, circa 1560 ([\[1015\]](#), page 8). After that, this gigantic mediaeval cathedral has allegedly undergone minor renovations, but, by and large, its shape remained unaltered (see fig. 1.54).



Fig. 1.54. The Cologne Cathedral as it is today. Cologne, Germany. Taken from [\[1017\]](#), photograph 3.

How valid is this point of view? When was the cathedral that we can see today really

constructed? Is the construction that we see truly mediaeval, dating from the XIII-XVI century for the most part?

In fig. 1.55 we can see a schematic drawing from a technical brochure that demonstrates which parts of the cathedral are mediaeval, and which ones were built over the last two centuries. The full name of the brochure is *Gefahr für den Kölner Dom. Bild-Dokumentation zur Verwitterung. Auszug aus dem Kölner-Dom-Lese- und Bilderbuch. Professor Dr. Arnold Wolff. (The Dome of Cologne in danger. Graphic documents on weathering.)* It was originally addressed to professionals specializing in the preservation and restoration of stone constructions. It was printed in Cologne, and can be obtained inside the cathedral.

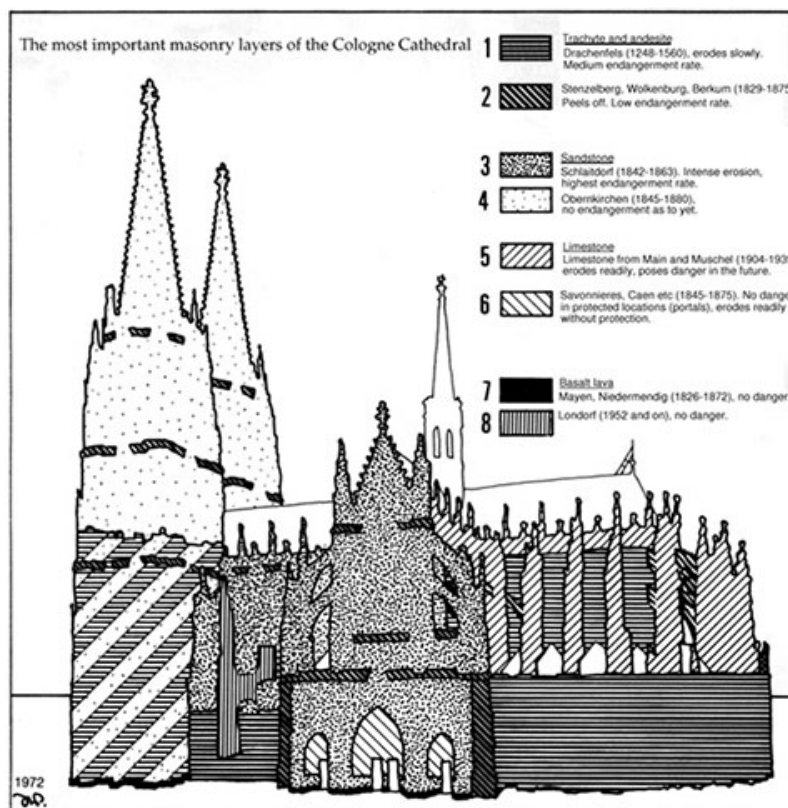


Fig. 1.55. The chronology of the Cologne Cathedral masonry. Taken from the technical brochure titled *The Danger to the Cologne Cathedral. An Illustrated Documentary of the Erosion. Excerpt from the Illustrated Textbook on the Cologne Cathedral (Gefahr für den Kölner Dom. Bild-Dokumentation zur Verwitterung. Auszug aus dem Kölner-Dom-Lese- und Bilderbuch)* by Professor Dr. Arnold Wolff. We obtained the brochure in the Cologne Cathedral. (1 – 1248-1560; 2 – 1829-1875; 3 – 1842-1863; 4 – 1845-1880; 5 – 1904-1939; 6 – 1845-1875; 7 – 1826-1972; 8 – 1952.)

According to the scheme, the oldest part of the masonry, that which belongs to the years 1248-1560, is represented by horizontal shading. The rest – shown by seven other kinds of shading, such as diagonal, dotted. etc. – was constructed a lot later, *after 1826!*

Amazingly enough, the oldest part of the masonry (horizontal shading) *amounts to a small part of the modern edifice*. Really, it only covers half of the cathedral's foundation, and even this small mediaeval fragment is not whole, since it consists of two parts that are pretty distant from each other (qv in fig. 1.55). The rest of the masonry – that is, *the major part of the entire modern edifice* – only appeared in the early XIX century. The absence of masonry dating to 1560-1825 is particularly suspicious. Does it mean that there were no works at all conducted in 250 years, or that they did not affect the structure of the cathedral in any way worthy of mentioning?

What German historians and architects are telling us in this manner is that *the cathedral that we see today was essentially built in the XIX century!* By what criteria does Scaligerian history call it a mediaeval cathedral, in that case? Someone might say that despite the fact that the cathedral was built in the XIX century, it should still faithfully represent the mediaeval original that has stood there ever since the XIII century.

We would like to ask about the groundwork for this hypothesis. Are there any *genuine* mediaeval graphical representations of the Cologne Cathedral before the XVII century? Apparently, there are *none*. The same brochure by Arnold Wolff contains an engraving dated 1834/1836 that depicts the cathedral pretty much the way it is nowadays. The album [\[1017\]](#) contains what appears to be the oldest picture of the cathedral on page 21 – dating from 1809. We consider all of this to mean that the construction of the cathedral *in its present form* has only commenced in the XIX century, which is proven by the masonry scheme as shown above. The cathedral was built between 1825 and 1835 for the most part, and the engraving dating from 1834/1836 reflected the final stages of the cathedral's construction. There were renovations done in the XIX-XX century, but no major changes.

There were some traces of an ancient building on the site of the modern cathedral, since some mysterious masonry dating from 1248-1560 is present on the scheme. However, this very scheme explicitly tells us that this mediaeval masonry was used as building material for the XIX century construction. Let us study fig. 1.55 yet again. The lower part of the left tower is made of stones dating from the XIX century laced with layers dating from the XIII-XVI century. The upper part of this tower is a construction of the XIX century, and the same is true for the other tower. The old mediaeval building that had stood on the place of the modern cathedral was deconstructed in the XIX century, its masonry used as construction material for the new edifice.

We would like to pose the following questions to the historians and the

archaeologists:

1. Are there any genuine mediaeval pictures of either the Cologne cathedral or its predecessor that had existed before the XVII century?
2. Does the modern Cologne cathedral bear any resemblance to the mediaeval cathedral that had stood on the same site before the XVIII-XIX century? Our hypothesis is that if there has really been a cathedral here, it was significantly different from the modern one – a great deal smaller, for one thing.
3. Why are there no traces of masonry dating to the period between 1560 and 1825 in the walls of the modern Cologne cathedral? Doesn't this mean that the construction really commenced in the XIX century on the spot that had been previously occupied by a building of smaller proportions dating from the XIII-XVI century? One should also question the reasons for dating the old masonry to the XIII-XVI century; these stones may well belong to the XVII-XVIII century. Another enquiry that we find worthy of making concerns the methods used by modern archaeologists for dating masonry fragments. How can they be certain that a given stone was used for the construction of a cathedral wall in the year that they consider to be the correct dating, and not some other?

We conclude with a general observation concerning the unnaturally prolonged construction of many historical buildings of mediaeval Europe. According to Scaligerian history, they were built *very slowly indeed*, for centuries on end. The Strasbourg cathedral is a perfect example. It used to be the tallest building in Europe. We are now being told that its construction began in 1015, and ended as late as 1275 ([415], Volume 1, page 333). That makes 260 years. The Erwin von Steinbach tower allegedly took 162 years to build. The historian Kohlrausch makes the logical conclusion that “the entire edifice [of the cathedral – A. F.] *took 424 years to build*” ([415], Volume 1, page 333) – almost half a millennium!

Kohlrausch also couldn't have missed the unnaturally procrastinated construction of the Cologne cathedral. Apparently realizing the necessity of explaining such unnaturally extended terms, he offers the following as a theory: “The Cologne cathedral, whose construction began... in 1248... and lasted for 250 years. Such tardiness can be explained by the fact that its stones bear a great amount of artwork” ([415], Volume 1, page 333). As we are beginning to understand, artwork has got absolutely nothing to do with the matter at hand – it is the erroneous Scaligerian chronology that has arbitrarily extended the construction period into several centuries.

13.5. Archaeological methods are most often based on Scaligerian datings

The modern methods of archaeological dating rely on the Scaligerian chronology to a great extent, and may often lead the researcher to great errors, which are blatantly obvious in some cases. Let us give a few examples.

The excavation of a barrow that was “dated with absolute certainty” to the epoch of Kiev Russia (the alleged IX-XII century), according to the “archaeological method,” occurred relatively recently. However, *nineteenth century coins* were found in the same barrow, among the bones. This is mentioned in the article by the Byelorussian historian Zaikovsky published in 1997 in the 12th issue of the *Almanach of History and Archaeology* on page 83. It is clear that the coins could not have made their way into the barrow by chance. Is there an explanation? As a matter of fact, there is, and a simple one at that. The “ancient” barrow belongs to the XIX century. And there is nothing surprising about it, since the pagan church also known as “Romish” had existed in Russia and Byelorussia until the XX century, complete with specific burial rites. The centre of the Romish church had been in the Byelorussian village of Romy. In the XIX century it had possessed an archbishop, more that a hundred parishes, and a special language used by priests in sacraments. There is a XIX-century volume containing a detailed description of this old Russian pagan church.

Another example. A different barrow is being excavated, and the archaeologists make another “perfectly certain dating” that ascribes it to the Bronze Age. The ground under the barrow had been virgin until the hole that preceded the barrow had been dug. Some *XVIII century* ceramics were found in this hole; it could only have got there during the burial. This is yet another case of archaeologists using “scientific methods” for the dating of a XVIII century mound to the Bronze Age, or the time when the rather inexperienced humanity could not have fathomed the intricacies of iron metallurgy. But the XVIII century was a period when both iron and steel were already known quite well. This barrow only got dated to the *Bronze Age* since it hadn’t contained any steel or iron items.

In the cases described, the barrows contained objects that contradicted their initial datings. If there are no such objects, the archaeologists date the barrows “scientifically” to times immemorial. The very method of “archaeological dating” appears extremely flawed and wholly dependent on the a priori known *Scaligerian chronology*.

13.6. One of the numerous problems of the Scaligerian history – the problem of bronze manufacture before the discovery of tin

Many chemists and metallurgists have been reporting the following peculiar circumstance for quite a while, namely, that no bronze could possibly be manufactured in the Scaligerian “ancient” Bronze Age. Professor Michele Giua, “a prominent and versatile specialist in organic synthesis, as well as the chemistry of explosives and plastics” ([245], from the cover annotation), the author of an in-depth work titled *The History of Chemistry*, writes the following (basing his logical construction on Scaligerian chronology, naturally):

“Copper... had been known from the prehistoric times not just in its free state... but also as bronze, an alloy of copper and tin. During the prehistoric epoch known as *Bronze Age*, bronze was used for the manufacture of various utensils, jewellery, weapons etc. However, the issue of ancient tin metallurgy remains extremely nebulous. Metallic tin had not been known in the Bronze Age; *nevertheless, it must have been used for the manufacture of bronze*. All we can do is *assume that a metal of a higher fusibility was manufactured* as a result of fusing copper with some minerals rich in tin content. Thus, copper was discovered earlier than tin, whose metallurgy is a lot more complex. However, the fact that *bronze was discovered earlier than tin* does not clarify numerous other problems of ancient history.” ([245], pages 17-18)

The picture is perfectly clear. As we can see, the fact that tin metallurgy is more complex than that of copper is common knowledge. Hence bronze, being a fusion of copper and tin, *must have* appeared after the discovery of the latter. Scaligerian history has it the other way round – bronze is supposed to have been discovered before tin, in the Bronze age. This contradiction inherent in Scaligerian chronology can be explained by the fact that the chronologers of that school were neither chemists nor metallurgists. How were they to know that the compilation of a history textbook requires that the description of the discovery of tin should precede that of the invention of bronze? However, the historians of the XVII-XVIII century were driven by altogether different considerations, neither caring much for tin, nor indeed for science itself. None of them would consider consulting with a chemist. As a result, “ancient” Greek heroes happily hack at each other with bronze swords that need tin for their manufacture, which had not yet been discovered in that epoch. Modern chemists are naturally confused by such historical tableaux, and are earnestly questioning the reasons for the existence of such oddities in Scaligerian history of chemistry and metallurgy.

Our explanation is a very simple. The Bronze Age falls within the epoch of the XIV-XVI century, when tin had already been discovered (after copper, of course). Consider

the allegedly ancient bronze idols from Luristan currently in the Louvre's possession, qv in fig. 1.56. Michele Giua cites them as examples of "ancient" bronze art. However, these artful Bronze Age figurines were most probably made in the XV-XVII century.



Fig. 1.56. "The Bronze Idols from Luristan," allegedly extremely ancient ([\[245\]](#), page 19). Kept in the Louvre in Paris. These artefacts most probably date from a much more recent period. Taken from [\[245\]](#), page 19.

The same applies to the "ancient" bronze girandole that has received the dating of V century B.C., also from the Louvre's collection, that we see in fig. 1.57. It may well be an item made in the XVI-XVIII century.



Fig. 1.57. A bronze figurine, presumably "very old," dated to the V century B.C. This scone most probably belongs to

a much more recent age, namely, the XVI-XVIII century. Taken from [\[1237\]](#).

14.

The problems and deficiencies of dendrochronology and several other dating methods

14.1. The consequent scale of dendrochronological datings does not extend further back in time than the X century A.D.

The *dendrochronological* method is one of the modern dating methods claiming to be capable of dating historical artefacts independently. It is based on the assumption that the yearly growth of tree rings is uneven. Annual ring thickness rates are supposed to be roughly similar for the trees of the same kind that grow in similar conditions.

In order to make this method fit for actual dating, one has to construct a reference scale of annual ring thickness for trees of a particular kind for a historical period of sufficient length. Let us call this graph a dendrochronological scale. If such a scale is constructed, it might aid one in the attempt at dating archaeological findings containing wooden pieces. One has to determine the timber type, saw off a sample, measure the thickness of rings, build a diagram and try to find out whether it concurs with any part of the reference scale. One should also consider the question of what deviations of compared diagrams can be ignored safely.

However, the European dendrochronological scales only reaches several centuries back in time, which does not allow for the dating of “ancient” constructions.

“Many European scientists have started to experiment with the dendrochronological method... however, obtaining results appeared a very complex task. *The oldest trees in the European forests are only 300-400 years old...* Deciduous trees have *vaguely defined* rings which are hard to study and most reluctant to tell the researcher anything about the past... Quality archaeological material proved extremely scarce, against all expectations.” ([616], page 103)

American dendrochronology is in better conditions, since it is based on Douglas fir, mountain pine and yellow pine ([616], page 103). However, this region is far away from the zone of “ancient history.” Furthermore, there is always a large number of ignored factors, such as the weather conditions for the period in question, soil quality, humidity level fluctuation for the area in question, its geography, and so on. All of them affect the growth rate of the rings significantly ([616], pages 100-101). It is most important that the creation of dendrochronological scales was based on *the existing*

Scaligerian chronology ([\[616\]](#), page 103). Thus, any alteration of the chronology of documents should *automatically* alter these scales, whose independence is thus greatly compromised.

It appears that the dendrochronological scales for Europe and Asia only reach several centuries back from our age. We shall give a more detailed account of the contemporary state of such scales for Italy, the Balkans, Greece, and Turkey.

Let us refer to a diagram of *dendrochronological dating scales* for those countries that reflects the state of affairs in this area as of spring 1994 (fig. 1.58). This diagram was kindly provided by Professor Y. M. Kabanov (Moscow). He took part in a conference in 1994 where the American Professor Peter Ian Kuniholm made a report on the modern state of dendrochronology, presenting this rather noteworthy diagram that had been compiled in the Malcolm and Carolyn Wiener Laboratory for Aegean and Near Eastern Dendrochronology, Cornell University, Ithaca, New York, USA.

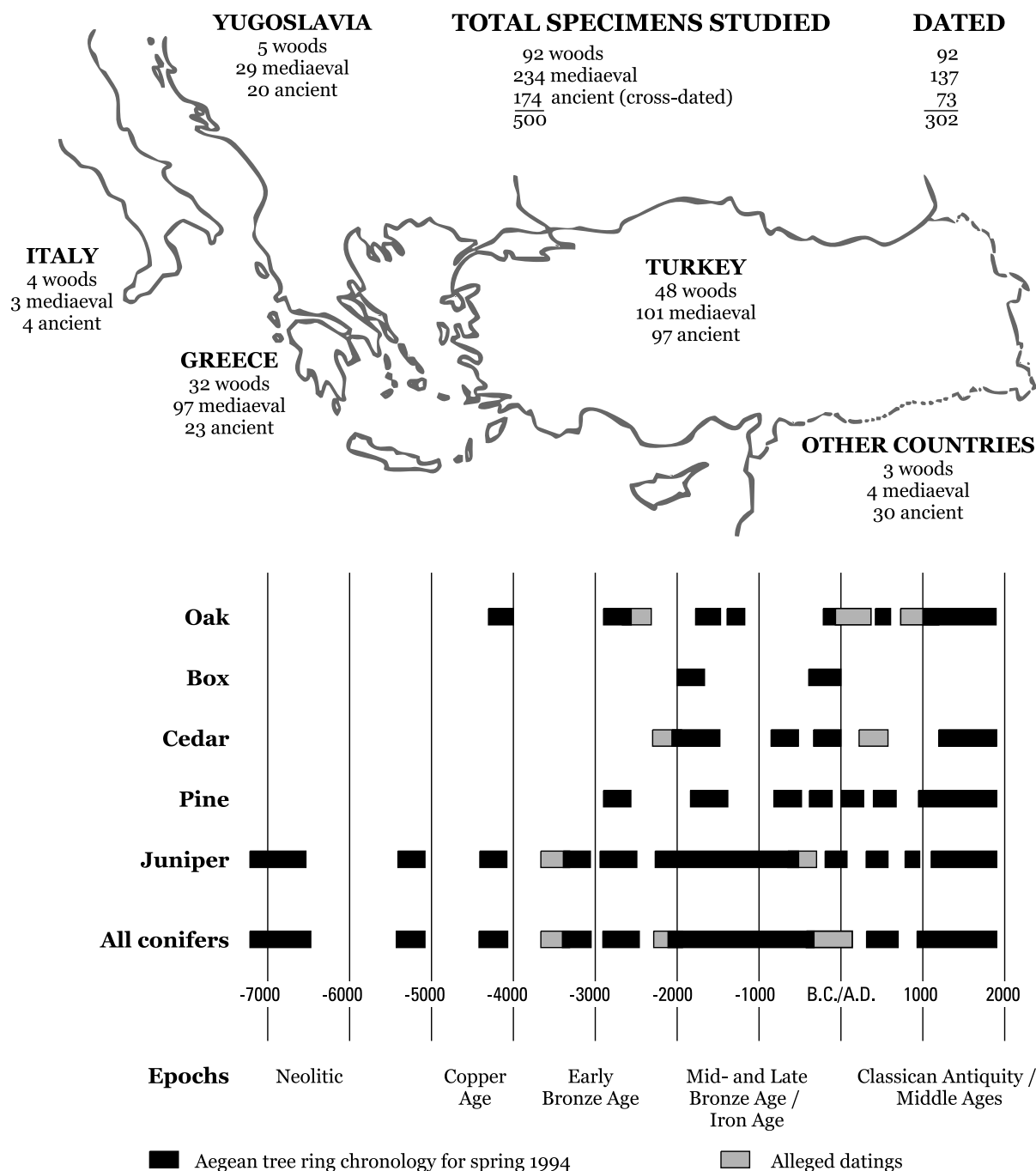


Fig. 1.58. The modern condition of the dendrochronological scales. One can observe that they are considered to extend until as late as the X century A.D. uninterrupted. The “scale” pertinent to earlier epochs is merely an assortment of unrelated fragments.

In fig. 1.58 we can see fragments of dendrochronological scales for different kinds of timber: oak, box, cedar, pine, juniper, and conifers in general.

All of these scales have a very obvious gap around 1000 A.D. Thus, none of them can be continued without intervals further back in time than the X century A.D.

All of the earlier fragments of dendrochronological scales as shown on the diagram cannot be used for independent datings, since their attachment to the time axis is wholly

dependent on the Scaligerian chronology, which had served as a basis for the dating of several individual “ancient” pieces of wood.

A piece of wood found in a Pharaoh’s tomb thus gets the dating of some distant millennium before Christ due to “historical considerations” based on the Scaligerian chronology. After that, other “ancient” pieces of wood are linked to the one that has already been dated. These attempts occasionally succeed, which results in the construction of a fragment of the dendrochronological scale around the first piece of wood. Relative datings of ancient findings within this fragment may be correct. However, their absolute dating, that is, the placement of this fragment on the time axis, is *wrong*. The reason is that the first dating was based on the erroneous Scaligerian chronology.

Let us return to the basics of the dendrochronological methods. In theory, the dendrochronological scale is supposed to grow, beginning with the current period and extending into the past. This implies

the collation of ring thickness scales of different specimens. What is the principle of this collation?

A modern source [\[1055\]](#) gives an in-depth analysis of the problem on page 341. It turns out that the method used is a combination of mathematical statistical methods and “visual” subjective assessments. Hence, the boundary between dated and undated dendrochronological scales becomes very vague.

The book [\[1055\]](#) tells us rather frankly that:

“If we can find a collation position whose diagrams concur with those of the traditional chronology to the best of our certainty and knowledge, the new specimen is considered dated. If we fail to discover such a collation position, the specimen remains undated, although even in this case a dendrochronologist can point out one or more collation methods whose concurrence is ‘good,’ but not ‘perfect’ (in his opinion). Needless to say, *the Dendrochronological Society has to agree on what is to be considered perfect concurrence.*” ([\[1055\]](#), page 341)

Dendrochronology is thus affected by subjectivity and arbitrariness. Different dendrochronological datings have different veracity. The veracity of a dendrochronological dating depends on the certainty of the collations on the dendrochronological scale. Dubious collations cast the shade of ambiguity over the entire scale. The book [\[1055\]](#), page 341, uses a special term for referring to such datings, namely, “the grey zone” (with white zone referring to certain datings, and the black one, to the total absence of datings of any kind).

The recently published book by Christian Blöss and Hans-Ulrich Niemitz subjects the dendrochronological method to some very sharp criticisms that leave no stone unturned

([\[1038\]](#)).

14.2. Sedimentary layer datings. The methods of radium-uranium and radium-actinium analysis

The Scaligerian chronology implicitly or explicitly affects the scale graduations of methods, even the rough physical ones supposed to give the absolute age of objects.

A. Oleinikov tells us that:

“Over the eighteen centuries that have passed since the time of the Roman invasion [in reference to the territory of the modern Savoy – A. F.], the weathering processes have created a 3 mm erosion layer on the walls near the quarry’s entrance. Comparing the thickness of this 1800-year-old layer [according to the Scaligerian chronology – A. F.] to the 35-cm erosion crust that covers the glacier-polished hills leads one to believe that the Ice Age left these latitudes about 216 thousand years ago... The proponents of this method have been well aware of the difficulty of obtaining a referential scale for something like erosion speed... it differs for various climates: the same type of rock erodes at varying speeds in the tropics and beyond the Arctic Circle. Erosion speed also depends on the temperature, humidity, rainfall and sunshine. This means that every biospheric zone requires the compilation of special scales and diagrams; besides, one cannot be certain that the weather conditions have remained unaltered since the exposure of the layer that we’re interested in.” ([\[616\]](#), pages 34-35)

There were many attempts of deducing absolute age by the speed of sedimentary layer formations. They didn’t lead anywhere, which is perfectly understandable.

Oleinikov tells further that:

“The research in this direction has been conducted by the scientists of many countries; however, the results failed to meet the expectations. It became apparent that *similar types of rock erode at different rates even under similar conditions, and establishing a regular pattern of these processes is hardly possible at all*. For instance, ancient documents [a reference to the Scaligerian chronology yet again! – A. F.] tell us that the Egyptian Pharaoh Ramses II reigned about 3000 years ago. The buildings that were constructed in his lifetime are now covered by a three metre layer of sand. This means that about a metre of sand accumulated every millennium. At the same time, certain areas of Europe have a *millenarian* rate of three centimetres of sediment, whereas for the firths in the South of the Ukraine this is an *annual* rate.” ([\[616\]](#), page 39)

The development of other methods was attempted as well. “The radium-uranium and radium-actinium methods are valid for the time interval of 300 thousand years. They are convenient for the datings of geological formations when the required precision does not exceed 4-10 thousand years” ([\[616\]](#), page 70). However, this isn’t precise enough for the ends of historical chronology, and cannot contribute to it in any substantial manner at all.

15.

Are radiocarbon datings to be trusted?

15.1. The radiocarbon datings of ancient, mediaeval, and modern specimens are scattered chaotically

15.1.1. Libby's initial idea. The first failures

The most popular method claiming the capability of dating ancient artefacts independently is the radiocarbon method. However, the accumulation of radiocarbon datings has exposed the difficulty of the method's application.

According to Oleinikov, "Another problem had to be considered. The intensity of the atmospheric radiation is affected by many cosmic factors. The radioactive carbon isotope production rate should also vary, and one needs to find a method that would take these variations into account. Apart from that, over the period when highways and industrial plants have been introduced by the civilization, a gigantic amount of carbon from the combustion of wood, coal, oil, turf, oil-shales and their products emanated into the atmosphere. How does this atmospheric carbon affect the production of its radioactive isotope? In order to get veracious datings, one has to introduce complex corrections into calculations that reflect the changes in the content of the atmosphere over the last millennium. *This issue, as well as a number of technical difficulties, casts a shadow of doubt over the precision of many radiocarbon datings.*" ([616], page 103)

W. F. Libby, the author of the method, wasn't a historian, and did not question the veracity of the Scaligerian datings, which had been used for the justification of his method according to his book. However, the archaeologist Vladimir Miloicic has proved this method to give random errors of 1000-2000 years, while its "independent" dating of the ancient specimens faithfully follows the datings offered by the consensual chronology. Naturally, there can be no talk of "proof" here ([391], pages 94-95).

Let us quote some rather meaningful details. As we have already noted, W. F. Libby had a priori been certain of the veracity of Scaligerian datings. He wrote that they "... had no contradictions with the historians in what concerned ancient Rome and Egypt. *We did not conduct anything in the way of extensive research related to this epoch* [sic! – A. F.], since its chronology in general is known to the archaeologists a lot better

than whatever our methods could estimate, so the archaeologists were doing us a favour providing specimens [which are actually destroyed, being burned in the radiocarbon measurement process – A. F.]”([478], page 24).

This confession of Libby’s tells us a lot, since the deficiencies of Scaligerian chronology directly concern the regions and epochs that he and his team “*did not research extensively enough.*”

We can see that the Scaligerite archaeologists were most reluctant about letting the radiocarbon method enter the “certainty epochs” of Scaligerian history for fear of embarrassing discoveries. Archaeologists have naturally got no objections against applying this method to the undocumented prehistory since nothing capable of compromising consensual chronology can possibly be found there.

In what concerns the several reference measurements that were conducted on ancient artefacts, the situation is as follows. The radiocarbon dating of the Egyptian collection of J. H. Breasted “suddenly discovered the third object that we analyzed to have been contemporary,” according to Libby. “It was one of the findings... considered... to belong to the V dynasty [2563-2423 B.C., or roughly four millennia before our time. – A. F.]. *It has proved a heavy blow indeed*” ([478], page 24).

Why could it have been such a blow? The physicists appear to have restored the veracious dating of the Egyptian specimen, proving the old one to have been wrong. What’s the problem with that?

The problem is of course the simple fact that any such dating would prove a menace to the Scaligerian chronology. Carrying on in that vein would lead Libby to compromising the entire history of ancient Egypt.

The specimen that Libby had been careless enough to have claimed as modern had to be *called a forgery* and disposed of ([478], page 24), which is only natural since the archaeologists could not have possibly let the heretical thought of the XVI-XVII century A.D. (considering the method’s precision) origin of the “ancient” Egyptian finding enter their minds.

“The evidence that they [the proponents of the method – A. F.] use for proving the veracity of their method is rather insubstantial, with all the indications being indirect, the calculations imprecise, and the interpretation ambiguous, the main argument being the radiocarbon datings of the specimens whose age is known for certain used for reference... Every time referential measurements are mentioned, everybody quotes the results of the first referential datings that were obtained *for a very limited number of specimens* [sic! – A. F.]” ([391], page 104).

Libby recognizes the absence of substantial referential statistics. Together with the *millenarian* dating deviations mentioned above (explained as a consequence of a series of forgeries), we may thus question the very validity of the method as used for dating specimens belonging to the period that we're interested in, covering the two millennia preceding our century. This discussion does not concern the applicability of the method for geological purposes, however, where millenarian deviations are considered insubstantial.

W. F. Libby writes that "there was no deficiency in materials belonging to the epoch preceding ours by 3700 years for checking the precision and the dependability of the method" ([478], pages 24-25). However, there is *nothing* here to compare radiocarbon datings to, since there are no dated written documents dating from those epochs. Libby also informs us that his historian acquaintances "are *perfectly certain* of the veracity of the datings referring to the last 3750 years, however, their certainty does not spread as far as the events that precede this era" ([478], pages 24-25).

In other words, the radiocarbon method has been used most extensively for the period of time that doesn't allow the verification of the results by any other independent method, which makes life a lot easier for the historians. The example that we quote below is most typical.

"The radiocarbon datings of the three inscription-bearing plaques found in Romania have put archaeologists in a quandary... The ashes that they were found in prove them to be 6000 years old at the very least. Could the discovery of literacy have happened in a rural community in Europe and not in the urban and highly-developed Sumerian civilization? [Such an awful lot of space for the flight of exalted fantasy – A. F.] The scientists consider this probability to be very low... There have been many theories put forward for the explanation of this discovery that apparently refuted the reigning opinion on the origins of written language. Some of the archaeologists, without doubting the scientific principles of the radiocarbon method have suggested *the method to be error-prone due to the effects of factors that haven't been studied as of yet*" ([478], page 29).

Could it be that the errors of the method are rather insubstantial and allow for an approximate dating of the specimens belonging to the last two or three millennia? The state of affairs appears to be a graver one. The errors of radiocarbon dating are too great and too chaotic. They can amount to several millennia in what concerns contemporary and mediaeval objects (q.v. below).

In 1984 the *Technology and Science* magazine had published the results of the radiocarbon method-related discussions from the two symposiums in Edinburgh and Stockholm (No 3, page 9):

"Hundreds [sic!] of analysis examples were quoted with dating errors ranging from 600 to 1800 years. In Stockholm the scientists lamented the fact that the radiocarbon method appears to produce the greatest distortions

when applied to the history of ancient Egypt in the epoch preceding ours by 4000 years. There are other examples, some of them pertaining to the history of Balkan civilizations... Specialists have reached solidarity in their opinion that the radiocarbon method remains ambiguous due to the impossibility of proper calibration, which renders it unacceptable since it gives no calendar datings.”

15.1.2. A criticism of the application of the radiocarbon method to historical specimens

According to L. S. Klein, the radiocarbon datings “...have confused the archaeologists greatly. Some of them were characteristically overzealous... to follow the advice of the physicists... These archaeologists hastened to reconstruct the chronological schemes [which implies they aren’t constructed firmly enough – A. F.]... The first archaeologist to have opposed the radiocarbon method was Vladimir Miloicic, who... attacked the practical usage of radiocarbon datings, and... criticised the very theoretical foundation of the physical method sharply and bitterly... The comparison of individual measurements of modern specimens with their average value allowed Miloicic to support his scepticism with a series of brilliant paradoxes.

The shell of a *living* American mollusc has the radioactivity index of 13.8 as compared to the average value of 15.3, which makes it 1200 years old. A *live* North African wild rose flower with the radioactivity of 14.7 has been dead for 360 years, according to the physicists... as for the Australian eucalyptus with a radioactivity of 16.31, it isn’t likely to exist anywhere in the next 600 years. A shell from Florida with a value of 17.4 shall only appear in 1080 years...

Since in the past radioactivity wasn’t distributed any more evenly than it is now, similar fluctuations and errors may afflict ancient objects as well. A prime example is the result of the radiocarbon dating of a mediaeval altar fragment from Heidelberg... which demonstrates that the wood used for the repair of the altar hadn’t existed at that time... In the Iranian Welt cavern the lowest layers were dated to 6054 B.C. (give or take 415 years) and 6595 (give or take 500 years) before Christ, whilst the layer on top was dated to 8610 B.C., give or take 610 years. The upper layer is thus 2556 years older than the lower, which is clearly an impossibility. There is a vast number of similar examples...” ([391], pages 94-95)

Thus, the radiocarbon dating method can only be used for the approximate datings of objects whose age amounts to dozens of millennia, when the error rate is *comparable with the actual specimen age* reaching one-two or more thousand years.

Live molluscs have been dated with the radiocarbon method, and proved to be 2300 years old as a result, which is perfectly preposterous (qv in *Science* magazine, No. 130,

dated 11 December 1959). The radiocarbon dating deviation amounts to twenty-three hundred years here.

A few more examples of relatively recent radiocarbon datings made around 1970-1971:

1. No. 225 of *Nature* magazine dated 7 March, 1970 reports the results of analyzing the C-14 content of organic material contained in the mortar of an English castle which is known to have been built 738 years ago. The radiocarbon dating gave the age of 7370 years as a result, being *6500 years off the mark*. The radiocarbon dating deviation amounts to six millennia and a half. One wonders whether there was any point in quoting decades with such precision.
2. The radiocarbon analysis of seals that have just been shot defined their age as 1300 years, i.e. dating mistake of 1300 years. Seals mummified 30 years ago have been dated as 4600 years old, with a dating error of 4570 years. Quote from the *Antarctic Journal of the United States*, No. 6, 1971.

The above examples demonstrate that radiocarbon dating can make the specimens thousands of years older than they really are. As we have seen, there are examples of the opposite, when the specimen is dated as belonging to the distant future.

One shouldn't wonder about radiocarbon analysis making mediaeval objects fabulously old.

Let us return to L. S. Klein's review. He writes that: "Miloicic suggests to cease the tendentious "critical" editing of the radiocarbon datings, which is constantly done by the physicists, and calls upon their patrons the archaeologists to do away with the "critical" censorship that axes the publication of the complete result. He appeals to both physicists and archaeologists to publish all of the results of their research without filtering out the dates that strike them as improbable. He also tries to convince the archaeologists to stop the practice of familiarizing the physicists with the age of the finding, and not giving them any figures until they publish theirs! Otherwise, after such editing, which reflects the private viewpoints of the researchers themselves, the dating is bound to be subjective, so the study of the concurrence between historical and radiocarbon datings becomes impossible.

Thus, in Groningen, where the archaeologist Becker has been a supporter of the short [European – A. F.] chronology, radiocarbon datings are usually recent, whereas in Schleswig and Heidelberg, where Schwabedissen and others have been proponents of the longer version of chronology, these datings are usually a lot more ancient." ([391],

pages 94-95)

We think that no commentary to the above is required.

We may be told that the radiocarbon method may have attained a higher level of precision over the last couple of years. This may be true concerning the theory and the actual measurements. The question is, however, whether these improved methods are used in modern archaeological practice, and if so, what results are obtained in this manner. *Do the new radiocarbon datings concur with Scaligerian chronology?* Let us quote a relatively fresh example.

15.2. The dating of the Shroud of Turin

The reports of the radiocarbon dating of one of the most famous Christian holy objects – the Shroud of Turin, qv in figs. 1.59, 1.60, 1.61 – caused a great resonance in 1988. According to the traditional version, this piece of cloth bears the image of the body of crucified Christ and dates from the I century A.D., which is supposed to make it about two thousand years old. However, radiocarbon datings have given a different dating: roughly XI-XIII century A.D. The radiocarbon analysis has been conducted in three laboratories – in Oxford University, Arizona University, and the Swiss Technological Institute in Zurich ([\[769\]](#), page 80).

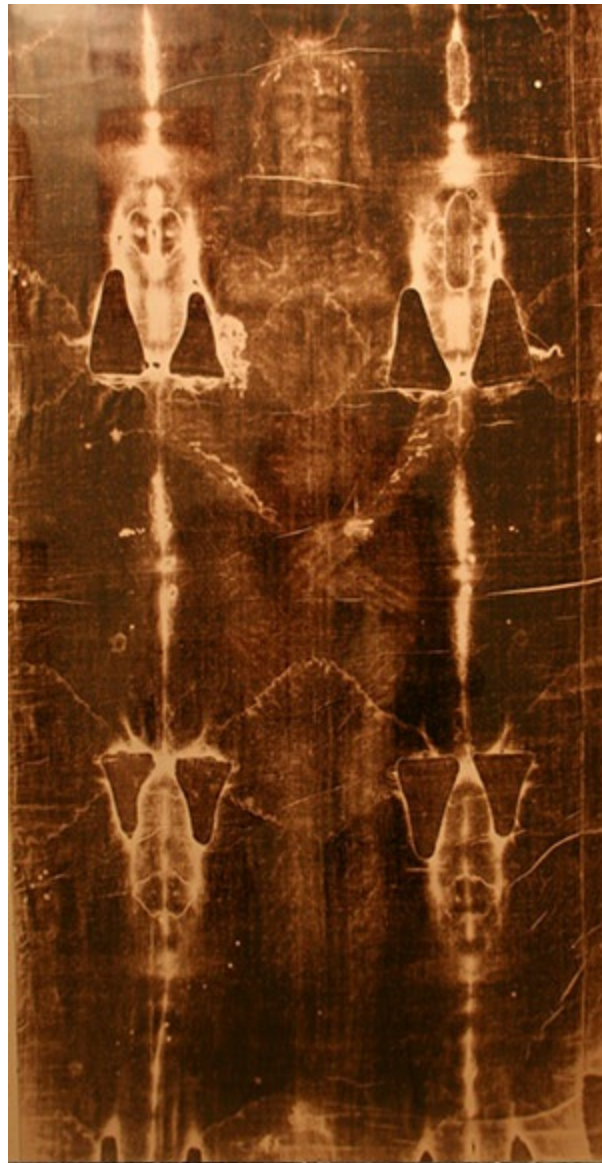


Fig. 1.59. Photograph of the celebrated Shroud of Turin ([\[387\]](#), pages 16-17).



Fig. 1.60. A fragment of the Shroud. Taken from [\[46\]](#). Also see [\[1055\]](#), page 138, ill. 7.1, as well as [\[358\]](#), pages 16-17.

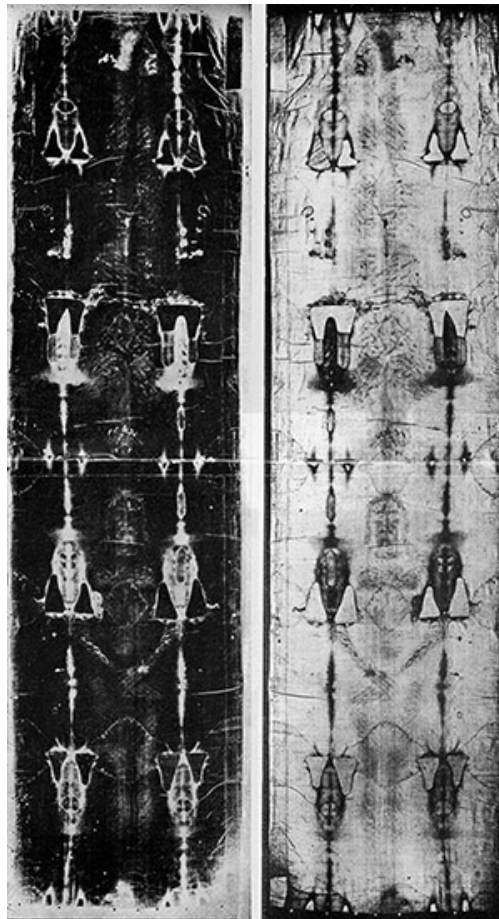


Fig. 1.61. Negative and positive images of the Shroud of Turin ([358], pages 16-17).

A scientific work specifically dedicated to the radiocarbon dating of the Shroud of Turin claims the linen fabric that the shroud is made of to be produced between 1050 and 1350 A.D. ([1055], page 141). The authors cite the results of the Shroud's radiocarbon analysis performed in the laboratory of the Oxford University ([1055], page 140). The laboratories of Arizona and Zurich have given more recent datings, 1304 and 1274 (with the error rates of 31 and 27 years) respectively ([769], page 82).

These results have proved shocking for many. "In September 1988... a report appeared telling of the analysis and the fact that it *gave a certain dating of the shroud's fabric which turned out a thousand years more recent than the alleged date of Christ's death... even if the Shroud is dated as a XI century artefact...*" ([46], page 25). The author ceases the discussion of the dating after this, and begins to ponder the veracity of Christ's image as seen on the Shroud.

One arrives to the following conclusions:

1. Either the Shroud of Turin is a forgery;
2. the radiocarbon datings can contain errors of several centuries or even millennia;

3. or the Shroud of Turin is original, but dated to the XI-XIII century A.D. If this be the case, it is natural to ask about the century that Christ's lifetime pertains to. Could it really have been the XII?

We discuss the radiocarbon dating of the Shroud in our book entitled "King of the Slavs". The second half of the XII century turns out to be the most likely dating.

As we demonstrate in our book entitled "King of the Slavs", the radiocarbon dating of the Shroud (the middle of the XII century) concurs with other independent datings of Christ's lifetime. In particular, he must have been born in 1152 and crucified in Czar-Grad in 1185. We must note right away that our attitude towards the results of radiocarbon datings is highly critical (we shall discuss the reasons at length below). However, the situation with the dating of the Shroud is somewhat different. The specimens of its fabric were dated by a number of different laboratories, which makes the results of this research somewhat more plausible.

The radiocarbon dating of the Shroud of Turin to the XI-XIII century A.D. made the historians rather worried, and provoked a series of attempts to refute the result. A. Agureyev, the ITAR-TASS correspondent, had made a report from New York in 1998 that can be found printed in the

Gudok newspaper dated 4 April 1998. This report stated that the radiocarbon dating of the shroud "contradicts the Biblical tradition. However, according to the scientists of the University of Texas, their Italian colleagues *should not have used the radiocarbon analysis system*". The Shroud could allegedly "have fallen prey to a fungus" in the XI-XIII century; this may have affected the radiocarbon dating. "However, the scientists have no opportunity of conducting further research, since the Catholic church refused to provide any more specimens, and even insisted on the return of all of the ones that were at scientists' disposal" (same source).

Since the results of the radiocarbon dating of the Shroud gave results that contradicted the Scaligerian dating of the life of Jesus Christ, the radiocarbon method had to be exposed to public attention. The protection of the Scaligerian dating of Christ's life had been provided by the publication of new facts important enough to considerably aggravate the dubiety of the radiocarbon method in what concerns its applicability to historical chronology, already great enough. Let us quote some of the critical materials belonging to the proponents of the Scaligerian chronology ([\[358\]](#)). The publication belongs to Rev. Gleb Kaleda, a prominent geologist, Professor, and Doctor of Sciences. Also see [\[717\]](#) for critical material.

"There are several other factors, either local or planetary, that affect the

concentration of C-14 in the atmosphere, hydrosphere, and organic matter, thus complicating and limiting the use of the radiocarbon method in chronology.

a) Natural or artificial radiation. Neutrons released in nuclear and thermonuclear reactions, as well as cosmic rays, turn N-14 into C-14. The atmosphere content of C-14 had *doubled* in the period between 1956 and August 1963. A *drastic increase* in C-14 content began after the thermonuclear explosions in 1962.

...

d) The local effect of volcanic gases on C-14 content had been described by L. D. Sulerzhitsky and V. V. Cherdantsev ([\[717\]](#)).

In a number of cases radiochronological age calculations give *results that are clearly absurd* and contradict the entirety of accumulated geological and palaeontological data. In such cases “absolute chronological figures” are to be ignored as blatantly erroneous. *The discrepancies between geochronological definitions using different isotope methods may reach a factor of 10x.*

In 1989 the British Science and Technology Council analysed the precision of the radiocarbon method (see the 8th issue of the *New Scientist* magazine for 1989). 38 laboratories from all across the world were involved in the research. All of them received specimens of wood, turf, and carbonate salts whose age had only been known to the organizers of the experiment, and not to actual analysts. Only seven laboratories (of thirty-eight! – A. F.) reported satisfactory results; *others proved wrong by factors of 2x, 3x and higher.* The comparison of the data received by different researchers that used various analysis methods has shown that the causes of the dating errors were not limited to the imprecision of a specimen’s radioactivity estimation as it had been assumed; apparently, the technology of preparing specimens for analysis had also served as an entropy agent. The diagnostic errata are caused by the calefaction of specimens as well as some methods of preliminary chemical processing. *Everything points at the necessity of using the radiocarbon dating method with the utmost caution*” ([\[358\]](#), pages 14-16).

In 1997 the German authors Christian Blöss and Hans-Ulrich Niemitz have published a book titled suggestively enough *C-14 Crash* ([\[1038\]](#)). They have collected a great body of *modern* material demonstrating rather convincingly the fact that *the radiocarbon method in its current form cannot serve as a valid basis for absolute datings of historical artefacts.*

More on the subject can be seen in the bulletin [\[1491\]](#) that contains the following critical publications of 1991-1995 that interest us:

1. Christian Blöss and Hans-Ulrich Niemitz (1996), *Der Selbstbetrug von C14-Methode und Dendrochronologie*;
2. Hans-Ulrich Niemitz (1995), *Die “magic dates” und “secret procedures” der Dendrochronologie*;
3. Herbert Illig (1991), *Dendrochronologische Zirkelschüsse*.

As we can see, radiocarbon dating might prove more or less effective in analyzing objects whose age is measured by tens and hundreds of millennia. The errors of tens and thousands of years naturally inherent in the methods are of minor importance here, although this is far from obvious. However, the mechanical use of the method for the dating of objects no older than two thousand years, which is the historical epoch that interests us most in what concerns the reconstruction of the true history of documented civilization, appears perfectly impossible without being preceded by extensive and detailed statistical research and calibrations employing specimens of known ages. As far as we know, no such research has ever taken place, so there are no referential statistics. There is also no knowledge of whether improving the method's precision is a possibility at all. Also see [\[718\]](#).

Other physical dating methods do exist; unfortunately, the spectrum of their applicability is considerably more limited than that of the radiocarbon method, and their precision is also insufficient for the historical epochs relevant to our ends. For instance, in the early XX century some scientists proposed to define the ages of buildings by the shrinkage of their foundations or the deformation of columns; however, no steps have been made in this direction due to the impossibility of calibrating this method and estimating the real shrinkage and deformation speed.

Two more methods have been suggested for dating ceramics: the archaeomagnetic method and the thermoluminescent method. However, they have calibration issues of their own. The archaeological datings offered by these methods for the Eastern Europe, for instance, are limited to the Middle Ages.

Let us return to the Shroud of Turin for a second in order to put forth the following hypothesis concerning the nature of the alleged human figure that one sees on the Shroud's fabric. One shouldn't exclude the possibility that an embalmed body had really been wrapped in this linen at some point. Let us recollect that the “ancient” Egyptians had the practice of wrapping a body up in several tight layers of cloth saturated with various elixirs. This may have resulted in a “carbon copy” of a body on the fabric of the cloth which was later removed for some reason, and stored with great care. See our book entitled “King of the Slavs” for more details.

15.3 Modern radiocarbon analysis of Egyptian artefacts demonstrates serious contradictions

We shall once again consider the alleged reliability of the radiocarbon method used for supporting the traditional version of the “ancient” history, particularly Egyptian, as reflected in a fundamental and detailed article published by the Manchester Museum in England in 1979 as part of the project named “The Mummies of the Manchester Museum” ([1196]). This most remarkable material was recommended to us by Professor A. Kravtsevich from the Alberta University Department of Mathematics, Edmonton, Canada.

The topic of the article is a dating that had amazed and confused the authors of the article ([1196]). The radiocarbon dating of the mummy #1770 from the Manchester Museum collection attributed the mummy’s bones to 1000 B.C., whereas the cloth that the mummy has been wrapped in received the dating of 380 A.D. The discrepancy between the datings of the mummy and the cloth equals some 1400 years, although the dates should be equal. The cloth may be somewhat older than the mummy if an old cloth had been used by the embalmers, but it couldn’t possibly have belonged to a later age.

According to the authors of the article, this gap of nearly a millennium and a half cannot be explained by the possible errors of the radiocarbon dating, the way it is usually done today. That is why they had to come up with the rather amusing “explanation” that the old mummy was exhumed after fifteen hundred years, and re-wrapped in a *new* cloth, and then restored to its rightful place as though it had remained unperturbed all the while.

We think this to be perfectly preposterous. Our take is that we encounter yet another imprecision of the actual method of radiocarbon dating which is apparently affected by effects of an undefined nature leading to great discrepancies in datings of 1,500 years, for instance (see the examples of the greatly misdated modern specimens cited above, with the fluctuation amplitude reaching up to two millennia).

The authors of the article also confess to the fact that at the very dawn of the radiocarbon method “*ancient*” *Egyptian specimens* were used for its calibration, *with their dates taken from history textbooks* ([1196], page 137). Here’s a verbatim quote: “the use of the method commenced in 1948 in Chicago University and was initiated by Professor W. F. Libby... the Egyptian chronology played a great role in the naissance of the method, since Egyptian specimens, such as wood or charcoal, among others, have been used as standards for the known historical dates” ([1196], page 137). Thus, the

radiocarbon scale used nowadays had initially been made largely dependent on the Scaligerian chronology of the “ancient” Egypt, and therefore needs to be revised.

16.

Critical analysis of the hypotheses on which the radiocarbon method is based

(This section contains quotations from works by A. S. Mischenko, Doctor of Physical and Mathematical Sciences from the Moscow State University Department of Mathematics and Mechanics, a prominent scientist of the V. A. Steklov Mathematics Institute of the Russian Academy of Sciences, nominated State Premium of the Russian Federation Laureate in 1996, a specialist in topology and geometry, functional analysis, differential equations and their applications.)

16.1. W. F. Libby's initial idea

A better representation of the modern problems most frequently encountered in the archaeological application of the radiocarbon method requires that we return into the 50's and the 60's for a close study of the foundations that the edifice of historical and archaeological applications is based upon. The matter is that the first steps of the method's creation and development led to a large number of natural complications, many of which *afflict it to this day, and lead to further error aggravation*. Also see the book [\[1038\]](#), and the article [\[1491\]](#) recently published in Germany. These complications need to be addressed again in order to attract the attention of *the physicists* to the necessity of a fresh analysis of the foundations of this method's archaeological applications, especially considering what we learn about Scaligerian chronology.

The actual concept of radiocarbon dating belongs to W. F. Libby ([\[1250\]](#)). “Shortly after the end of WW II, the American Willard Frank Libby published the results of the discovery that made him world famous, the laureate of the Guggenheim Award and the Nobel Prize. Studying the interaction between artificially produced neutrons and nitrogen atoms, Libby came to the conclusion (1946) that the nuclear reactions observed in his experiments should also occur naturally – that is, the neutrons produced by the atmosphere of the Earth should become absorbed by nitrogen atoms and transform into ^{14}C , the radioactive isotope of carbon. Minute amounts of this radioactive carbon mix with the stable isotopes of carbon, ^{12}C and ^{13}C , taking part in the formation of carbon dioxide molecules that are subsequently consumed by plants, and animals (including humans) further up the food chain. Such molecules should be present in the tissues as well as the effluvia of living bodies. The discovery of mild radioactivity of the miasma

emanated by Baltimore sewage in 1947 was the first proof of the correctness of Libby's estimations. The radioactivity of growing trees, seashells etc was estimated in the following two years, 1948-1949. As well as any other radioactive element, the radioactive carbon isotope has a constant hallmark decay rate. Its global concentration would keep on diminishing by a factor of two every 5568 years, according to Libby, if it hadn't been for the constant generation of ^{14}C in the atmosphere that keeps the supply regular. The amount of ^{14}C lost equals the amount gained.

The death of a living organism excludes it from this process and makes it stop accumulating carbon from air (plants) or food (animals). The radioactivity of a dead organic body (a corpse, piece of wood, charcoal) keeps on falling – at a constant rate, which is an important fact.

Therefore it suffices to measure how much the overall radioactivity of a dead organism has decreased in comparison to the living ones in order to determine the time when this organism stopped refreshing its cells – the date when a tree was cut down, a bird was shot, or a human has died. This is naturally far from being an easy task, since the radioactivity of carbon as found in natural conditions is very weak (even before the death of an organism – *one ^{14}C atom per every 10 billion atoms of regular carbon*). However, Libby had developed the means and the techniques of measurement and numeric conversion that led to the naissance of the radiocarbon method of dating ancient objects” ([390], pages 52-53).

Let us now consider the basics of this method, particularly [390], [391], [1250], [1080], [986], [110], [1081], [1082], [1480], [414], [1431], [1432], [1433], [1025], [1124], [1473], [567], [480], and [478].

16.2. Physical basics of the radiocarbon method

Cosmic rays produce neutrons as they pass through the atmosphere of Earth. The density of the neutron current depends on the altitude. The results of density measurement of this current with aerostatic probes can be seen in fig. 1.62 on graph A ([986], page 138). The measurements were conducted in the state of New Jersey, USA, and belong to the period preceding 1955. The peak of neutron content falls on the height of approximately 40 thousand feet (12 kilometres). Close to the actual surface of Earth, the neutron current density drops to zero. This leads us to the following two conclusions:

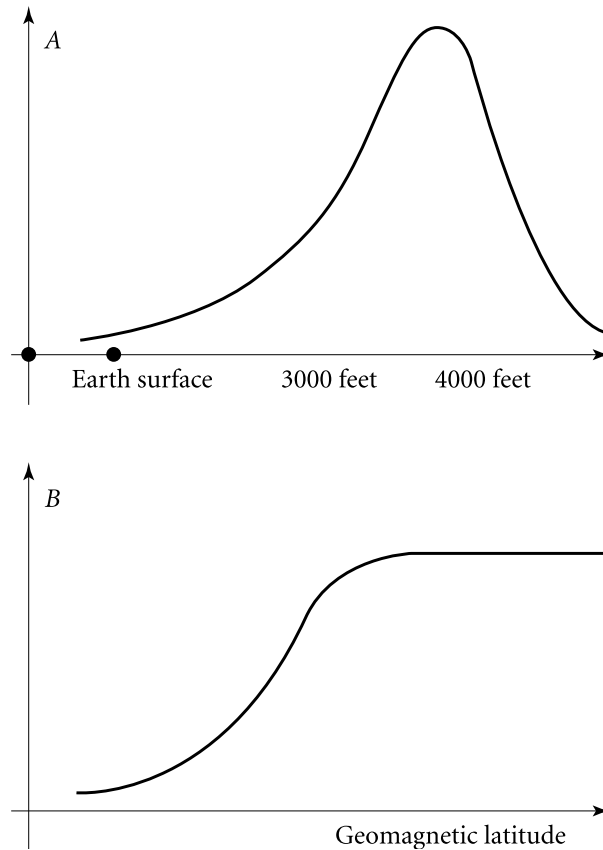


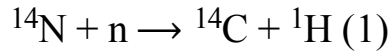
Fig. 1.62. Atmosphere neutron density as a height function. Taken from [\[986\]](#), page 138.

1. Neutrons are generated in the stratospheric layers of the atmosphere, thus being secondary cosmic ray particles that are born with the passing of the primary cosmic rays through the atmosphere.
2. All of these neutrons immediately engage in nuclear reactions, and only a minute part of them reaches the surface of the Earth.

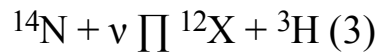
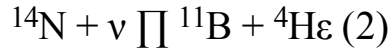
Graph B in fig. 1.62 reflects the dependence of the neutron current on the height of 30 thousand feet on the geomagnetic latitude ([\[986\]](#), page 139). The measurements were conducted before 1955. This graph makes one think that the primary particles of cosmic radiation that give birth to neutrons are charged and reflected by the magnetic field of the Earth. It is significant that the neutron current density in the latitudes of 50 degrees (the latitude of Paris, Prague, Kiev and Kharkov) is *three times higher* than measured at the latitudes of 20-30 degrees (the Red Sea coast, the north coast of Africa).

The atmospheric neutron generation rate per minute equals roughly 6×10^{20} neutrons/min, with error rate equalling 25% ([\[986\]](#), p. 139). Thus, every minute $4.5 \times 10^{20} - 7.5 \times 10^{20}$ neutrons are generated on planet Earth. These neutrons collide with the atoms of atmospheric nitrogen and oxygen and react with them. The probability rate of a neutron reacting with a nitrogen atom is supposed to be a few thousand times higher

than such for oxygen atoms ([986], pp. 139-140). Neutrons of low energy levels (heat neutrons) engage in ^{14}C radioactive carbon reactions for the most part:

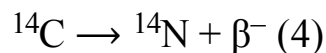


The section of this reaction comprises roughly $1.7 \times 10^{-24} \text{ cm}^2$. See [986], page 140. Fast neutrons may react in two more ways:



However, compared to the section of the reaction (1), their sections are very small. The reaction (3) results in the production of tritium ^3H that has a half-life period of 12.5 years and transforms into He^3 , a stable helium isotope. The speed of tritium ^3H generation is estimated to equal 1% of that of ^{14}C generation.

M. J. Aitken writes the following in his monograph titled *Physics and Archaeology*: “A relatively small amount of neutrons reaches the surface of the Earth ... and it would be *reasonable to suggest* (? – A. F.) that every neutron produced by the cosmic rays creates a radiocarbon atom, hence the speed of neutron generation equals that of radiocarbon production. This amounts to roughly 7.5 kilos of radiocarbon per year” ([986], page 104). Radiocarbon C^{14} decays according to the formula:



The half-life period equals approximately 5600 years, so 1% of radiocarbon decays in about 80 years. It is thus easy to estimate that the amount of ^{14}C that is constantly present on Earth equals about 60 tonnes, with the error rate comprising about 25%, that is, 45 to 75 tonnes.

The generated radiocarbon mixes with other elements in the atmosphere, and is assimilated by oceans and living beings. The carbon propagation sphere is called the carbon exchange reservoir. This includes the atmosphere, the biosphere, sea surface and ocean depths, qv in fig. 1.63 ([986], page 30). The numbers on this picture refer to the carbon content in one part of the carbon reservoir or the other, with atmosphere carbon content equalling 1. The part of carbon that escapes the reservoir as oceanic sediment is not shown on the diagram. “We use the term *radiocarbon age* in order to refer to the

period of time between the point that the object ceases to be part of the exchange reservoir and the moment the ^{14}C measurements are conducted” ([110], page 32).

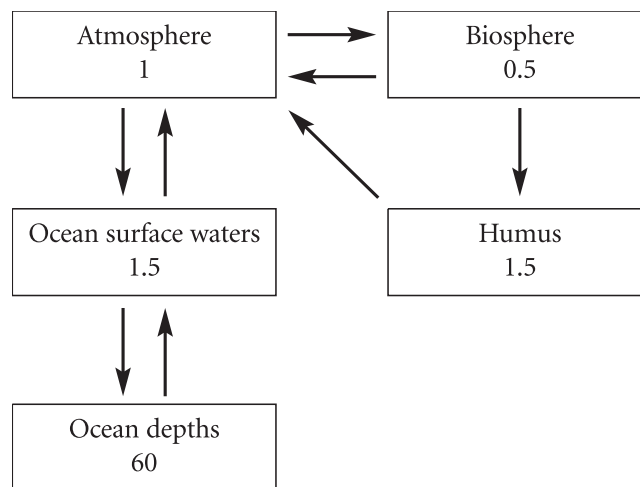


Fig. 1.63. The structure of the carbon exchange reservoir.

16.3 The hypotheses that the radiocarbon method is based upon

In theory, the radiocarbon age measurement concept is a simple one. It suffices to know:

- 1) The radiocarbon volume for the moment of the object's departure from the exchange reservoir;
- 2) the exact half-life period of radiocarbon ^{14}C .

After that, provided the specimen volume is sufficient, one has to measure the current radiocarbon content, and calculate the time elapsed since the moment that the object stopped taking part in carbon exchange by simple subtraction and division. However, this seemingly simple idea encounters a number of serious complications in practical application. We should also note right away that any *diminishing* of the relative ^{14}C content in the specimen for any reason at all leads to the *increase of its alleged age*.

16.4. The moment of the object's departure from the exchange reservoir

So, what does “the moment of the object's departure from the exchange reservoir” actually mean? *The first hypothesis* of Libby's is that this moment should coincide with the time of the object's death. However, despite the fact that the moment of death might differ from the moment that interests the historians (for instance, a piece of wood from a Pharaoh's tomb may belong to a tree that had been cut down a lot earlier than the

sepulchre had been built), it is obvious that identifying the moment of death as that of an object's departure from the carbon exchange reservoir only seems correct initially. The matter is that carbon exchange *does not stop with death*. It just slows down and assumes a different form, and one has to bear this in mind. At least three processes may alter the radiocarbon content in a body ([110], page 31):

1. Organic decomposition;
2. Isotopic exchange with foreign carbon;
3. The absorption of environmental carbon.

According to M. J. Aitken, "The only possible kind of decomposition results from the production of carbon oxide or dioxide. However, this process *isn't relevant to us*, since it only concerns the *carbon lost by an object*" ([986], page 149). M. J. Aitken seems to imply that since the oxidation of carbon isotopes has the same speed, it does not affect the percentage of radiocarbon. However, in a different place he proceeds to tell us the following:

"Although ^{14}C is identical to ^{12}C chemically, its greater atomic mass manifests as a result of natural processes. The exchange mechanism between the atmospheric carbon dioxide and the oceanic carbonates provides for a higher (by 1.2%) concentration of ^{14}C in carbonates; on the other hand, the photosynthesis of atmospheric carbon dioxide by the plants of Earth leads to their possessing a somewhat lower (by 3.7% in average) concentration of ^{14}C ." ([986], page 159)

Craig Harmon offers the following table of carbon and radiocarbon propagation for the various parts of the exchange reservoir ([1080] and [986], page 143).

	Carbon content, trillions of tonnes	Division effect for C^{14}
Atmosphere	0.64	1.037
Living biosphere of the Earth	0.30	1.000
Humus	1.10	1.000
Biosphere of the sea	0.01	1.024
Sea-solved organic substances	2.72	1.024
Inorganic substances in the sea	35.40	1.049

Therefore, *biosphere and humus are the lowest in radiocarbon content, whereas inorganic substances and sea water are the highest*.

The book [110] tells us nothing of the difference between the carbon isotope oxidation speed differences in decomposition processes, but the information cited

above gives reason to believe them to be quite visible. In any case, *the carbon oxidation process is the reverse process to that of its photosynthesis from atmospheric gas, hence the isotope ^{14}C should oxidize faster (or with greater probability) than the isotope ^{12}C . Thus, decomposing (or decomposed) specimens should have a lower content of radiocarbon ^{14}C , which should make the specimens appear a lot older than they really are.* This is one of the mechanisms that leads to the gathering of *extra age* by the specimens that distorts the true picture. We have witnessed actual examples of such artificial ageing above, which distorts radiocarbon datings often throwing them considerably off the mark.

Counting other possibilities of carbon exchange between the specimens and the exchange reservoir is *next to impossible*. It is supposed that “wood and organic matter appear to be the most inert in what concerns carbonization, whereas a large quantity of bones and shell carbonates show frequent changes in isotope content” ([110], page 31). *Since measuring the actual carbon is de-facto an impossibility, it gets ignored, by and large.* Standard methods and procedures of radiocarbon measurements are at best concerned with the ways of possible cleansing of the specimen from foreign radiocarbon and reasons of specimen contamination. S. V. Boutomo finds it sufficient to merely state that “charred organic matter and wood in *a good condition* (?! – A. F.) are dependable enough in most cases” ([110], page 31).

M. J. Aitken adds that “in order to work with any specimen at all, one has to clean it thoroughly from foreign roots and other fibres, and treat it with acid in order to solve all sedimentary carbonates. The removal of humus is achieved by washing the specimen in a base solution” ([986], page 149).

Note that the important question of whether this chemical cleansing might affect the specimen’s radiocarbon content had not been raised back in the day – and we’re talking about the time when it was claimed that the radiocarbon method “gives solid proof to historical chronology”.

16.5. Radiocarbon content variations in the exchange reservoir

The second hypothesis of Libby’s is that the radiocarbon content in the exchange reservoir *remains constant all the time*. Quite naturally, this hypothesis is also an *erroneous* one, and one has to consider the effects that affect the radiocarbon content of the exchange reservoir. The estimations of the general volume of radiocarbon on Earth as cited above imply that in a modern specimen the ratio is one radiocarbon atom per every 0.8×10^{12} atoms of regular carbon. This means that every minute *about 15 decays*

occur in a gramme of natural carbon ([986], page 143). Thus, if the radiocarbon content in the exchange reservoir for the moment of a specimen's death differed from the current by a ratio of 1%, the calculations of this specimen's age shall contain an error of about 80 years, 2% shall give an error of 160 years etc (!). A deviation of 10% shall give a dating error of 800 years, and higher deviations shall also alter the linear rule, and so a 20% deviation shall lead to an error of 1760 years, and not 1600, and so on. The radiocarbon content in old specimens for the moment of their departure from the carbon reservoir cannot be estimated in any other manner but via the comparison with the radiocarbon content of the modern specimens considering several effects that alter the radiocarbon content in specimens with the passage of time. M. J. Aitken cites the following well-known effects that influence the radiocarbon content in the exchange reservoir:

1. The change of radiocarbon generation speed in accordance with the changes in the intensity of cosmic radiation;
2. The change of the size of the exchange reservoir;
3. The finite speed of mixing between the different parts of the exchange reservoir;
4. The separation of isotopes in the exchange reservoir.

M. J. Aitken makes the justified remark that “any concrete data concerning points 1 and 2 is hard to obtain in any other way except for measurements conducted on the specimens veraciously dated with other methods” ([986], page 153). This pours light on the existence of a very important circumstance. The physicists required veracious external reference for the correct graduation of the radiocarbon scale. Having absolute trust in the historians, they took the dates from history textbooks and chronological tables. It appears that the physicists have been misinformed from the very beginning, since the radiocarbon method had been based on the same old *Scaligerian chronology* of historical specimens. Its reconstruction shall invariably affect at least some of the fundamental concepts that define the actual method.

Furthermore, one has to notice two more modern effects that affect the current radiocarbon concentration, namely, the increase in radiocarbon content due to experimental thermonuclear explosions, and the decrease (the so-called Süss effect) thereof that is caused by the burning of fossil fuels – oil and coal, whose radiocarbon content should be minute due to their great age. The estimation of the change in radiocarbon production speed (see point 1) has been attempted by many authors. Crowe, for instance, has researched the “materials with veracious historical datings”

and shown that there was a correlation between the errors of radiocarbon dating and the changes in the magnetic field of the Earth ([1082], also [110], page 29). The measurements of the yearly layers formed by sequoia trees are cited nearby for comparison ([110], page 29; [1480]).

It is assumed that the specific activity has been varying within the range of 2% in comparison to the average from 600 A.D. to the present time, with the maximal alterations occurring every 100-200 years ([110]). We see yet again that the creation of the “radiocarbon scale” involved the materials that the Scaligerian chronology dated as belonging to 600 A.D. or maybe even earlier. We do already know, however, that this chronology isn’t to be trusted with anything that concerns the times preceding the XIII-XIV century. The physicists have been deceived by the Scaligerian chronology yet again.

Thus, the radiocarbon dating is implicitly based on the same old incorrect chronology of Scaliger and Petavius. In order to separate it from the very basics of radiocarbon dating, we shall have to trust the historical objects that can really be dated veraciously. However, we’re beginning to understand that the age of such “trustworthy objects” cannot exceed 500-600 years, since none of them predate the XIV century A.D. Thus, *all the work on the calibration of the radiocarbon method shall have to be done again.* The results that the physicists will achieve in this case may strike them as surprising.

“Apparently, the changes in cosmic radiation occurred before, but due to the brevity of their period, the effect of these fluctuations is *hard to consider*. We base our assumption that the intensity of cosmic radiation over the last 35000 years has been constant within the error range of 10-20% on the coincidence of the calculated value of specific activity and on the proximity of the age of oceanic sediment estimated with the aid of mutually independent carbon and ionium methods” ([110], page 29). Let us remind the reader that the “constancy” within the range of 20% means an error of 1760 years in the dating of the specimen. It isn’t that significant an age compared to 35000 years, but the fluctuation rate is unacceptably high for what concerns the issues of the so-called “ancient” history. We have already given examples of *millenarian* discrepancies between the radiocarbon datings and the Scaligerian “ancient” chronology. The fluctuations of 10-20% mentioned by the physicists are a reality, and not just theory.

In America – the regions withdrawn from the entire “Classical scene” – the dendrologists of the Arizona University have discovered plantations of bristlecone pine

(*Pinus aristata*) whose age exceeded 4000 years. Some dead standing trees have been found nearby which have remained in their current condition for several thousand years ([414], page 6). It is assumed that cross-dating, that is, the temporal superposition of living and dead tree specimens, allowed for the creation of a dendrochronological scale spanning 7117 years ([1431], [1432], [1433]). However, this American dendrochronological scale, even if it is indeed correct, cannot help “ancient” European and Asian dendrochronology in any way at all, q.v. above.

In [414] on page 7 we can see a schematic drawing of the correlation of dendrochronological and radiocarbon datings based on the measurements conducted with the aid of over 300 specimens. If we’re to consider the dendrochronological dating absolutely veracious (which is wrong, as we have already pointed out), the maximal radiocarbon dating error equals to the following values:

Dendrochronological dating	Radiocarbon dating	Error
300	30	-270
500	250	-250
800	900	+100
1500	1600	+100
1900	2100	+200
2700	2400	-300
4000	3500	-500
5000	4300	-700

The error rate keeps on growing with a negative value.

These American data can be interpreted in the following manner. The radiocarbon content in American bristlecone pine has been varying over the years in the following manner (in comparison to its current radiocarbon content):

Years	Radiocarbon content
1965	1
1700	1.035
1500	1.031
1200	0.988
100	0.975

-700	1.038
-2000	1.063
-3000	1.100

Furthermore, on page 7 the authors of [414] write that “it is estimated, that the C-14 variations are of a global character – that is, they happen simultaneously all across the planet”. No argumentation is given. It would thus be appropriate to inquire about the possible grounds for making hypotheses that arose from the analysis of nothing but American materials, and ones belonging to a rather small and very specific geographical location at that, valid for the entire planet.

The authors of [414] also make the conclusion that the difference between the dendrochronological and radiocarbon datings is a result of a *temporal* variation of radiocarbon content in the exchange reservoir. However, this very difference might lead one to an alternative hypothesis that a growing tree *continues to take part in carbon exchange* after the formation of the rings, which isn’t even mentioned in [414]!

On page 4 of [414] we see the schematic drawing also included in [1025] that displays the correlation between the historical dates of the “ancient” Egypt and the hypothetical radiocarbon datings, and comparisons of the same dates to European monuments and artefacts. The commentary is as follows: “this drawing shows us that the datings of the Roman period are virtually identical, whereas the datings of the early dynastic period differ by 500-700 years” ([414], page 7). Apart from this, we have already seen the data showing that the radiocarbon datings of at least some of the “ancient” Egyptian specimens really pertain to the *late Middle Ages*.

In 1964 Kigoshi conducted precise measurements of ^{14}C concentration in the tree rings of an old Japanese cryptomeria whose age reached 1890 years ([567], page 172). This information is also of little utility for the European dendrochronology and radiocarbon scale. The results of this research proved somewhat different from the ones related to a small area in America as cited above, but show the radiocarbon concentration for 1000 A.D. to have been 2% lower than it is currently ([567]). The conclusion is apparently valid for some small area in Japan.

The variations in the exchange reservoir (see point 2 above) are primarily determined by the alterations of the ocean level. Libby claims that a change of 100 metres in the sea level curbs the volume of the reservoir by 5% ([986], page 157). If this were accompanied by a temperature drop, during the Ice Age, for instance, the concentration of carbonates in the water would diminish, and the entire carbon exchange reservoir would shrink by 10%. We are to be aware that we are considering hypotheses

that are extremely hard to prove nowadays, and all such proof is, it turn, based on other hypotheses that are just as hard to prove.

The data that concern the mixing speed as mentioned in point 3 are somewhat contradictory. Ferguson, for instance, having studied the radioactivity of tree rings (also in a small geographical area) reckons that this speed is rather high, and that the average time that it takes the carbon molecule to reach a different part of the reservoir equals seven years maximum ([986], page 158). On the other hand, thermonuclear test explosions have produced about half a tonne of radiocarbon, which shouldn't affect the general radiocarbon mass of 60 tonnes that greatly in theory – however, the activity of the specimens *grew by 25% as measured in 1959, and this growth had reached 30% by 1963*. This speaks in favour of the *low mixing level* hypothesis.

According to Süß, it takes about 1500 years for all of the water to mix in the Pacific, and 750 is the figure given for the Atlantic ocean by E. A. Olson and W. S. Brecker ([480], page 198). But the mixing of ocean waters is greatly affected by the temperature. A 50% increase in the mixing of both shallow and deep waters shall imply a 2% shrinkage of the atmospheric radiocarbon concentration.

16.6. Variations in radiocarbon content of living bodies

The third hypothesis of Libby's is that the radiocarbon content is *equal for all of the organisms on the entire Earth*, and thus independent from the *latitude* and the species. In order to verify this hypothesis, Anderson (Chicago University) had conducted an in-depth research and discovered *that the radiocarbon content does indeed fluctuate, as one should have expected* ([480], page 191). See the table below.

Specimens	Geomagnetic latitude	Per minute decay frequency for one gramme
White fir (Yukon)	55 degrees in lat. North	14.84 ±0.30
Norwegian fir (Sweden)	55 degrees in lat. North	15.37 ±0.54
Fir (Chicago)	53 degrees in lat. North	14.72 ±0.54
Ash (Switzerland)	49 degrees in lat. North	15.16 ±0.30
Honeysuckle leaves (USA)	47 degrees in lat. North	14.60 ±0.30
Pine branches (USA, 3.6 km above sea level)	44 degrees in lat. North	15.82 ±0.47
Heather (North Africa)	40 degrees in lat. North	14.47 ±0.44
Oak (Palestine)	34 degrees in lat. North	15.19 ±0.40
Unidentified timber (Iran)	28 degrees in lat. North	15.57 ±0.31

Manchurian ash (Japan)	26 degrees in lat. North	14.84 \pm 0.30
Unidentified timber (Panama)	20 degrees in lat. North	15.94 \pm 0.51
Chlorophora excelsa timber (Liberia)	11 degrees in lat. North	15.08 \pm 0.34
Sterculia (Bolivia, 2.7 km above sea level)	1 degree in lat. North	15.47 \pm 0.50
Ebony tree (The Marshall Isles)	0 degree	14.53 \pm 0.60
Unidentified timber (Ceylon)	2 degrees in lat. South	15.37 \pm 0.49
Eucalyptus (Australia)	45 degrees in lat. South	16.31 \pm 0.43
Seal-oil (The Antarctic)	65 degrees in lat. South	15.69 \pm 0.30

Thus, modern radiocarbon activity varies from 14.03 (North African heather) to 16.7 (Australian eucalyptus) decays per minute depending on the geographical location and the species of the tree. This gives a deviation rate of 8.5% as compared to the average radiocarbon content value. Libby tell us the following:

“Over the ten years that have passed since that time, this information has not been refuted; the only exceptions concern the carbonate rock formations, where ground waters dissolve and wash away a significant part of ancient carbon, thus making carbon-14 content lower in comparison with the average planetary rate of the atmosphere-biosphere-ocean system. Such cases are extremely rare (? – A. F.), and can easily be accounted for” ([\[480\]](#)).

17.

Summary

Let us sum up the information that we have just considered. We have learnt that the real activity of ancient specimens may alter from the average value for the following reasons:

1. A temporal change in timber activity: 2% deviation range;
2. Cosmic ray intensity changes (theoretical estimation): 20% deviation range;
3. Short-term changes of solar activity: additional 2%;
4. An increase in the mixing rate of the oceanic water: minus 2%;
5. Variations in radiocarbon concentration depending on the geographical location and the tree species: 8.5% deviation range;
6. Variations in radiocarbon content resulting from decomposition processes: ? (unknown);
7. Variations in radiocarbon content resulting from a specimen's chemical processing: ? (unknown);
8. The variations in the exchange reservoir radiocarbon content resulting from the washing out of carbonate rock formations: ? (unknown);
9. Variations in radiocarbon content caused by large quantities of carbonates produced by volcanic eruptions: ? (unknown). This reason can provide for significant distortion of radiocarbon datings for the areas close to volcanoes, such as Italy with its Vesuvius and Etna.

One should also bear in mind the dating deviation resulting from the temporal gap between the cutting of a tree, for instance, and the use of the wood for the object or building researched. Finally, one has to consider the imprecision of the currently used ^{14}C half-life value, that has been corrected *by almost 10%* as of late, and the errors of experimental measurement of a specimen's radioactivity (background radioactivity consideration etc). We do not cover these errors (whose correction has cost the physicists lots of labour) presently, since having learned of all the factors mentioned, we deem it nonsensical to attempt the precise measurement of a value whose theoretical *uncontrolled error rate* may equal 10% if we're to make modest assumptions. *The most optimistic calculations give a radiocarbon dating uncontrolled error range of 1200 years of arbitrarily added or subtracted age.*

This makes the placidity of the following conclusion made by B. A. Kolchin and Y. A. Sher most peculiar indeed: “Summing up the brief overview of the centurial ^{14}C variation research, one has to point out that apart from its mere failing to undermine the trust that we have in radiocarbon chronology, this research had made its precision even higher (! – A. F.)” ([414], page 8). Another specialist in radiocarbon datings, S. V. Boutomo, is of a more realistic opinion: “due to the *considerable fluctuations* of ^{14}C ’s specific activity rate, the radiocarbon datings of *relatively young specimens (under 2000 years of age)* cannot be used as fundamental referential data for the absolute chronological scale” ([110], page 29). However, from the point of view of the “Classical age” studies, including those of the “ancient” history of Egypt, these “relatively young specimens” are of the greatest interest. Thus, certain specialists in the field of radiocarbon dating confess openly (albeit in special scientific literature) that the use of the radiocarbon method in its current state for the specimens whose age is 2000 years or less appears a most dubious endeavour.

We could have finished our overview of the radiocarbon dating method here if it hadn’t been for the criticisms of the method coming from archaeologists and certain oddities in the behaviour of the radiocarbon method specialists themselves. We have quoted some of the examples above. The first thing to attract one’s attention is the absolute trust of the authors in the infallibility of historical datings, as one sees from such passages as “the ages of specimens younger than 5000 years concur well (! – A. F.) with the historical estimations” ([986], page 155). Such statements appear very odd indeed considering what we have just learnt.

Libby wrote that “further research has been undertaken involving specimens of known ages... The results... span a historical period of 5000 years... Thus, the general reliability of the radiocarbon method is well-proven” ([986], page 135). As we have already demonstrated, the popular myth of the “concurrence” between the Scaligerian chronology and the radiocarbon datings is based on flimsy foundations, and proves immaterial at closer study; the myth’s popularity is clearly of an unnatural origin. Let us remind the reader of something that Libby himself has mentioned in this respect: “One of the exceptions was discovered when we have worked on the materials of a large collection collected by James H. Breasted in Egypt together with the specialists of the well-known Chicago Institute for Oriental Studies. The third object suddenly turned out to have proved modern after analyzing. The finding belonged to a collection ascribed to the time of the V dynasty. It had really been a heavy blow” ([478], page 24). As we have already mentioned, this object was claimed a forgery. The fact that Libby mentions

this “strange occurrence” makes one wonder how many of those he remained taciturn about.

As we have already demonstrated, the calibration of the radiocarbon method has been largely based on the Scaligerian chronology. It would be expedient to check *whether the radiocarbon method can actually be made independent from written sources*.

Libby cites the table of modern carbon activity for various rock formations claiming that “it has been shown that there are no significant differences between the studied specimens collected at various latitudes from pole to pole” ([480], page 191).

Wait a second, we have just learnt that the deviation range equals 8.5% in one direction or the other, that is, *over 700 years*. How is it possible to claim five pages further on that “the carbon content that we have estimated concurs well with the expected value, all deviations being nothing but acceptable reference point errors” ([480], page 196). Could it be that Libby had been certain that the readers would not be interested in the details of Anderson’s table? Libby also says that their “conclusions may have proved wrong if the measurement errors of all kinds – those of cosmic ray intensity, mixing rate and ocean depths, had been in correlation. However, since this is not the case, we reckon that large error rates are improbable” ([480], page 193).

We are not quite certain as to what kind of improbability is being talked about here, since the cosmic ray intensiveness, mixing speed, and other physical values affecting the initial radiocarbon content in a specimen for the moment of its departure from the exchange reservoir are *far from being random – all of these values had all equalled something at a given point in time*. If we do not know these values and have to make a choice from some interval of possible values, *the radiocarbon dating error shall equal the sum (!) of all the errors that have been made in the estimation of the source data for the specimen*.

Libby writes that “despite the *great differences* between the cosmic ray intensiveness values at different geographical latitudes (they are a lot higher in the northern and southern latitudes than they are around the equator), *one has to expect* (? – A. F.) the radioactive carbon propagation rate to be *homogeneous* for the entire planet” ([478], page 23). The effect mentioned may nevertheless result in “extra age” gathered by specimens in Egypt, for example.

Libby proceeds to tell us the following:

“The coincidence of the age of the core and the entire tree shows that the sap from the core of gigantic sequoias is not chemically balanced in comparison to the fibre and other molecules of the tree. In other words, the carbon in the central part of the tree had been stored there about 3000 years ago, although the actual tree had only been cut down several decades ago” ([480], page 195).

However, three years after this, the radioactivity of tree rings was researched by Süss, who has found the discrepancies between the radiocarbon datings and the dendrochronological ones. Did he make the conclusion that Libby's initial hypothesis was wrong? He did not. Süss made the claim that the radiocarbon content in the ancient times used to be higher than it is today instead. What we see is a vicious circle.

L. S. Klein gives a similar example in [\[391\]](#). First Libby proves the veracity of the radiocarbon method using the historical chronology of the “ancient” Egypt; however, when control measurements showed deviations, Libby immediately questioned the Egyptian chronology concerning these particular specimens ([\[391\]](#), page 104). Similarly, Libby had used dendrochronology in support of the radiocarbon method, explaining arising deviations by the fact that several tree-rings may be formed in a year. However, Libby is far from being the only one to demonstrate the lack of logic where its presence is undesired.

In the article by Kolchin and Sher ([\[414\]](#)) we read that “the dates calculated in assumption of the constancy of atmospheric ^{14}C content from the ancient times to our age need to be revised. Does this mean they aren't true? The following analogy appears congruent...” ([\[414\]](#), page 6). The authors proceed to tell us how the distance between the Earth and the Moon had been calculated in several stages, each time with a greater precision. The same allegedly applies to the radiocarbon method where gradual corrections make the calculations more precise as time goes by. This may well be so in theory. However, we read in the very same article that “the half-life period for ^{14}C is 5570 years, with the possible deviation range of 30 years in each direction...” (page 4), and that “the half-life period for ^{14}C is set (!? – A. F.) at 5730 years, give or take 40”. 160 years – that's some correction!

M. J. Aitken writes that “an important characteristic of all these methods is their output, that is, the carbon content in the original volume that is transformed into gas. It would be expedient to have an output of 100% in order to eliminate all possibility of ^{14}C turning into gas more readily than ^{12}C , or the other way round” ([\[986\]](#), page 168). We also learn that “the shortcoming of the synthesis of the latter is that only 10% of the carbon is transformed into benzol; this increases the possibility of error resulting from isotope separation” ([\[986\]](#), page 17. The author appears to have full awareness of the necessity of considering the isotope separation effect in all chemical reactions. However, in 6.3, while discussing the issues of a specimen's suitability for measurements, M. J. Aitken writes that “charcoal and wood in good condition are considered the best specimens: their taking part in exchange is improbable (? – A. F.),

and the only possible kind of decomposition results from the production of carbon oxide or dioxide. However, this process *isn't relevant to us*, since it only concerns the *carbon lost by an object*" ([\[986\]](#), page 149). What about isotope separation? The radiocarbon content in a specimen may change as a result of decomposition!

Such careless attitude of specialists to the effects that may greatly affect the research results remains enigmatic for us. We have listed some of these effects in the general list. Some of them may really be difficult to evaluate currently. *However, a number of effects reflected in literature may be quantitatively assessed after a series of experiments. No careful activity reports of either living or dead specimens have been made for any of the below:*

1. latitude;
2. longitude;
3. proximity to certain geological and geographical formation on dry land and in the ocean;
4. altitude above the sea level;
5. climate, etc.

Without such analysis, the self-righteous claims of the alleged independence of specimen activity from their locations and other characteristics are altogether impossible to understand.

Therefore, we have to concede the following:

1. The radiocarbon method in its current condition has deviation rate of 1000-2000 years for specimens whose age is estimated as under 1000 years. This means there's not much to be learnt about the events of the last two millennia from this method.
2. The radiocarbon method needs a fresh graduation that would not be based on Scaligerian chronology at the very least.
3. Other physical dating methods are even less precise, ergo, they can tell us nothing about the dating of objects younger than 2000 years.
4. The actual archaeological methods that aren't based on documented chronology can give no absolute dates; these methods can only aid the estimation of relative chronology of some findings in a limited number of cases.
5. Scaligerian chronology implicitly or explicitly affected the graduations of scales used for archaeological and even physical methods, including the radiocarbon method. This also questions the usability of the method in its current condition for

the dating of historical objects.

6. According to a number of archaeologists (see above), the unacceptable practice of familiarizing the physical laboratories that perform radiocarbon datings with the opinions of the archaeologists about the estimated ages of findings still exists.

18.

Numismatic dating

It is assumed that in some cases certain archaeological findings can be dated with the aid of the ancient coinage found on the site. However, one should be aware that the so-called numismatic dating as used today *is wholly dependent on Scaligerian chronology*. This chronology was created in the XVI-XVII century, and all the kings and rulers described in chronicles and other documents took certain chronological places. Then the ancient coins were distributed along the time axis – for instance, coins bearing the legend “Nero” were dated to the I Scaligerian century A.D., the ones saying “Justinian,” as the VI Scaligerian century A.D., etc., since those are the centuries where Scaligerian chronology locates the Roman emperors Nero and Justinian.

After that, all of the coins found in the XVIII-XX century have either been dated by the same “method,” or compared to the ones that have already received datings, and placed on the time axis accordingly.

It is perfectly obvious that any alteration of the Scaligerian chronology that this “method” is based upon shall automatically alter the “numismatic datings” as well. Furthermore, an independent comparison of different coins that isn’t based on external chronological considerations, *cannot even tell us anything about the relative chronology of the coins under comparison*, let alone their absolute chronology. Comparing actual coins as metallic objects bearing graphical designs of some sort cannot give us exact knowledge of which coin is older and which is newer. The analysis of the metal that the actual coin is made of can point at its *geographical point of origin* in some cases. However, the calculation of the *date* – absolute or relative – sadly remains an impossibility. It is possible that some method will be developed eventually that will estimate absolute ages of coins after a study of the alloys that they are made of. However, as far as we know, no such method has yet been developed. This opens a great many opportunities for physicists, chemists and metallurgists.

The historians write that “numismatics as a science is a *relatively recent phenomenon*. The transition period between the collection of coins to scientific methods of their study... can be estimated to fall into the very end of the XVIII century” ([345], pages 13-14). We shall thus repeat that the entire numismatic science is based on Scaligerian chronology that was based on written sources, and can in no way be considered an independent dating method.

As a result, we encounter many oddities nowadays when we compare “ancient” coins to their mediaeval counterparts. An abnormally large number of parallels and even direct coincidences appear between the “ancient” and the mediaeval – sometimes even late mediaeval – coinage. These parallels have been known for a long time, and their number keeps on growing. Historians try to explain them by elaborate and nebulous theories of “imitation”, “copying,” etc. The English Edwardian pennies allegedly dating from 1042-1066 A.D. *copy* the Constantinople solidi of Justin II dated 565-578 A.D. in Scaligerian chronology ([1163], page 449). The chronological difference between the “original” and the “copy” exceeds 450 years here! No such cases of “copying” coins from 450-year-old “originals” have been registered in either late mediaeval or newer history.

The coinage history has allegedly seen an “ancient dawn,” then the Dark Ages are supposed to have come, and later on the Renaissance epoch. It is assumed that between the VIII and XIII century A.D. all Roman golden coinage disappeared from Italy ([1070]). This strange effect is noticeable enough to have entered the names of chapters of certain monographs on history and numismatics, such as “The End of Roman Coinage (V century),” or “Imitation epoch (VI century)” ([1164]), or “The Lack of Gold Coinage” ([64], page 151).

Let us pay close attention to the following information provided by specialists in numismatic history. It turns out that in the Middle Ages “the West of Europe did not try to compete with Byzantium and the Muslims in this respect [coin minting – A. F.]. The idea of having regular gold coinage was given up, and most mints produced silver coins” ([1070], page 20; [1435]). It is also said that “regular golden coinage had *practically ceased* in VIII-century Western Europe, and towards the end of the same century on the Italian peninsula as well. Even in Muslim Spain *no golden coinage was minted* between the beginning of the VIII century and the beginning of the X” ([1070], page 20).

Numismatists attempt to give some sort of explanation to this mysterious “mediaeval gap” in coinage history. It is suggested that “gold coinage was ceased by an order issued by Pepin”. The council at Reims allegedly forbade the use of the golden solidi of imperial Rome, and the type of circulating coinage allegedly “became barbaric” in the VIII century ([64], page 151).

Doesn’t this imply that the “ancient” Western European coinage is really mediaeval, minted after the XIV century A.D., and cast way back in time by Scaligerian chronology?

Historians proceed to tell us that “there are *no Papal coins* from the time of Benedict VII (who died in the alleged year 984 A.D. – A. F.) to that of Leo IX [allegedly the middle of the XI century – A. F.] *in existence*; this is purely incidental, since the coinage must have existed, naturally... There is only one coin from the times of Leo IX... Even stranger is the fact that not a single coin remained from the times of Gregory VII” ([196], Volume 4, page 74, comment 41).

Where did all these mediaeval coins go? Let us formulate a hypothesis. All of these coins have been misdated, and thrown back into the past, transforming into “ancient coins” as a result. Some of them are exhibited in museums as “very old ones” nowadays.

Apparently, the naissance of golden and silver coinage in Western Europe really dates to the XIII century A.D. at the earliest. Confronted by the non-existence of mediaeval Western European coins predating the XIII century A.D., the numismatists were faced with the necessity to invent various theories aimed at explaining the economical stagnation of Europe that allegedly followed the “flourishing Classical age”. The strange “stagnation” in Roman minting between the VIII and XIII century A.D. is all the more amazing since it follows a very fruitful and glorious period of Roman coinage of the alleged I-VI century A.D. Golden coins of this “ancient” empire are on a par with the mediaeval ones dated to the XIII-XVII century in quality and detail. This oddity is most probably explained by the misdating of the XIII-XVII century coins that have been moved a long way into the past.

Let us point out another strange effect. According to the historians, the coin caches of the X-XIII century found on the territory of Russia *hardly contain any* Italian, French, or Spanish coins of X-XIII century A.D. ([685]). Only *single Italian coins* (!) of the X-XIII century have been found among the tens of thousands of coins dating from that period. Historians have created a theory that is supposed to explain this strange occurrence – namely, that there were no economical or trade connexions between Russia and Italy in the X-XIII century ([685], pages 200-211). This “numismatic theory” contradicts written sources explicitly mentioning extensive trade and economic relations ([685], page 201). The historian’s commentary is that “the contradictions between the numismatic and other data is purely illusionary” ([685], page 201). However, no explanations of any kind are given. We shall formulate the following hypothesis: Western Europe and Italy in particular really minted a very small number of gold coins before the XIII century, which is why they aren’t found in treasure caches on the territory of Russia.

However, in 1252 A.D. full-scale golden coinage is allegedly “resurrected” in Rome all of a sudden, and it becomes international currency over a very short period of time, chasing the Byzantine coinage off the market ([\[1070\]](#)). This sudden appearance of Italian gold coinage in the XIII century is considered to be “a dramatic change of the situation prevalent for the first half of the mediaeval period” ([\[1070\]](#), pages 20-21). However, most probably, no such dramatic occurrences really took place. What we appear to witness here is more likely the real naissance of European coinage in the XIII-XIV century as a result of serious changes that happened in the life of Western Europe. See more about the nature of these changes in [Maps and Coins vs History](#).

The concept of uniform mass coinage is extremely close to that of printing engravings and books. Thus, qualified coin minting shouldn't predate the birth of book-printing by too long, and that event is dated to the XV century nowadays ([\[797\]](#), page 352).

HISTORY: FICTION OR SCIENCE?

ASTRONOMY VS. HISTORY



ANATOLY FOMENKO

Contents

[Overview of the e-Series](#)

[About the author](#)

[From the publisher](#)

[Are History and Astronomy incompatible? By Béla Lukács](#)

[History of the New Chronology. By A. T. Fomenko and G. V. Nosovskiy](#)

[1. The strange leap of parameter \$D''\$ in the Theory of Lunar Motion](#)

[2. Are the “ancient” and mediaeval eclipses dated correctly?](#)

2.1. Some astronomical data

2.2. The discovery of an interesting effect: an unprejudiced astronomical dating shifts the dates of the “ancient” eclipses to the Middle Ages

2.3. Three eclipses described by the “ancient” Thucydides

[3. Transferring the dates of the “ancient” eclipses forward in time into the Middle Ages eliminates the enigmatic behaviour of the parameter \$D''\$](#)

[4. Astronomy moves the “ancient” horoscopes into the Middle Ages](#)

4.1. The mediaeval astronomy

4.2. The method of unprejudiced astronomical dating

4.3. Many “ancient astronomical observations” may have been theoretically calculated by late mediaeval astronomers and then included into the “ancient” chronicles as “real observations”

4.4. Which astronomical “observations of the ancients” might be a result of late mediaeval theoretical calculations?

[5. A brief account of several examples of Egyptian zodiacs](#)

5.1. Some general observations

5.2. The Dendera Zodiacs

5.3. The horoscopes of Brugsch and Flinders Petrie

5.4. Finite datings of Egyptian Zodiacs based on their complete

decipherment, as calculated by A. T. Fomenko and G. V. Nosovskiy in 2001

5.5. On the errors of E. S. Goloubtsova and Y. A. Zavenyagin

6. Astronomy in the New Testament

Annex. Grammatical analysis of an eclipse description in *History* by Thucydides

What mainstream historians say about the New Chronology?

Overview of the e-Series

Bibliography

Are History and Astronomy incompatible?

By Béla Lukács

History: Fiction or Science? is a most unusual book series, one that undermines the very foundations of History. According to the author and his team of researchers, History as it has been taught in Europe ever since the Renaissance is fundamentally false, verified history beginning around 1250 A.D. the earliest. Jesus Christ was born in 1152 and crucified in 1185, the First Crusade being an immediate reaction to his Crucifixion. Homer identifies an anonymous poet of the second half of XIII century A.D., and the event led to the creation of the *Iliad* had been the fall of the Latin Empire of Constantinople in 1261 A.D. The list goes on and on.

Historians generally oppose the author's views without making much commentary. The author is not a historian, period. He is only a leading differential geometrician (mathematician), successful and respected. A. T. Fomenko is also a corresponding member of the Russian Academy of Sciences; his main argumentation is of a statistical and astronomical nature. I happen to be a physicist myself and not a historian. However, astronomy and differential geometry are known to me well from the area of general relativity, and I cannot recommend this book enough, since its author approaches History, usually a highly emotional discipline ascribed to the field of humanities, armed with impartial mathematics.

History is collective memory; yet even our own memory errs at times, and no real memory extends beyond three generations. There are written sources, but each one of those might easily prove a forgery. There are material remnants of archaeological nature, but they may be misinterpreted.

Astronomy is precise by definition, and a historical dating that can be calculated from information about eclipses should satisfy any researcher.

Yet the XIX century astronomers did not use the lunar tidal friction term in the equations of lunar motion, which would make ancient lunar eclipses appear several hours off the mark and relocate several total eclipses of the sun geographically (assuming tidal friction has remained the same all the time but there is no reason to believe it hasn't). How could XIX century calculations have conformed to consensual history?

I must say that a methodical recalculation of ancient eclipse datings shall invariably bring surprises; in the unlikely case these datings are correct, we shall prove the existence of erratic changes in telluric rotation over the last 4,000 years instead. Both possibilities are highly alarming.

Fomenko demonstrates the incompatibility between consensual history and modern astronomy. This incompatibility is a sad fact. (He exposes a number of other contentious issues as well, but those do not fall into my professional scope.) Which is more reliable – history or hard-boiled scientific facts? Science cannot afford subjectivity; most of us would feel the same way about history as well.

Chronological problems are very serious indeed; Fomenko offers a viable solution to most of them, and a radical one at that – a “Copernican revolution” of history, no less. I am not using the term to predict the final and total victory of his version; that is a matter for a multitude of scientific and scholarly discussions to come. But the contradiction between history and astronomy that becomes graver with the day cannot and must not be tolerated, in the best interests of both history and the theory of telluric rotation.

History of the New Chronology

By A. T. Fomenko and G. V. Nosovskiy

The first stage – the XVI-XX century, when various researchers periodically discovered major inconsistencies in the edifice of the Scaligerian chronology. We shall quote the names of some familiar scientists that dissented with the chronology of Scaliger-Petavius and reckoned that the real ancient and mediaeval chronology differed significantly.

De Arcilla – the XVI century, Professor of the Salamanca University, see [Chron1](#), Chapter 1. The information on his chronological research is of a rather volatile nature, and it was only by accident that N. A. Morozov managed to learn of it. It is known merely that De Arcilla claimed “ancient” history to have been forged in the Middle Ages. However, we regrettably failed to have found any of his works. The Salamanca University could not give us any information about them, either.

Sir Isaac Newton (1643-1727) – the great English scientist, physicist, and mathematician devoted a large part of his life to chronology and published a large volume entitled *The Chronology of Ancient Kingdoms Amended. To which is Prefix'd, A Short Chronicle from the First Memory of Things in Europe, to the Conquest of Persia by Alexander the Great*. See [\[1298\]](#); more details in [Chron1](#), Chapter 1.

Jean Hardouin (1646-1729) – eminent French scientist and author of a large number of works on philology, theology, history, archaeology, and numismatics. He was also Director of the French Royal Library, and wrote a few chronological works with sharp criticisms of the entire Scaligerian chronology. He was of the opinion that most of the so-called “ancient artefacts” were either counterfeit, or belonged to a much more recent age. See details in [Chron7](#), Appendix 3.

Peter Nikiforovich Krekshin (1684-1763) – the personal secretary of Peter the Great wrote a book criticizing the contemporary version of Roman history. It was “still fresh” in his day and age, and wasn’t taken for granted the way it is today. See details in [Chron4](#), Chapter 14:30.

Robert Baldauf – the German philologist of the late XIX – early XX century. Assistant professor at the Basel University and author of the four volumes entitled *History and Criticisms* ([\[1025:1\]](#)). He came to the conclusion that the “ancient” literary works had been a lot more recent than one was accustomed to think, guided by philological considerations. Baldauf proved that those works were all mediaeval in their origins. See details in [Chron7](#), Appendix 3.

Edwin Johnson (1842-1901) – English historian of the XIX century, criticized the Scaligerian chronology severely in his works ([\[1214\]](#) and [\[1215\]](#)), claiming that they needed to be truncated drastically. See details in [Chron1](#), Chapter 1.

Nikolai Alexandrovich Morozov (1854-1946) – a prominent Russian scientist and encyclopedist, made a breakthrough in chronological studies. He criticized the Scaligerian version of chronology and history extensively. He offered the concepts of several new natural scientific methods of analyzing chronology and introduced scientific approaches to chronology making the latter a science de facto. See details in [Chron1](#), Chapter 1.

Wilhelm Kammeyer (late XIX century – 1959) – a German scientist and lawyer, developed a method of verifying the authenticity of ancient documents. He discovered nearly all of the ancient and early mediaeval Western European documents to have been either copied or forged in a more recent age. He came to the conclusion that both ancient and mediaeval history were falsified, and wrote several books on the topic.

Immanuel Velikovsky (1895-1979) – a prominent psychoanalyst of Russian origin lived and worked in Russia, the UK, Palestine, Germany, and the USA. He wrote a number of books on ancient history that concerned several contradictions and peculiarities of ancient history. He also made an attempt of explaining them in relation to the Catastrophism

Theory. He is considered to be the founder of the “critical school” in chronology, but what he really did can be regarded as an attempt to protect the Scaligerian chronology from drastic changes, so his inclusion in the list of the founding fathers of the new chronology is rather arbitrary.

Velikovsky’s works are much better known than the earlier and more detailed ones by N. A. Morozov; this must have inhibited the development of the new chronology in the Western Europe of the XX century considerably. See details in [Chron7](#), Appendix 3.

All in all, one has to state that the precariousness of the Scaligerian chronology was mentioned rather explicitly in the scientific works of the XVII-XIX century. The Scaligerian version of history had been subjected to extended criticisms, and the thesis of the global fabrication of ancient texts and artifacts was formulated. Nevertheless no one with the exception of N. A. Morozov managed to find a way of constructing a proven version of the correct chronology; even his version was hardly based on any substantial evidence, being incomplete and having inherited a number of substantial flaws from the chronology of Scaliger and Petavius.

The second stage – first half of the XX century. This stage should doubtlessly be linked to the name of N. A. Morozov. He was the first to have understood and formulated the fundamental idea about Scaligerian chronology being in need of a complete revision, not just the “ante-mundane” part, but also its entire edifice up to the VI century A.D. N. A. Morozov had used a number of innovative natural scientific methods for chronological analysis and quoted a number of indisputable arguments for proving his brilliant idea. The publication of his main works on the revision of the ancient history occurred in 1907-1932 ([\[542\]](#)-[\[544\]](#)). However, he held the erroneous opinion that post-VI century chronology had been basically correct. See details in [Chron1](#), Chapter 1:3.

The third stage – the period of 1945-1973, can be characterized as one of “deliberate muting”. The historical science tries to cast the chronological research of N. A. Morozov and his predecessors into oblivion. The chronological discussions in Russia cease altogether, and an “alienation

zone” of sorts is created around N. A. Morozov’s works on chronology, whereas in the West, the debate becomes circular and doesn’t venture outside I. Velikovsky’s hypothesis of “Catastrophism.”

The fourth stage – which was the period of 1973-1980, commenced in 1973, when A. T. Fomenko, faculty member of the Department of Mathematics and Mechanics of the Moscow State University, was researching several problems related to celestial mechanics. He had noticed the 1972 article of the American astrophysicist Robert Newton ([\[1303\]](#)), where the latter described a strange leap in lunar acceleration, and the so-called parameter D'' . The leap occurred around the X century A.D. Using the Scaligerian datings of the writings that make reference to lunar and solar eclipses, R. Newton computed lunar acceleration as a time function on the interval of the I-XX century A.D. The leap in question comprises an entire mathematical order (!), and cannot be explained by the gravitational theory in any way. It was the issue of the discussion organized by the Royal Society of London and the British Academy of Sciences in 1972, and one that had spawned major controversy ([\[1453\]](#)). The discussion had failed to elucidate the situation in any way, and so R. Newton suggested to attribute the leap to certain mysterious extra-gravitational forces in the Earth-Moon system.

A. T. Fomenko noted that all the attempts of explaining the gap in the behaviour of D'' failed to raise the issue of the veracity of the eclipse datings that were the actual basis for R. Newton’s calculations. However, despite the fact that A. T. Fomenko was well outside the paradigm of historical research back in the day, he had heard that N. A. Morozov offered some new datings of the “ancient” eclipses in his work entitled *Christ*, published in 1924-1932. It has to be said that A. T. Fomenko’s initial attitude towards N. A. Morozov’s works was rather sceptical and based on whatever random information he had received on the subjects during informal discussions with fellow faculty members. Nevertheless, having overcome his scepticism, A. T. Fomenko unearthed an astronomical table by N. A. Morozov that contained the new datings and

performed a new calculation of the parameter D'' using the same algorithm offered by R. Newton. He was amazed to discover the disappearance of the mysterious leap and the transformation of the D'' diagram into an even, practically horizontal line. A. T. Fomenko's work on the topic was published in 1980 ([\[883\]](#)).

However, the elimination of the enigma from celestial mechanics led to another question of paramount importance: what was one supposed to do with the chronology of the ancient times in this case? The eclipse dates were supposed to be evidentially linked to a vast array of historical materials. Since N. A. Morozov's works helped to solve a complex celestial mechanics problem, A. T. Fomenko decided to study them in more detail. The only professor from the MSU Department of Mathematics and Mechanics to have had Morozov's *Christ*, already a bibliographical curiosity by that time, in his possession, was M. M. Postnikov. He was interested in N. A. Morozov's research and occasionally told his colleagues about it. In 1974, A. T. Fomenko approached M. M. Postnikov with the suggestion of reading a series of introductory lectures on N. A. Morozov's works. M. M. Postnikov had acquiesced after a brief hesitation, and read five lectures for a group of mathematicians that worked in the MSU Department of Mathematics and Mechanics later the same year.

As a result, a group of mathematicians developed an interest in chronological problems, regarding them from the point of view of applied mathematics. It became obvious that the complexity of this issue demanded the development of new independent methods of dating. Hence the main focus in 1973-1980 was on developing methods of analyzing historical texts that were based on mathematical statistics, a number of which was proposed and formulated by A. T. Fomenko in 1975-1979. They allowed for the elucidation of the global picture of chronological misdatings in Scaliger's version and elimination. More specifically, A. T. Fomenko had discovered three important chronological shifts, of roughly 333 years, 1053, and 1800 years respectively. These shifts are only inherent in the erroneous chronology of Scaliger-Petavius, and have nothing to do

with the correct one. It turned out that “the Scaligerian textbook” was compiled from four copies of one and the same brief chronicle.

The first scientific publications on this topic were composed and prepared for publishing in 1973-1980.

The fifth stage – 1980-1990 can be characterized by the publication of articles on the new methods of dating and achieved chronological results in specialized periodicals dedicated to pure and applied mathematics. The first publications on the topic were the two articles by A. T. Fomenko ([\[883\]](#) and [\[884\]](#)) published in 1980, as well as the preprint by A. T. Fomenko and M. M. Postnikov ([\[681\]](#)), published the same year. In 1981 a young mathematician by the name of G. V. Nosovskiy, specializing in probability theory and mathematical statistics, actively joined the new chronology research. This period saw the publication of several dozens of scientific articles on independent empirical-statistical and astronomical methods in chronology. They were written by A. T. Fomenko, either alone or in collaboration with the mathematicians G. V. Nosovskiy, V. V. Kalashnikov, S. T. Rachev, V. V. Fyodorov, and N. S. Kellin (see [Bibliography](#)).

It has to be mentioned that the research was supported by Academician E. P. Velikhov, the physicist that proposed two of A. T. Fomenko’s articles with the description of methods and a global picture of chronological misdatings to be submitted to the *Doklady AN SSSR* (a periodical of the USSR Academy of Sciences), and Academician Y. V. Prokhorov, the mathematician who had done the same for two articles by A. T. Fomenko, V. V. Kalashnikov, and G. V. Nosovskiy on the issue of dating Ptolemy’s *Almagest*.

A. T. Fomenko made reports concerning the new dating methods at scientific seminars on mathematics conducted by Academician V. S. Vladimirov, Academician A. A. Samarsky, Academician O. A. Oleynik, and Corresponding Member S. V. Yablonsky, as well as a scientific seminar on history conducted by Academician I. D. Kovalchenko, a specialist on applying mathematical methods to history, who was

genuinely interested in those methods and claimed that historians needed to delve deeper into chronology issues.

Over the period of 1980-1990, A. T. Fomenko, G. V. Nosovskiy, and V. V. Kalashnikov presented their reports on the new methods of independent dating at a number of scientific conferences on mathematics.

The position of Academician A. N. Kolmogorov in this respect is most interesting. When A. T. Fomenko was presenting a scientific report on the new methods of dating at the Third International Conference on Probability Theory and Mathematical Statistics in Vilnius, 1981, A. N. Kolmogorov came to the presentation and spent the entire forty-plus minutes that it took standing in the back of the hall, having strategically chosen a spot where he wouldn't be seen from the hall, retaining the ability to see and hear everything that was going on at the blackboard. A. N. Kolmogorov departed immediately after the presentation and did not approach the person at the blackboard. It has to be said that A. N. Kolmogorov's health was already quite frail by that time, and being forced to stand for forty minutes must have taken a considerable effort on his part.

Later on, in Moscow, A. N. Kolmogorov invited A. T. Fomenko over to his residence and inquired whether he could borrow any of his publications on chronology. He was given a brief 100-page essay written by A. T. Fomenko in 1979 that had circulated around as a manuscript prior to its publication as a preprint in 1981 ([\[888\]](#)). Apart from that, A. T. Fomenko had given A. N. Kolmogorov a more exhaustive 500-page typewritten text on the topic. In two weeks' time, A. N. Kolmogorov invited A. T. Fomenko to converse with him once again. During the two-hour discussion it became clear that A. N. Kolmogorov had made a thorough study of the materials. He had asked a large number of questions, and his primary concern was about the dynastical parallelisms between the ancient dynasties, including the biblical ones, and those of the Middle Ages. He said he was frightened by the possibility of a radical reconstruction of several modern conceptions based on ancient history. He

had no objections to the legitimacy of the methods. Finally, A. N. Kolmogorov gave the 500-page text back to A. T. Fomenko and asked whether he could keep the 100-page essay as a present. The request was complied with.

One has to add the following report that A. T. Fomenko received orally from one of the partakers of the conversation that is to be described below. A while ago, Professor M. M. Postnikov submitted an article with an overview of N. A. Morozov's chronological research in a journal titled *Uspekhi Matematicheskikh Nauk* (The Successes of Mathematical Sciences). The following dispute among members of the journal's editing board, among them Academicians P. S. Alexandrov and A. N. Kolmogorov, ensued. A. N. Kolmogorov refused so much as to touch the article, saying something along the lines of "This article is to be rejected. I spent enough time and effort fighting Morozov in the days of yore." However, he added the following: "And yet we shall all look perfectly idiotic if it turns out that Morozov was right." The article was rejected.

This conversation sheds some light on the events of the days when N. A. Morozov's research was practically vetoed. Today we are being convinced that everything had happened "automatically" and that N. A. Morozov's research was of little enough interest to have been forgotten by everyone in a short time. We are now beginning to understand that the forces opposing N. A. Morozov were all the more formidable to have needed the assistance of A. N. Kolmogorov. It is also noteworthy that A. N. Kolmogorov considered it possible for N. A. Morozov to have been correct.

Apparently, ever since the time N. A. Morozov's research was cast into oblivion, historians have been constantly bothered by the possibility of someone resuming it. It is hard to find another explanation for the peculiar fact that as early as 1977, when the research conducted by the Moscow State University mathematicians was in its earliest stages without any publications on the topic, the *Communist* magazine published an article by A. Manfred, Doctor of History, with a severe criticism of "the new

mathematical methods” in history. The names of the methods’ authors weren’t mentioned, but the implications were perfectly clear. A. Manfred wrote the following: “If these ‘young’ scientists are given any degree of liberty at all, they will drown the book market in summaries of numeric data. The ‘new’ tendencies need to be overcome by scrupulous critical analysis, since they are holding back the progress of global historical science...” (*Communist*, July 1977, issue 10, pages 106-114).

In 1981, immediately after our first publications on chronology had come out, the History Department of the USSR Academy of Sciences gathered for a special session on June 29, 1981, the criticism of our work being its main objective. The Learned Secretary of the History Department of the USSR Academy of Sciences, Cand. Hist. Sci. V. V. Volkov, and the Learned Secretary of the Principal Tendencies of Human Society Development Council of the History Department of the Academy N. D. Loutzkov sent A. T. Fomenko an official note saying, among other things, that: “The Department’s session took place on 29 June, 1981, conducted by the Vice Academician Secretary of the Department, Academician Y. V. Bromley... Your conclusions were sharply criticized by the specialists of six humanities institutes as well as the staff members of the Sternberg Institute of Astronomy” (8 May 1984).

The most vehement criticisms of the 1981 session belonged to the Corresponding Member of the USSR Academy of Sciences, Z. V. Udaltsova, and the chairwoman of the commission, Y. S. Goloubtsova, both of them historians. Y. S. Goloubtsova was in charge of a special commission of historians that had been assembled to analyze our works. The materials of this discussion have provided the basis for a series of articles with harsh criticisms of our research in various historical periodicals.

A similar “discussion” recurred in 1998-1999, as shall be mentioned below.

The sixth stage – the post-1990 period. It can be characterized as “the stage of publishing books on new chronology.” This is when the books

that covered our chronological research, as well as those containing derived hypotheses about what pre-XVII century history had really looked like, started to appear. The first book on this topic was A. T. Fomenko's *Methods of Statistical Analysis of Narrative Texts and their Application to Chronology* (MSU Publishing, 1990). The foreword was written by A. N. Shiryaev, President of the International Bernoulli Society for Mathematical Statistics and Probability Theory in 1989-1991, Corresponding Member of the Russian Academy of Sciences, Doctor of Physics and Mathematics, Head of the Probability Theory Studies Section of the Moscow State University Department of Mathematics and Mechanics, Head of the Probability Theory and Mathematical Statistics Department of the V. A. Steklov Mathematics Institute of the Russian Academy of Sciences.

It has to be mentioned that this book was supposed to have been published much earlier. It was already typeset by the Publishing House of the Saratov University in 1983-1984 and edited by Cand. Hist. Sci. S. A. Poustovoyt (Moscow). However, the publishing house received a sudden missive from the historians of Leningrad, Head of the Universal History Sector, the Leningrad division of the USSR History Institute, Corresponding Member of the USSR Academy of Sciences, V. I. Routenburg, Learned Secretary T. N. Tatsenko, Cand. Hist. Sci., Head of the History of Ancient States Formerly on USSR Territory and the Ancient World Group, I. A. Shishova, Cand. Hist. Sci., Learned Secretary I. V. Kouklina, Cand. Hist. Sci. Among other things, they wrote that our research was "obviously contradicting the founding principles of the Marxist historical science... the Universal History Sector as well as the history of Ancient States Formerly on USSR Territory and the Ancient World Group considering the publication of A. T. Fomenko's *Methods of Statistical Analysis of Narrative Texts and their Applications to Chronology* an absolute impossibility". The historians demanded the publication of the book to be stopped in the most categorical way, and so the typesetting of the book was recycled.

The Nauka Publishing House planned to publish our book titled *The Geometrical and Statistical Analysis of Star Configurations. The Dating of the Star Catalogue of Almagest* authored by A. T. Fomenko, V. V. Kalashnikov and G. V. Nosovskiyy in 1991. It was reviewed and submitted for publishing. However, when a significant part of work had already been done, the Nauka publishing house all but ceased its publishing activity due to the change of the political and economical climate in the country. The book was published later, in 1995, by the Faktorial Publishing House that had received the prepared materials from Nauka, which would subsequently resume work and publish two more of our books on chronology in 1996 and 1997.

As we can see, the release of A. T. Fomenko's *Methods* in 1990 was followed by a break of sorts. After that, starting in 1993, a number of books covering the current stages of our research eventually got published. This was when the term *New Chronology* had been coined in reference to the chronology that was beginning to emerge due to the application of our new dating methods. It was new in the sense of differing from the consensual chronology of Scaliger-Petavius, and should have really been called *the Correct Chronology* due to its freedom from the errors of the Scaligerian school.

The publication of books on the new chronology was undertaken by a number of Muscovite publishing houses: MSU Publishing, the MSU Educational Centre of Pre-University Education Publishing, as well the publishing houses Nauka, Faktorial, Kraft, Olimp, Anvik, and Delovoi Express. Outside Russia our books on chronology were published in both English and Russian by Kluwer Academic Press (the Netherlands), CRC Press (USA), and Edwin Mellen Press (USA). In 2000-2003 the entire material was collected, processed and arranged as the seven volumes of *Chronology*.

Starting in 1995-1996, a large number of articles discussing our books on the new chronology began to appear in various newspapers and magazines. Most of them expressed two polar points of view. One camp

enjoyed our books a great deal, whilst the other was positively infuriated by them. About a hundred of such articles appeared every year; their numbers surged dramatically in 1999-2000.

In 1998, the Free Russia radio station had been broadcasting a series of radio programmes for over six months, where Y. S. Chernyshov brilliantly rendered the contents of our books. Namely, he had read the nearly complete text of the two of our books on the radio – *The Empire* and *The New Chronology of Russia, England, and Rome*. In addition to that, the first couple of chapters of *The Biblical Russia* also received a reading. The programmes were resumed in 2001, but ceased shortly after that, despite Y. S. Chernyshov being ready to continue with them.

In 1998, seven series of the Night Flight programme on TVC (produced by ATV Studios, a.k.a. Author Television, hosted by A. M. Maksimov) featured A. V. Podoinitsyn, a Muscovite economist and a member of the informal “New Chronology” organization as their special guest. A. V. Podoinitsyn had related the main points of our research and answered a great many of the viewers’ questions live. The programmes had caused a great resonance.

In 2001 and 2002 G. K. Kasparov, the World Chess Champion, voiced his support of the critical part of the New Chronology publicly.

In 1999, the prominent writer, sociologist, logician, and philosopher A. A. Zinoviev, who had just returned to Russia after many years spent in emigration, got in touch with us. Having read some of our publications, he decided that our concept was generally a correct one, concurring well with his own research in the field of history and historical falsifications. He voices a number of related ideas in his preface to the new edition of our *Introduction to the New Chronology*, 2001, Kraft Publishing (read it in [Book 1 of the History: Fiction of Science series](#)).

In 1996, our materials on the new chronology started to appear online. The number of related web sites keeps on growing and at the moment there are about ten of them in Russia and at least one in Germany, which is the brainchild of Professor E. Y. Gabovitsch (Karlsruhe and Potsdam,

Germany), the founder of the new German Salon of History – the institution where the new chronology has been discussed very actively over the last couple of years. E. Y. Gabovitsch has also helped us immensely with archive research he had conducted in Germany. A number of valuable ideas and considerations of his have helped with the reconstruction of the true history.

The web site is currently becoming increasingly popular in Russia, offering constant discussion opportunities for both proponents and opponents of the new chronology; its URL is chronologia.org (see also: history.mithec.com).

The reaction of historians during the period of 1990-1998 was rather lukewarm and didn't go beyond the odd occasional article whose authors didn't even bother to give scientific counter-arguments but merely expressed their disapprobation. The radical change came about in 1998. One of the Presidium sessions of the Russian Academy of Sciences was gathered with the sole purpose of discussing our research.

Later on, the History Department Bureau of the Academy was called for a special session, and the issue was also discussed at the subsequent session of the Mathematics Department Bureau. The History Department Bureau had proposed an entire combat plan for opposing the new chronology, which was implemented most visibly in December 1999, when the History Department of the MSU organized a large conference suggestively enough named “The Myths of the New Chronology”. The main point of the conference agenda was that of a categorical deprecation of our research, and the conclusion was made that the new research should be pronounced perfectly unacceptable, all research concerning the New Chronology was to be banned, and its authors reprimanded severely. (See details in [Chron7](#), Appendix 4). A rather amusing process commenced shortly afterwards. The materials of this conference were published several times under different titles and covers, with minute variations. Our opponents went so far as to publish a whole series of book under the title of “Anti-Fomenko”. There are seven such books to date,

and all of them duplicate each other; it looks like their number might grow in near future. We familiarized ourselves with the criticisms thoroughly and learned that the historians haven't managed to find any original counter-arguments. The material was presented in a more "scientific" and "advanced" manner, with considerable progress made in the fine art of attaching labels. We have written a detailed reply, see [Chron7](#), Appendix 4.

Starting with 1996, a number of books proving the falsity of Western European mediaeval chronology were published by German scientists (see [Chron7](#), Appendix 3). However, the authors of works appear to misperceive the entire scale of the problem, thinking that several minor local corrections of the Scaligerian chronology should suffice. This is a mistake that they need to become aware of before they succeed in any of their endeavours. At the same time, the critical part of those works is written thoroughly enough. The first book that has to be mentioned in this respect is Uve Topper's *The Great Campaign* on the falsification of history, as well as *C-14 Crash* by Blöss and Nimitz that conveys to us the knowledge of radiocarbon analysis (see [Bibliography](#)).

The years 2000-2001 have been marked by the publication of such books as *The True History of Russia* and *Multi-Optional History* by Alexander Goutz, a mathematician from Omsk, and N. I. Khodakovsky's *The Temporal Spiral*. A. Boushkov's *The Russia That Never Was* is also visibly influenced by our works. This list can be continued. Despite the fact that the key chronological issues are not related in these books, they unravel several new and interesting facts that confirm our general concept.

However, we must firmly disagree with a number of ideas voiced in these works and ones similar to them. Being in favour of such activity in general, we beg to differ between these works and our scientific research of chronology. We regard ascribing what we clearly did not say to us, or speaking on behalf of the New Chronology without our consent, as perfectly unacceptable. All that we deem worth relating is already

published in our books, or will be formulated in the upcoming ones. They remain the original source for the entire concept of the New Chronology. It is also unacceptable to ascribe our ideas and results, leave alone the basic postulates of our concept, to others. We thoroughly deprecate the use of the term that we coined along with the entire concept of New Chronology for the propaganda of views that we do not share.

Let us mention another interesting effect. The recent publication of certain authors is clearly derivative, spawned by the “echoes” of the New Chronology. Such “informational reverberations” are doubtlessly of use; nevertheless, one has to bear in mind that they neither constitute the essence of the New Chronology, nor its foundations, namely, the natural scientific dating methods and the new concept of history that has evolved from those as our hypothesis. Any attempts to replace the foundations of the New Chronology with derivative observations of linguistical or historical nature may create the illusion of being essential or evidential to the New Chronology. This is untrue. The conception is based on statistical and astronomical dating methods first and foremost.

A. T. Fomenko, G. V. Nosovskiy
April 2001

1.

The strange leap of parameter D'' in the theory of lunar motion

Nowadays we have special calculation tables – the so-called canons – whose compilation was based on the theory of lunar motion ([\[534\]](#)). They contain the date of each eclipse, the area to be covered by the lunar shadow, the phase, etc. See the famous astronomical canon of Ginzel, for instance ([\[1154\]](#)). If an ancient text describes some eclipse in enough detail, we can determine what characteristics of the eclipse had been observed – the phase, the geographical area that the shadow passes over, etc. The comparison of these characteristics to the referential ones contained in the tables may give a concurrence with an eclipse possessing similar characteristics. If this proves a success, we can date the eclipse. However, it may turn out that several eclipses from the astronomical canon fit the description; in this case the dating is uncertain. All the eclipses described in the “ancient” and mediaeval sources have been dated by the following method to some extent at least ([\[1154\]](#), [\[1155\]](#), [\[1156\]](#), [\[1315\]](#), [\[1316\]](#), [\[1317\]](#), etc.).

Nowadays the datings of the “ancient” eclipses are occasionally used in astronomical research. For instance, the theory of lunar motion has the notion of the so-called parameter D'' – the second derivative of lunar elongation that characterizes acceleration. Let us remind the reader of the definition of elongation. Fig. 2.1 shows the solar orbit of the Earth and the telluric orbit of the moon. The angle between the vectors ES and EM is called lunar elongation D – the angle between the lines of sight drawn from the Earth to the Sun and the moon. Apparently, it is time-dependent. An example of the elongation of Venus can be seen in the picture on the right. Maximal elongation is the angle where the line of sight as drawn

from Earth to Venus ($E'V'$) touches the orbit of Venus. One has to note that the orbits in fig. 2.1 are shown as circular, while being elliptic in reality – however, since the eccentricity is low here, the ellipses are schematically drawn as circles.

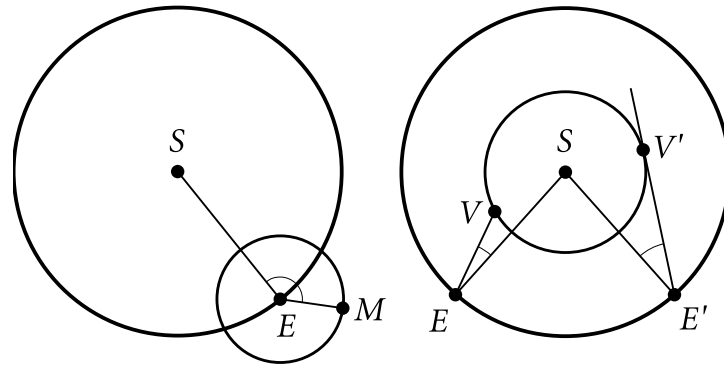


Fig. 2.1. Lunar elongation is the angle between the vectors ES and EM . The elongation of Venus is the angle between ES and EV . The maximal elongation of Venus is the angle between $E'S$ and $E'V'$.

Some computational problems related to astronomy require the knowledge of lunar acceleration as it had been in the past. The problem of calculating parameter D'' over a large time interval as a time function was discussed by the Royal Society of London and the British Academy of Sciences in 1972 ([1453]). The calculation of the parameter D'' was based on the following scheme: the equation parameters of lunar motion, including D'' , are taken with their modern values and then varied in such a way that the theoretically calculated characteristics of ancient eclipses coincide with the ones given for dated eclipses in ancient documents. Parameter D'' is ignored for the calculation of actual eclipse dates, since the latter are a rougher parameter whose calculation does not require the exact knowledge of lunar acceleration. Alterations in lunar acceleration affect secondary characteristics of the eclipse, such as the shadow track left by the moon on the surface of the Earth, which may be moved sideways a little.

The time dependence of D'' was first calculated by the eminent American astronomer Robert Newton ([1303]). According to him,

parameter D'' can be “defined well by the abundant information about the dates scattered over the interval from 700 B.C. until the present day” ([1304], page 113). Newton calculated 12 possible values of parameter D'' , having based them on 370 “ancient” eclipse descriptions. Since R. Newton trusted Scaligerian chronology completely, it is little wonder that he took the eclipse dates from Scaligerian chronological tables. The results of R. Newton combined with the results obtained by Martin, who was processed about 2000 telescopic observations of the moon from the period of 1627-1860 (26 values altogether) have made it possible to draw an experimental time dependency curve for D'' , qv fig. 2.2.

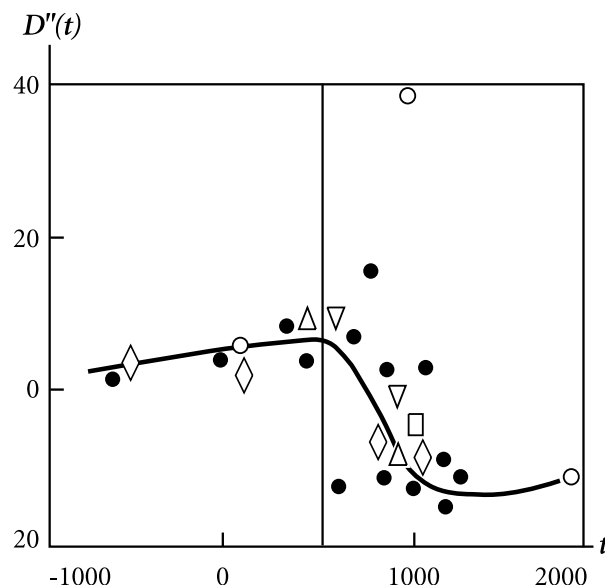


Fig. 2.2. The D'' graph calculated by Robert Newton. Parameter D'' is measured here as seconds divided by century². Parameter D'' performs a sudden leap on the interval of the alleged VI-XI centuries A.D. Taken from [1303] and [1304].

According to R. Newton, “the most *stunning* fact... is the drastic drop in D'' that begins with 700 [A.D. – A. F.] and continues until about 1300... This drop implies the existence of a “square wave” in the osculating value of D'' ... Such changes in the behaviour of D'' , and such rates of these changes, *cannot be explained* by modern geophysical theories” ([1304], page 114; [1453]). Robert Newton wrote an entire monograph titled *Astronomical Evidence Concerning Non-Gravitational Forces In The*

Earth-Moon System ([\[1303\]](#)) that was concerned with trying to prove this mysterious gap in the behaviour of D'' , which manifested as a leap by an entire numeric order. One has to note that these mysterious non-gravitational forces *failed to manifest in any other way at all*.

Having studied the graph that was drawn as a result of these calculations, R. Newton had to mark that “between the years (-700) and (+500), the value of D'' remains the lowest as compared to the ones that have been observed for any other moment during the last 1000 years” ([\[1304\]](#), page 114).

Newton proceeds to tell us that “these estimations combined with modern data tell one that D'' may possess *amazingly large values*, and that it has been subject to *drastic and sudden fluctuations* over the last 2000 years, *to such an extent that its value became inverted around 800 A.D.*” ([\[1453\]](#), page 115).

Summary:

1. The D'' value *drops suddenly*, and this leap by an entire order begins in the alleged V century A.D.;
2. Beginning with the XI century and on, the values of the parameter D'' become more or less constant and close to its modern value;
3. In the interval between the alleged V and XI centuries A.D. one finds D'' values to be in complete disarray.

This strange fact has a natural explanation within the paradigm of the New Chronology.

2.

Are the “ancient” and mediaeval eclipses dated correctly?

2.1. Some astronomical data

Let us give a brief digest of the information that shall ensure a better understanding of the current chapter. More detail can be found in such sources as [\[534\]](#), for instance.

When the moon gets into the cone of telluric shadow, one can observe a *lunar* eclipse on Earth – more specifically, on its nocturnal hemisphere, the one that faces the moon. A lunar eclipse can be observed from any point of the Earth’s nocturnal hemisphere. An eclipse doesn’t last longer than three hours and is only possible during a full moon; however, due to the irregularity of lunar motion, it doesn’t happen every time the moon is full. The repetition of lunar eclipses is roughly and approximately periodic, and conforms to the so-called *Saros cycle*. A Saros period equals about 18 years. 28 lunar eclipses occur over this time, so one can find an eclipse that falls over virtually every given year. A Saros is easily determined over 50-60 years of systematic observation, and might have already been known at the dawn of astronomy. The prediction of lunar eclipses based on the Saros cycle is nevertheless somewhat uncertain, not only due to the imprecision of the Saros cycle, but also because of the fact that the eclipse might occur when the hemisphere where the observer is located is illuminated by sunlight, which renders the moon invisible.

A *solar* eclipse occurs when the observer gets into the cone of the lunar shadow. If the solar disc is completely covered by the moon, the place where the eclipse can be observed becomes darkened to the extent of making the stars visible. This is a full eclipse whose duration does not exceed 8 minutes in the equatorial zone, and 6 in moderate latitudes. The

lunar shadow moves across the surface of the Earth at the speed of about 110 meters per second, forming a narrow line. The width of this line does not exceed 4 degrees. The track of the umbral shadow is bordered by stripes of penumbral shadow, whose width as counted from the centre of the umbral shadow comprises about 30 degrees in moderate latitudes and about 15 degrees near the equator. The observer in the penumbral shadow only sees a partial covering of the solar disc by the moon: a partial eclipse. The maximal degree of the covering of the solar disc by the lunar shadow is called the depth, or the phase of the eclipse. The estimations of the phase are usually expressed by the b value that is calculated by the formula $b=12h$, h being the ratio between the shadow-covered part of the solar diameter and the entirety of the latter. Hence, a total eclipse of the Sun will have a phase value of 12. A solar eclipse becomes visible as a darkening of the solar disc starting with the phase values of 3"–4".

The lunar eclipse phases are calculated differently – namely, another item that is proportional to the duration of the eclipse if the latter is more than full is added to the phase value of 12". Thus, the phase value of a lunar eclipse might reach up to 22.7".

In cases of *solar* eclipses there may be situations when the cone of the moon's umbral shadow does not reach the Earth. In this case, an annular solar eclipse is possible, when no stars are visible, as is the case with all partial solar eclipses. A solar eclipse is only possible when the moon is new; however, not every new moon is marked by a solar eclipse, since the Earth may slip past the cone of the lunar shadow due to the incline of the lunar orbit towards the ecliptic (or the plane of the telluric orbit). This is why there are only 2-7 solar eclipses happening every year. Every geographical area of the Earth gets an eclipse with a minimal phase value of 6" in the span of 10-20 years from any date.

Predicting solar eclipses is a truly formidable task due to the complexity of the lunar motion that is defined by a large number of external factors. One may attempt to predict solar eclipses by the Saros cycle that includes about 43 solar eclipses – 15 of them being partial, 14 annular, 2 belonging

to the category of the so-called “total-annular,” and 12 total. However, the eclipses from the Saros cycle can occur in different areas of the Earth, and so a prediction for a given location is true in one case out of 400 in general. That is to say, the probability of a correct prediction based on the Saros cycle equals $1/400$ ([544], Volume 4, page 415). In theory, the so-called triple Saros, whose duration is 24 years, should be more precise; however, the probability that it may give a correct prediction equals about $1/99$, so it is of little practical utility. From the astronomical point of view, the empirical triple Saros can only be discovered as a result of long-time solar eclipse observations. Due to the low recurrence rate of the eclipses separated by the triple Saros, let alone the problems of mathematical processing of the empirical data necessary for the calculation of an undefined recurrence rate, any such discovery would imply a well-developed system of natural sciences.

A more or less certain prediction of solar eclipses is apparently only made possible by the existence of a sufficiently advanced theory of lunar motion that would at least account for the principal irregularities of the latter. Thus, the prediction of solar eclipses remained a de facto impossibility a hundred years after Copernicus. We should thus treat the eclipse prediction reports preceding the XVI-XVII centuries with the utmost caution, or even suspicion.

2.2. The discovery of an interesting effect: an unprejudiced astronomical dating shifts the dates of the “ancient” eclipses to the Middle Ages

Dealing with certain celestial mechanics issues in the 1970s, the author of the current book discovered the possibility of a link between the alleged gap in the value of D'' (see [1303]) and the results of N. A. Morozov’s research concerning the datings of ancient eclipses ([544]). A study of the issue and a new calculation of parameter D'' attains an *altogether different quality*; namely, one sees the *complete elimination* of the mysterious leap.

Parameter D'' appears to be subject to minute fluctuations around one permanent value coinciding with the current value of this parameter (qv in A.T. Fomenko's articles [\[1128\]](#) and [\[883\]](#)). All of this can be summed up as follows.

The previous calculation of the parameter D'' was based on the dates of ancient eclipses used in the consensual chronology of Scaliger-Petavius. All the astronomers' attempts to explain the strange gap in D'' didn't get anywhere near the issue of the correctness of datings considered "ancient" and early mediaeval nowadays – in other words, in how far the parameters of the eclipse described in the chronicle correspond with the calculated parameters of the real eclipse that Scaligerian chronology suggests to be described in the chronicle in question.

The following method of independent astronomical dating was proposed in [\[544\]](#): obtaining all of the characteristics described in the chronicle, such as the phase, the time, geographical observation location, etc., and copying all of the eclipse dates fitting these characteristics from the reference tables mechanically. N. A. Morozov discovered that the astronomers have been under the pressure of Scaligerian chronology, and so only considered the dates that Scaligerian chronology had already ascribed to the eclipse in question and the events related thereto ([\[544\]](#)).

As a result, in many cases astronomers failed to find eclipses corresponding to the chronicle description in the required century, and had to resort to approximations, without the merest thought of questioning Scaligerian chronology and indicating eclipses that would fit the chronicle description partially. Having revised the datings of the eclipses considered "ancient," Morozov found that the reports of these events fall into two categories:

1. Brief and nebulous accounts with no details given. In many cases it is altogether unclear whether the event described is an eclipse at all. The astronomical dating in this category either has no meaning whatsoever, or gives so many possible solutions that they can

basically fit any historical epoch at all.

2. Exhaustive, detailed reports. The astronomical solution for those is often singular, or there are two or three solutions at most.

Apparently, all of the eclipses with detailed descriptions falling into the period between 1000 B.C. and 500 A.D. get independent astronomical datings that differ significantly from the ones offered by Scaligerian chronology and belong to a much latter epoch, namely, the interval between 500 and 1700 A.D. Being of the opinion that Scaligerian chronology was correct about the interval 500-1800 A.D. for the most part, Morozov did not analyze the mediaeval eclipses of 500-1700 A.D., assuming that no contradictions would be found there. Let us dwell on this for a short while.

Morozov didn't possess the sheer deliberation needed for the realization that Scaligerian chronology had been erroneous up until the epoch of the XI-XIII century A.D. He stopped with the VI century A.D., assuming more recent chronology to be correct in the form offered by Scaliger and Petavius. His erroneous presupposition naturally affected the analysis of the "ancient" eclipses. We see today that Morozov's analysis was not completely objective, since he had obviously been reluctant to alter the post-VI century chronology. This isn't hard to understand, as the transition from the artificially extended Scaligerian chronology spanning millennia to a much shorter one beginning with the XI century A.D. looked absurd even to N. A. Morozov.

In Volume 4 of [\[544\]](#), for instance (in Section 4, Part II, Chapter 2), Morozov discusses one of the eclipses that is today ascribed to the V century A.D., being of the opinion that its Scaligerian dating is confirmed. However, it becomes obvious that no confirmation of the Scaligerian chronology could have possibly taken place. The description of the eclipse is quite nebulous, and the use of comets for dating purposes is impossible due to reasons that shall be related in the chapter of [Chron5](#) where we consider comet lists specifically. Being certain that Scaligerian history was

following the correct chronology ever since the V century A.D., Morozov was inconsistent in his analysis of post-V century eclipses. Had he encountered an equally nebulous description referring to a *pre-IV century* eclipse, he would have justly considered it a description that cannot be proved astronomically.

Morozov made a similar mistake in his descriptions of other eclipses dated to the alleged V-VI century A.D. He treated them a lot more benevolently than their pre-IV century precursors. The eclipses of the VI-XI century weren't checked by Morozov at all, since he had believed the Scaligerian datings to have been satisfactory. Unlike Morozov, we have continued with the critical research, having covered the post-V century period up until the XVII century A.D., and discovered that Morozov should not have stopped with the IV-V century. The datings of the eclipse descriptions that are ascribed nowadays to the X-XIII centuries A.D. contradict astronomy to just as great an extent as those preceding the IV century A.D. In cases when there's a concurrence of sorts, one almost always discovers that these eclipses have been *calculated a posteriori*, that is, affixed to a certain point in the past by the mediaeval chronologers of the XVI-XVII century in order to confirm Scaligerian chronology, whose naissance occurred around that time. Having calculated the dates for certain lunar eclipses of the past, Scaligerite chronologers included them in the "ancient" chronicles that they were creating in order to give "solid proof" to the false chronology. It is of course possible that the odd occasional veracious description of the VI-XIII century eclipses would reach the chronologists of the XVI-XVII century. However, it would surely have to pass the filter of the Scaligerian version and be "brought into accordance" with the "correct" dates.

Thus, continuing the research that began in [\[544\]](#), the author of this book conducted an analysis of other mediaeval eclipses in the interval between 400 and 1600 A.D. It turned out that the "transfer effect" affecting the "ancient" eclipses as described in [\[544\]](#) also applies to those usually dated to 400-900 A.D. This either means that there are many possible

astronomical solutions, which make the dating uncertain, or there are just one or two, in which case they all fall in the interval between 900 and 1700 A.D. Only starting with approximately 1000 A.D. – and not 400 A.D., according to Morozov in [544] – does the Scaligerian dating begin to concur with the results of Morozov’s method satisfactorily enough, becoming more or less certain by as late a date as 1300 A.D.

Let us give a few extremely representative examples demonstrating how the “ancient” eclipses and the chronicles that describe them become a great deal younger.

2.3. Three eclipses described by the “ancient” Thucydides

Scaligerian history tries to convince us that Thucydides was born in approximately 460 B.C., or 456-451 B.C., and died around 396 B.C. ([924], page 405). He was a wealthy aristocrat and politician from Athens. During the Peloponnesian war Thucydides was in command of the Athenian fleet, albeit unsuccessfully. He was subsequently banished from Athens for 20 years. He wrote his famous tractate during his sojourn in Thracia. Thucydides had received amnesty near the end of the war; he returned to Athens and died shortly afterwards.

Historical tradition trusts Thucydides in his descriptions of military events, considering him an eyewitness and a participant. Thucydides himself writes the following: “I was writing down the events witnessed by myself as well as what I had heard from others, after as meticulous a study of each fact as circumstances allowed... I have survived the entire war... understood it, and studied it attentively” ([923], V:26).

Thucydides is the only source that we have in what concerns the history of the Peloponnesian War. Historians write that “after Thucydides... nobody turned to the history of the Peloponnesian war ever again. Many have however thought it would prove flattering for them to be seen as his followers, and started their own works where the tractate of Thucydides ended” ([961], page 171). It is supposed that the work of Thucydides either hadn’t had any title at all originally ([924], page 412), or had been

called *Communal Account* in Greek, having received the name *History of the Peloponnesian War* in later translations. The entire historical account of the 27-year war between the Ionians and the Dorians (could Doria mean “Horde” when read in reverse?) is given by Thucydides clearly and consequentially, though it remains incomplete.

The entire work of Thucydides, whose volume comprises about 800 pages when printed ([\[923\]](#)), is written in a brilliant style. Numerous commentators have pointed out the following hallmarks of his book a long time ago:

1. Thucydides demonstrates great erudition and writing experience;
2. The phrase constructions are complex and contain non-trivial grammatical structures;
3. One sees a clear development of an elegant realistic concept in the account of historical facts;
4. The author is sceptical about everything supernatural in people’s lives.

We are being convinced that this work was written in the V century B.C. when writing materials had still been scarce and expensive – the Mesopotamians use styluses to scribble on clay, the Greeks aren’t familiar with paper yet, and write on pieces of tree bark or use sticks for writing on wax-covered plaques.

The oldest written copy of the *History* of Thucydides is supposed to be the *Codex Laurentianus* parchment dated to the alleged X century ([\[924\]](#), page 403). All other old manuscripts belong to the alleged XI-XII centuries ([\[924\]](#), page 403). Some papyrus fragments of the second book of Thucydides were found in Egypt in the XIX century. A papyrus commentary is also in existence, published as late as 1908. However, the condition of these fragments is very poor indeed ([\[544\]](#), Volume 4, page 495). Let us note straight away that the datings of all the “oldest” manuscripts listed are based on palaeographical hypotheses exclusively, and therefore don’t seem very trustworthy. Any alteration of the chronology changes all of these “palaeographical datings” automatically.

There are no calendar dates mentioned in the *History* by Thucydides, and no planetary horoscopes. However, it contains the descriptions of three eclipses – two of them solar and one lunar. We shall be calling this combination as a triad. Apart from that, the first book (I:23) contains mentions of solar eclipses – however, those are rather general and vague, and cannot serve for any astronomical dating. The descriptions of the triad, however, are quite sufficient for an unambiguous solution. We shall consider it below.

The second volume of *History* contains a rather detailed description of the eclipse. (The Russian original refers to the well-known professional Russian translation of Thucydides done by F. G. Mishchenko in the XIX century – [923].) Thucydides writes that “the summer when the Athenians have chased the Aeginians with their wives and children from Aegina [Thucydides is referring to the first year of the war – A. F.]... The very same summer, when the moon was new – apparently, that is the only time when such things can happen – *the sun became darkened after midday and became full again, attaining the shape of a crescent, and several stars appeared*” ([923], II:27-28). The Greek text can be seen in fig. 2.3.

Thucydides II 28:
 Τοῦ δ' αὐτοῦ θέρους νουμηνία κατὰ σελήνην . . .
 ὃ ἥλιος ἐξέλιπε μετὰ μεσημβρίαν καὶ πάλιν ἀνεπληρώθη
 γεγόμενος μηνοειδὴς καὶ ἀστέρων τινῶν ἐκφανέντων.

Fig. 2.3. The Greek text of Thucydides describing the first eclipse from the “Thucydides triad” – a solar eclipse. Taken from [1154], page 176.

Let us pay attention to the fact that the author appears to understand the mechanism of the eclipse well, mentioning the new moon to be a necessary condition, which is a reference to a long-time practice of eclipse observation in the epoch of Thucydides.

The second eclipse of the triad, also solar, happens in the *eighth* year of the Peloponnesian war, in the beginning of summer. Thucydides writes in

the fourth volume that “the winter has ended, and with it – the seventh year of this war, whose history has been described by Thucydides. *In the beginning of the next summer, with the advent of the new moon, a partial solar eclipse took place*” ([923], IV:51-52). The Greek text can be seen in fig. 2.4. Apparently, the summer month mentioned as the month when the aestival campaign began was March, the month of Mars when military campaigns were usually started. It shall be interesting to verify this statement *after* the finite solution of the problem is obtained.

Thukydides IV, 52:
 τοῦ δ' ἐπιγιγνομένου θέρους εὐθὺς τοῦ τε ἡλίου
 ἐκλιπές τι ἐγένετο περὶ νοσημνίαν

Fig. 2.4. The Greek text of Thucydides describing the second eclipse from the “Thucydides triad” – a solar eclipse. Taken from [1154], page 178.

The third (lunar) eclipse is described in the seventh volume: “The winter was coming to an end together with the eighteenth year of the war whose history has been described by Thucydides. As soon as the next spring began, the Lacedaemonians and their allies invaded Attica, in the earliest season” ([923], VII:18-19). The events of the summer are related in detail further on. The analysis of the manoeuvres described shows that the next sections (50 and 51) most probably refer to the *end of summer*. This is where Thucydides writes that “when everything was ready, and the Athenians were preparing to sail away, *a lunar eclipse occurred; it had been full moon then*” ([923], VII:50). See Greek text in fig. 2.5.

Thukydides VII 50:
 μελλόντων αὐτῶν . . . ἀποπλεῖν ἢ σελήνη ἐκλείπει
 ἐτόγγανε γὰρ πανσέληνος οὕσα.

Fig. 2.5. The Greek text of Thucydides describing the third eclipse from the “Thucydides triad” – a lunar eclipse. Taken from [1154], page 178.

Let us sum up. The following information can be obtained from the text by Thucydides with absolute certainty:

1. All three eclipses were observed from the square fitting into the following geographical coordinates: longitude between 15 and 30 degrees, latitude between 30 and 42 degrees;
2. The first eclipse is solar;
3. The second eclipse is solar;
4. The third eclipse is lunar;
5. The time interval between the first two eclipses equals 7 years;
6. The interval between the second eclipse and the third equals 11 years;
7. The first eclipse occurs in the summer;
8. The first solar eclipse is a total eclipse, since one can see the stars – that is, its phase value equals 12. Remember, one cannot see any stars during a partial eclipse;
9. The first solar eclipse occurs after midday, local time;
10. The second solar eclipse occurs in the beginning of summer;
11. The lunar eclipse takes place around the end of summer;
12. The second solar eclipse occurred within the temporal vicinity of March. As a matter of fact, this consideration doesn't have to be included in this list.

The problem can be formulated as follows: finding the astronomical solution that would satisfy the requirements 1-11.

Historians and chronologists have naturally paid attention to such a precise description of three eclipses in an “ancient” work, and tried to date them accordingly. Apparently, the chronologists immediately ran into serious difficulties that haven't been overcome since. We shall proceed to give a more detailed account of the problem of dating the triad of Thucydides, following the well-known astronomical work of Ginzel ([\[1154\]](#), pages 176-177).

In the XVI century the chronologer Dionysius Petavius found the date that fitted the first eclipse: 3 August, 431 B.C. Johannes Kepler later

confirmed the fact that there was indeed an eclipse that day. The beginning of the Peloponnesian war was dated to the very same year, 431 B.C.

Petavius found the dating of the second eclipse as well, which was 21 March, 424 B.C. J. Kepler also confirmed the fact that a solar eclipse took place that day.

The date that D. Petavius found for the third eclipse was 27 August, 413 B.C.

This is how astronomy appears to have dated the events described by Thucydides to the V century B.C. However, a secondary analysis of the “astronomical solution” offered by Petavius unearthed serious complications that were repeatedly discussed in astronomical and chronological literature in the XVIII-XX century. These rather heated debates have recurred and abated several times; however, modern historians prefer to remain taciturn in everything that concerns this long and difficult discussion, pretending that the problem doesn’t exist and has never existed.

The main dating problems that the chronologers ran into concerned the first eclipse. The fact of the matter is that the eclipse of 3 August in 431 B.C. *proved an annular one, and so it couldn’t have been total anywhere on Earth*. This was realized after the inclusion of the Scaligerian “astronomical dating” of the beginning of the Peloponnesian war into Scaliger’s chronological tables. This eclipse is claimed to have been annular by Ginzel’s canon as well ([\[1154\]](#), page 176). The fact that the eclipse in question was an annular one can also be proved by the existing computer software for eclipse calculations. We have verified it using a simple program called Turbo-Sky that was developed by the Muscovite astronomer A. Volynkin in 1995, which is easy to use and convenient for approximate calculations. The eclipse of 3 August that occurred in 431 B.C. was in fact an annular eclipse.

However, Thucydides tells us explicitly that stars were visible during the eclipse. As we have already stated, one cannot observe the stars during a partial eclipse. Furthermore, it turned out that the phase value of the

“Petavius eclipse” of 431 B.C. was rather small in Athens, which means Kepler has also made a mistake in his *Optics* telling that the phase value of this eclipse had equalled twelve, or, in other words, that the eclipse had been total. Such a statement on the part of Kepler is most probably explained by the imperfection of the eclipse calculation methods of his age. The calculation of the phase of an eclipse is a delicate matter. However, we should not exclude the possibility that Kepler, who was involved in many chronological matters, had been perfectly aware of the fact that one can only see the stars during a total eclipse, and slyly transformed the annular eclipse of 431 B.C. into a full eclipse in order to make it satisfy the description given by Thucydides and protect the nascent Scaligerian chronology from such an unpleasant dissonance. Kepler had been in constant contact with Scaliger, who had been his correspondent.

Due to the abovementioned circumstances, astronomers and chronologists started new calculations of the phase of the eclipse that took place in 431 B.C. All sorts of empirical corrections were made in the equations of lunar movement in order to make the phase value of the eclipse as observed from Athens and neighbouring areas approach 12. Among the most prominent astronomers of the time that have dealt with the “Thucydides triad problem” we find such names as Petavius, Zech, Heis, Struyck, Kepler, Riccioli, Hofman, Ginzell, Johnson, Lynn, Stockwell and Seyffarth.

According to Petavius, the phase value of the eclipse equalled 10"25 ([\[1337\]](#), page 792). The phase value equalled 11" according to Struyck, 10"38 according to Zech, 10"72 according to Hofman, and only 7"9 according to Heis (!) ([\[1154\]](#), pages 176-177). Ginzell devoted the most attention to the problem of the “stars of Thucydides.” He came up with a phase value of 10" ([\[1154\]](#), pages 176-177). It became perfectly clear that apart from having been annular, the eclipse could only have been observed from Athens as partial, and with a rather small phase value at that. The lunar shadow track on the surface of the Earth during the eclipse of 3 August 431 B.C. is shown in fig. 2.6 as a dotted line, which signifies

the fact that the eclipse was an annular one. No umbral shadow could be observed anywhere.

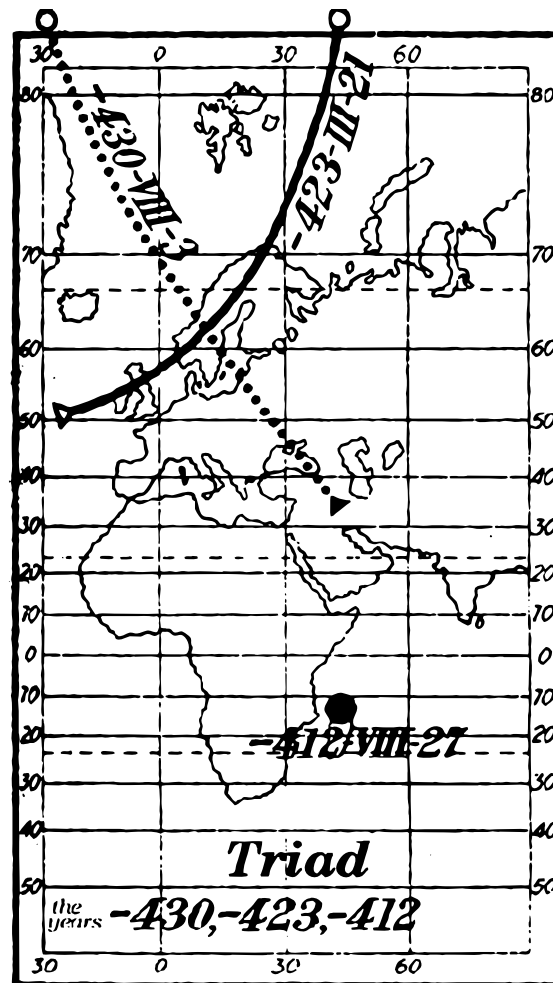


Fig. 2.6. The erroneous astronomical “solution” for the “Thucydides triad” of eclipses as offered by D. Petavius. The track of the lunar shadow for the first annular solar eclipse of 431 B.C. is represented by a dotted line. The track for the second solar eclipse of 424 B.C. is represented by a solid line, with the large dot standing for the zenith point of the lunar eclipse of 413 B.C. Taken from [\[544\]](#), Volume 4, page 505.

The fact that the phase value of the Athenian eclipse of 431 B.C. only equalled 10" means that 1/6th of the solar disc was open. This is all but bright daytime, and one naturally cannot see any stars or planets. Furthermore, as it is made obvious in fig. 2.6, this eclipse had only passed Crimea around 17:22 local time (17:54 according to Heis). Thus, it can hardly be called an afternoon eclipse as Thucydides explicitly states. It

should rather be called an evening eclipse.

We have computed the respective positions of the moon and the sun at the moment when the phase value had been maximal for the observation point – the city of Athens and the area around it. One can see the screenshot in fig. 2.7. It is obvious that a large part of the solar disc is open, and neither stars nor planets can possibly be seen.

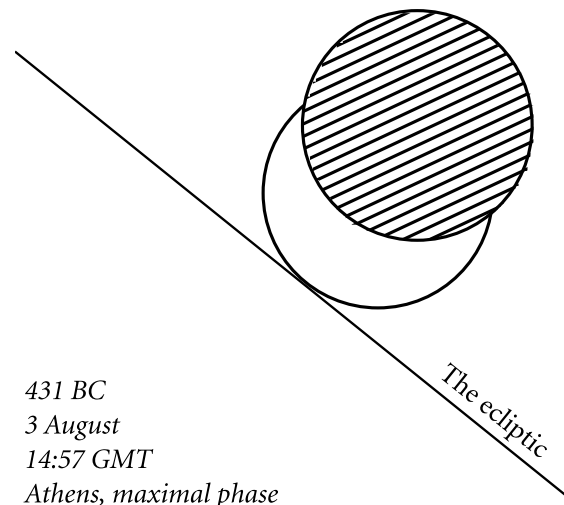


Fig. 2.7. The solar disc during the maximal phase of the 431 B.C. eclipse as seen from Athens. A large part of the sun remained uncovered. Neither stars nor planets were visible. Calculated with Turbo-Sky software.

Thus, the eclipse of 3 August 431 B.C. couldn't have been the one described by Thucydides, since conditions 8 and 9 aren't satisfied, as shown above.

This discovery was naturally a most unpleasant one for the Scaligerite chronologers and historians. The astronomer Ginzel went so far as to claim that “the low phase value which equalled 10" for Athens according to the latest calculations *caused a shock and significant doubt about the fact that ‘the stars could be seen,’ as Thucydides claims*” ([\[1154\]](#), page 176).

Since the stars clearly couldn't have been visible during the eclipse of 431 B.C., Heis and Lynn decided to calculate the disposition of bright planets in hope that they might save the situation. However, it turned out

that Mars was only 3 degrees above the horizon. Venus was high enough, about 30 degrees above the horizon. Ginzel makes the cautious remark in regards to Venus and Mars that these two planets “may have been visible” ([1154], page 176). However, this probability is low in what was practically broad daylight. All other hopes have been for Jupiter and Saturn, but it turned out that Jupiter was *below the horizon* during the eclipse, and therefore invisible; and as for Saturn, although it was above the horizon, its location was in Libra, a long way off to the south, and, according to Ginzel, its “visibility was *very dubious* [*sehr zweifelhaft*]” ([1154], page 176).

We have used the Turbo-Sky software in order to compute the planet locations for the time of the eclipse that occurred on 3 August 431 B.C. (see fig. 2.8). What one sees here is a view of the sky from Athens for the maximal phase of the eclipse at 14:57 GMT. It is clear that Venus, Mars, and the much dimmer Mercury are *close to the sun*, and thus rendered invisible by the rays of the partially obscured radiant orb. Their visibility in broad daylight is extremely improbable.

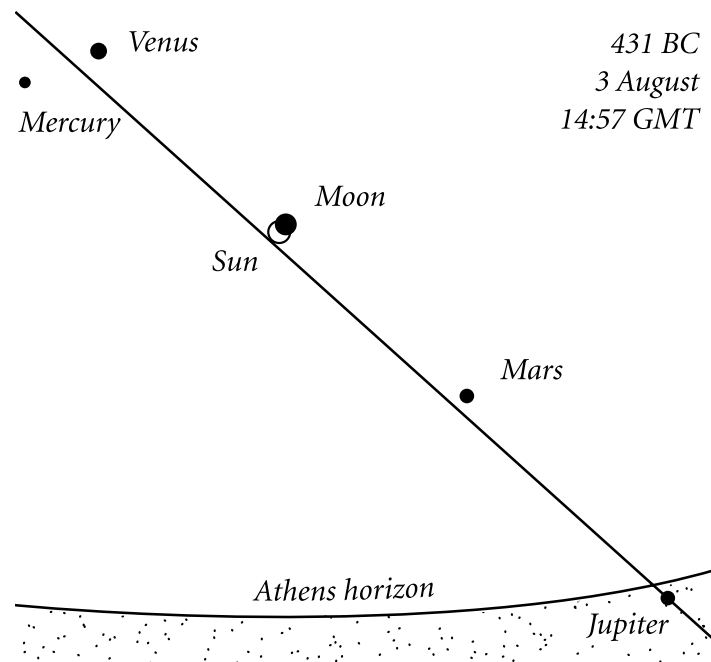


Fig. 2.8. Planet disposition at the moment of the eclipse in 431 B.C. Venus and Mars are close to the sun, and most probably aren't visible with a large part of the solar disc

exposed. Mercury is altogether dim, whereas Jupiter is below the horizon. Saturn is far away to the south, and its hypothetical visibility is “quite dubious”, as Ginzel justly points out.

The gravity of the situation that the proponents of Scaligerian chronology had been well aware of made Johnson suggest a different eclipse, one that occurred on the 30th of March in 433 B.C.; however, it isn't included in any triad. The nearest triads are 447, 441 and 430 B.C., and 412, 405 and 394 B.C. They don't fit for different reasons. The phase value of the eclipse suggested by Johnson also turned out to have equalled a mere $7''8$, which is even less than the eclipse mistakenly suggested by Petavius ([1154], page 177).

Stockwell then tried to revise the calculations in order to make the phase maximal. However, the very peak of his ingenuity only allowed him the result of $11''06$. However, Ginzel's reaction to Stockwell's calculations was quite sceptical.

Seyffarth put forward a hypothesis that Thucydides may have been referring to the eclipse of 27 January 430 B.C. ([1154], page 177). However, despite the fact that this eclipse is far from fitting the description given by Thucydides (for instance, it cannot be included into any triad at all), a thorough check showed that the eclipse could not have been visible near Athens ([1154], page 177).

The shock that Ginzel mentioned eventually became replaced by a confusion of sorts, which has brought about altogether different considerations that led farther and farther away from astronomy; among those – pure demagogy. Zech, for instance, tried to eliminate the problem by his references to “the clear skies of Athens and the sharp eyes of the ancients” ([1154], page 177). Apparently, our contemporaries would fail to see any stars at all, but the ancients were an altogether different race. Their vision was a lot keener. They ran faster, too.

Hofman went even further in his suggestion to consider the stars of Thucydides a mere rhetorical embellishment ([1154], page 177). This

translates as “we trust him in every other respect, but refuse to do so in this particular instance.” Hofman tries to find linguistic proof for his theory, implying that Thucydides reports the appearance of stars when the sun had already assumed the shape of a crescent. We have asked the philologist E. V. Alekseyeva (Department of Philology, MSU, 1976 – see [Annex](#)) to perform a philological analysis of the text that can be seen in fig. 2.3. The linguistic verdict was that the following four events are described by Thucydides:

1. The occultation of the sun;
2. The crescent shape assumed by the sun;
3. The appearance of stars;
4. The restoration of the entirety of the solar disc.

Thus, the entire eclipse process is described. The darkening of the disc at the beginning, its transformation into a crescent, and the subsequent visibility of the stars (this only happens at the maximal phase of a total eclipse), and the return of the disc to its original form. The consequence of events 1-4 is quite natural, and is unequivocally defined by the grammatical structure of the phrase. Actually, that was exactly the way that the professional translator quoted above, F.G. Mishchenko, translated this fragment from the ancient Greek in the XIX century. The analysis performed by E. V. Alekseyeva confirmed the correctness of the classical translation yet again – it wouldn’t have been questioned in the first place, if it hadn’t been for the problem with astronomical dating that arose in this respect.

Therefore, Hofman’s opinion, that was also shared by the modern astronomer Robert Newton, is really based on the wish to save Scaligerian chronology at any cost, and not the actual translation.

We see that the attempt to substitute astronomy for linguistics does not solve the problem.

Despite all this, the erroneous date offered by Petavius wasn’t altered, and any modern history textbook indicates the date that the Peloponnesian

war began as 431 B.C., albeit for no other reasons than Petavius' opinion. *His chronology has been legitimized despite its blatant deviation from the clear and unambiguous description of Thucydides.*

The description contained in the original text is a detailed and fundamental, which makes all attempts of rectifying the case by playing with the text look ridiculous. Apart from Hofman's "solution," it was proposed to alter the durations of the intervals between the neighbouring eclipses (the ones that equal 7 and 11 years according to Thucydides). However, even the authors of this proposal refused to elaborate on it.

It is hard to doubt that Thucydides was referring to a full eclipse when describing the first one of the triad. In case of the second eclipse (which was partial) he explicitly states that "a *partial* eclipse of the sun occurred when the moon was new" ([\[923\]](#), IV:52). The word "partial" is used here; apparently, the author understood the difference between a total eclipse and a partial eclipse quite well. That is why he emphasized the visibility of the stars in the first case, which is a hallmark of a total eclipse.

Let us give a summary. The astronomers failed to find any other fitting astronomical solutions in the interval between 600 and 200 B.C. However, no one had thought of broadening the search interval so that the Middle Ages would be included. It is well understood – they have all been raised on Scaligerian chronology, and trusted it, by and large. As a result, the erroneous triad of Petavius was kept, despite the fact that this "solution" contradicts the text of Thucydides. The use of the independent dating method in the entire interval between 900 B.C. and 1700 A.D. shows that a *precise astronomical solution does exist; furthermore, there are only two solutions that fit exactly.* The first one was discovered by N. A. Morozov in [\[544\]](#), Volume 4, page 509; the second, by A. T. Fomenko during a new analysis of the "ancient" and mediaeval eclipses.

The first solution (N.A. Morozov):

1133 A.D., 2 August (total solar);

1140 A.D., 20 March (total solar);

1151 A.D., 28 August (lunar).

The second solution (A.T. Fomenko):

1039 A.D., 22 August (total solar);

1046 A.D., 9 April (partial solar);

1057 A.D., 15 September (lunar).

Even condition 12, stipulating the time around March for the second eclipse, is met here. More importantly, the first eclipse is *total*, the way Thucydides describes it. Thus, once we managed to venture outside Procrustean paradigm of Scaligerian chronology, we found the answer to a question that has been of great interest to astronomers – that of the astronomical descriptions contained in the book of Thucydides.

Taking all the facts that we already know into consideration, we should conclude that the solution closest to historical reality is apparently the one suggested by Morozov – the more recent triad of eclipses falling on the middle of the XII century – namely, 2 August 1133 A.D., 20 March 1140 A.D., and 28 August 1151 A.D. The XI-century solution is most probably too early. Morozov's 1133, 1140, and 1151 A.D. solution is illustrated in fig. 2.9. One can see the lunar shadow tracks on the surface of the Earth for total solar eclipses of 1133 and 1140 as well as the zenith visibility point for the lunar eclipse of 1151 A.D.

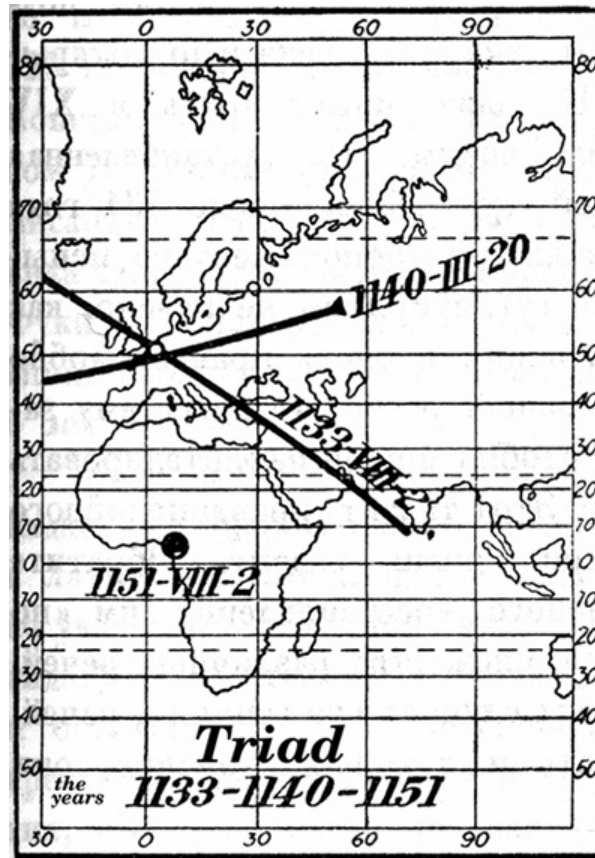


Fig. 2.9 The triad of eclipses described by the “ancient” Thucydides: 1133, 1140, and 1151 A.D. The solution was found by N. A. Morozov. One sees the lunar shadow tracks for the first two eclipses and the zenith visibility point for the lunar eclipse of 1151.

Taken from [\[544\]](#), Volume 4, page 509.

We have verified the two solutions listed above with the Turbo-Sky software. Let us quote the exact data characterizing the total eclipses of 22 August 1039 and the 2 August 1133. They are listed as full in the Oppolzer eclipse canon ([\[544\]](#), Volume 5, pages 77-141). The Turbo-Sky application identifies them as total eclipses as well. We shall give the geographical coordinates of the beginning, middle, and end of the lunar shadow trajectory on the surface of the Earth for the total eclipse of the 2 August 1133. The first line gives the longitude, and the second, the latitude.

$$\begin{array}{l} -89 +8 +72 \\ +52 +53 +9 \end{array}$$

The umbral lunar shadow had been at the central point of the trajectory (with the sun in the zenith) from about 11:15 to 11:17 GMT (according to the Turbo-Sky application).

For the eclipse dating from 22 August 1039 of the second triad (the XI-century one), the umbral shadow of the moon was at the central point of the trajectory at about 11:15 GMT. The coordinates are 7 degrees of Eastern longitude and 45 degrees of Northern latitude (Turbo-Sky).

N. A. Morozov made the following justified remark regarding the full eclipse of 2 August 1133 in the XII-century triad: “The sun appeared to rise in total occultation on the southern coast of the Hudson Bay, it had been matutinal in England as well, came to Holland at noon, to Germany, Austria, *the vicinity of the Bosphorus*, Mesopotamia, and the Gulf of Arabia, and set in complete darkness in the Indian ocean” ([\[544\]](#), volume 4, page 508). The eclipse was full and its phase maximal, everything went dark, and one could naturally see the stars in the sky.

Thus, the XII-century triad discovered by N. A. Morozov can be seen as follows:

1) The first total eclipse of the sun occurred on 2 August 1133 A.D. and happened in the following manner:

$$\begin{array}{r} -89 +8 +72 \\ +52 +53 +9 \end{array}$$

The central point of the lunar shadow trajectory on the surface of the Earth was passed between about 11:15 and 11:17 GMT (see fig. 2.9; also see [\[544\]](#), Volume 5, page 122).

2) The second full eclipse happened on 20 March 1140, as follows:

$$\begin{array}{r} -96 -30 +48 \\ +20 +42 +55 \end{array}$$

The central point of the lunar shadow trajectory on the surface of the

Earth passed at approximately 13:40 GMT (Oppolzer's canon; see [\[544\]](#), Volume 5, page 123, and fig. 2.9).

3) The partial lunar eclipse of 28 August 1151 A.D. had the maximal phase value of 4" at 23:25 GMT. The zenith visibility of the moon concurred with the point whose geographical coordinates were 8 degrees of Eastern longitude, and 7 degrees of Southern latitude ([\[544\]](#), Volume 5, page 51).

This XII-century triad is ideal in all respects. The second eclipse really occurred in March, as one should have expected from the text of Thucydides.

The XI-century triad discovered by A.T. Fomenko:

1) The first solar eclipse, of 22 August 1039 A.D., happened in the following way:

$$\begin{array}{r} -82 +7 +64 \\ +55 +45 +2 \end{array}$$

The central point of the lunar shadow trajectory on the surface of Earth was passed at about 11:15 GMT (see fig. 2.9; also see [\[544\]](#), volume 5, page 118).

2) The second solar eclipse (partial) of 9 April 1046 A.D. occurred as follows:

$$\begin{array}{r} +22 +87 +170 \\ +19 +47 +50 \end{array}$$

The central point of the lunar shadow trajectory on the Earth surface was passed about 5:46 GMT (Oppolzer canon; see [\[544\]](#), Volume 5, page 123 and fig. 2.9).

3) The partial lunar eclipse of 15 September 1057 A.D. had the maximal phase value of 5" at 18:09 GMT. The zenith visibility of the moon concurred with the point whose geographical coordinates were 86 degrees of Eastern longitude, and 1 degree of Southern latitude ([\[544\]](#), Volume 5, page 49).

The Thucydides eclipse triad is a very substantial argument proving that the *History of the Peloponnesian War* by Thucydides couldn't have been written earlier than the XI century A.D. It is most improbable that the triad is a fantasy of the author, since in that case a fitting astronomical solution would most probably have been nonexistent. It is also hard to consider the eclipses an apocryphal part of the “ancient” text, since they fit the consecutive and detailed narration incredibly well.

N. A. Morozov appears to have been correct in noting that “the book of Thucydides isn't ancient or mediaeval, it dates [from] the thirteenth century of our era at least, the Renaissance epoch” ([\[544\]](#), Volume 4, page 531).

2.4. The eclipses described by the “ancient” Titus Livy

Let us give a few more examples. Omitting the details this time, we shall just report that the eclipse from the *History* by Titus Livy (XXXVII, 4, 4) that the modern chronologers ascribe to 190 B.C. or 188 B.C., also fails to satisfy the description of Titus Livy. The situation with the eclipses of Thucydides is repeated yet again. It turns out that an independent astronomical dating yields just one precise solution in the interval between 900 B.C. and 1600 A.D.: 967 A.D. ([\[544\]](#)).

The situation with the lunar eclipse that Titus Livy describes in his *History* (LIV, 36, 1) is exactly the same. Scaligerite chronologers suggest that Livy is referring to the eclipse of 168 B.C. However, analysis shows that the characteristics of this eclipse do not fit the description given by Livy. The eclipse that he describes could really have happened on one of the following dates:

- Either in 415 A.D., at night between the 4th and the 5th of September;
- In 955 A.D., at night between the 4th and the 5th of September;
- Or in 1020 A.D., at night between the 4th and the 5th of September.

This pattern of false dating goes on and on. A list of such examples includes all the ancient eclipses that have detailed descriptions. We shall

present the whole picture of this effect of moving ancient eclipse dates forward in time, below.

3.

Transferring the dates of the “ancient” eclipses forward in time into the Middle Ages eliminates the enigmatic behaviour of the parameter D''

The author of the current book proceeded to re-calculate the parameter D'' values using the new dates for ancient eclipses that were produced as a result of the method described above. The discovered effect of moving ancient eclipses forward in time led to the identification of many “ancient” eclipses with the mediaeval ones. This, in turn, allowed us to expand and alter the list of such mediaeval eclipses. New data were obtained from the descriptions considered “ancient” earlier on, and added to the mediaeval eclipse descriptions. Nevertheless, research has shown that previous values of D'' basically didn’t change over the interval of 500-1990 A.D. A new curve for D'' can be seen in fig. 2.10.

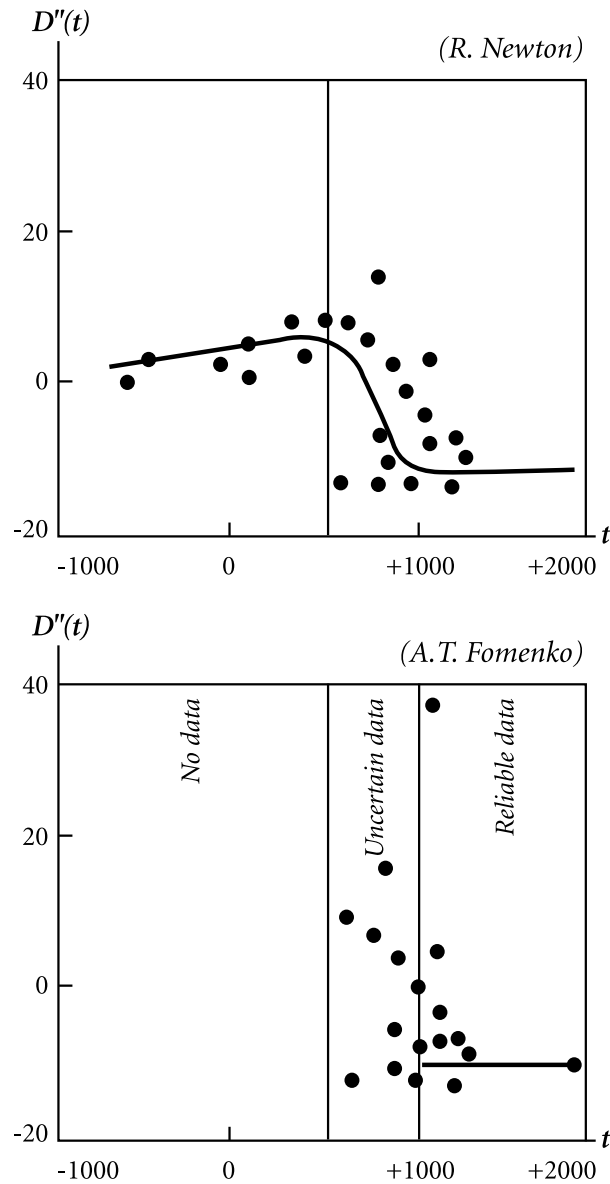


Fig. 2.10. Comparison of D'' graphs as calculated by R. Newton and A. T. Fomenko. Parameter D'' is measured here as seconds divided by century². The new D'' graph has neither gaps nor leaps, and fluctuates around a constant value.

*The new curve is qualitatively different from the previous one. In the interval between 1000 and 1900 A.D. parameter D'' reflects in an even curve on the graph, one that is practically horizontal and fluctuates around a single constant value. It turns out *there have never been any drastic leaps in the parameter, whose value has always equalled the current*. Therefore, one doesn't have to invent any mysterious non-gravitational theories.*

The fluctuation rate of D'' values, which is rather low in the interval of 1000-1900 A.D. grows significantly when we move from 1000 A.D. to the left, towards 500 A.D. This means that either the scarce astronomical descriptions that chronologists ascribe to this period are very nebulous, or, more likely, these chronicles are also misdated, and the events they describe are in need of re-dating. However, due to the utter vagueness of the remaining astronomical descriptions, they cannot be used for dating purposes since they offer too many solutions. The re-dating of the events that precede the XI century shall have to be done by other means and methods, some of which shall be related below.

Further on, to the left from 500 A.D., we see the zone of no observation data. We know nothing at all about this epoch.

The resulting picture reflects the natural temporal distribution of the observation data. The initial precision of the mediaeval observations of the IX-XI centuries was naturally rather low, and then grew together with the precision and perfection of the observation techniques, which resulted in a gradual decrease in the fluctuation of D'' values.

4.

Astronomy moves the “ancient” horoscopes into the Middle Ages

4.1. The mediaeval astronomy

The naked eye can see five planets: Mercury, Venus, Mars, Jupiter, and Saturn. Their visible movement trajectories are adjacent to the solar ecliptic, or the line of its annual movement. The very word “planet” means “wandering star” in Greek. Unlike stellar motion, the movement of the planets is relatively fast. Their movement on the “sphere of immobile stars” is characterized by significant irregularities that can be explained by the fact that the planet trajectory as observed from the Earth is a result of the projection of the telluric orbit onto the immobile celestial sphere through the moving planet. Most of the time, the planets as observed from Earth follow the sun in their movement. However, after certain periods of time that differ for various planets, they begin to move *in the opposite direction*. This is the so-called *retrograde movement* of the planets. We should note that Mercury and Venus don’t go far from the sun in their movement as observed from the Earth. Other planets can get far away from the sun, since their orbits are located *beyond* the telluric orbit, unlike those of Venus and Mercury.

Complex and seemingly chaotic movement of the planets gave birth to the belief, back in the days of yore, that there is a feedback between planets and human lives. Objectively, this belief was based on the undeniable correlation between the change of seasons and the position of celestial objects. This is how astrology was born – a science of planets, stars, and the effect they have on people’s lives.

A significant part of mediaeval literature contains astrological texts, especially astronomical tractates up until Kepler’s age and even after that.

The existence of several competing astrological schools led to the use of lavish symbolism by mediaeval astrologers, which makes it hard to speak of unified astrological definitions. Furthermore, each school developed its own linguistic and symbolic system. However, we shall soon see that many countries have surprisingly enough used a more or less *uniform astrological symbolic system* – for zodiacal constellations, for example. This can mean that astrology was born relatively recently, in the epoch when the means of communication between the astronomers of different countries had already been developed well enough to provide for regular information exchange and a similar “astrological language” – in Europe and in Egypt, for instance.

It would be expedient to remind the reader that the modern names for planets have been introduced by astrologers. The names for days of the week in such languages as English, French and German are also in direct relation to astrological concepts ([470]).

Planets have roughly the same trajectory on the sky. The circle of their movement along the ecliptic plane is called the zodiac. It is separated into 12 parts or constellations ([571]). Astrology was of the opinion that there is a special relation between the planets and each zodiacal constellation ([470]). A detailed theory was developed in this respect, wherein each constellation and each planet have been assigned a “character”: Mars is alleged to be aggressive, Jupiter divine, Saturn deathly, etc. In the so-called *Four Books* of the mediaeval astrologers, one may read that “Mars scorches and burns; his colour is red, the colour of fire” ([470]). Colour used to be ascribed to the planets as well – thus, Mars was considered red, Saturn pale, etc. ([470]). The combination of planets and constellations was given special attention. For instance, bloodthirsty Mars entering the sign (constellation) of Leo was considered an extremely dangerous omen of war and bloodshed. Ill-boding Saturn, the “god of death,” when entering the sign of Scorpio, was regarded as an omen of epidemics and plague. Saturn and Scorpio were actually considered symbols of death ([470]).

As we have already mentioned, the projections of planets onto the immobile stellar sphere move in leaps as the Earth revolves around the sun. In its movement between the stars from the west to the east, each planet located *outside* the orbit of the Earth slows down at some point, then stops and begins to move in the opposite direction. It stops after that, begins to move back, stops again, and resumes its movement from the west to the east. An elongated loop appears as a result – the projection of the telluric orbit onto the immobile stellar sphere through a planet. These *leaps* were naturally observed a long time ago, and led to the comparison with *horses* running across the sky.

A *horoscope* is a name used for referring to the disposition of planets in zodiacal constellations: Mars in Virgo, Saturn in Pisces, etc. Horoscopes can be calculated. The question of a planet's location in one constellation or another is a question of its fitting into the sector about 30 degrees wide. For many problems, the longitudinal precision of 5 degrees is quite sufficient. The *latitude* of the planet doesn't have to be calculated. Their deviations from the ecliptic are minute from the point of view of fitting into a constellation. This is why the old documents that contain horoscopes usually only give the zodiacal, or longitudinal, planetary disposition.

Horoscopes are calculated in the following way. Having fixed the constellational distribution of planets for a given moment (today, for instance), and knowing the numeric values of the periods of the planets' revolutions around the sun, we can move to the front or to the back using periods divisible by the revolution length, and get zodiacal planetary dispositions for the past or the future. Tables of various precision exist nowadays, ones defining the zodiacal positions of planets. Such tables have been compiled by P. Neugebauer, Newcomb, Leverrier, Morozov and others. Also see [\[1293\]](#). Such tables exist to answer the question of what the zodiacal position of a given planet was on a given day in a given year. N. A. Morozov and M.A. Viliev have also compiled reverse tables showing when a given planetary disposition may have really taken place

([\[544\]](#), volume 4). Relatively recently a number of good computer applications have appeared that can be used for horoscope calculation. We have employed some of them.

Nowadays we have a rather vague concept of the way of thinking characteristic for mediaeval astrologer astronomers. The astrological hue was dominant in the perception of many mediaeval scientists, not just astronomers. Mediaeval books on astronomy are filled with astrological symbolism despite the fact that they describe real celestial events. These books weren't written in a cipher – this was the usual way of writing down celestial observations understandable for both writers and readers. For instance, dates of death on gravestones and monuments, or memorable dates, were often written down as horoscopes – in other words, drawn as the zodiacal positions of planets for a given moment in time.

Astrology occupied one of the leading positions as a fundamental cosmological discipline. This ideology is largely lost for us nowadays. That is why the understanding of such books requires the knowledge of the symbolism used therein. An ideological overview of mediaeval astrology is given in [\[849\]](#), for instance. Troels-Lund, a specialist in history of religion, gives an illuminating description of the mediaeval Western European scientific Weltanschauung. This is what he writes about planets in particular:

“Such strange movement could only have been interpreted as a manifestation of will, as proof of independent life... the opaque celestial dome rotates above all of this, and it has ‘stars affixed to it, in figures bearing semblance to animals’... This was nothing but *astronomy transformed into a religion*... Thus happened the birth of art and science that would never fail to attract human attention for centuries to come, and considered the crown of human knowledge.” ([\[849\]](#), pages 24-26)

The book [\[849\]](#) quotes Biblical fragments that are astronomical in their nature according to Troels-Lund. We shall get back to this issue soon.

The flourishing scientific astrology invariably spawned an offshoot, the

so-called applied astrology, or the science of predicting the destinies of people, states and monarchs by planetary movements, or “by the stars.” Astrology enjoyed state support in mediaeval Western Europe ([849]). Astronomy (mixed with astrology) was also extensively used by the Roman church, which employed it for calendarian purposes in particular ([849]).

“Astrology became the leading science of the time, the basis for all other sciences” ([849], page 166).

“If we regard the XVI century astrology objectively nowadays... Our first reaction will be that of surprise at how great a role the belief in stars and the way they affect one played in that epoch... It had not just been the ignorant masses that believed in astrology, even the greatest minds followed suit... It suffices to take a look at the great variety of works on astrology that appeared in the XV and XVI centuries. Just the ones that can be found in the two main Copenhagen libraries, would make a rather voluminous pile... Their authors aren’t obscure anonymous scribblers – on the contrary, these books were written by the greatest minds of the time. There is no name in the XVI century Scandinavia that could compare to Tycho Brahe, one of the greatest representatives of natural sciences... a popularizer of Heinrich Rantzau, the viceroy of Schleswig-Holstein.” ([849], page 169)

About Tycho Brahe: “all of his scientific activity was dedicated to [astrology’s] development to a certain extent” ([849], page 169).

The same can be said about Melancthon and Kepler in Germany. Astrology flourished at the courts of European monarchs in France, England, and Italy. It is known that Rudolf II, Louise of Savoy, Catherine de Medici, Charles IX, Henry IV, and other Western European rulers were active proponents of astrology ([849], pages 170-171).

Melancthon claimed that the Bible gave direct indications of the divine origins of astrology ([849], page 175). *The fact that many fragments of the Bible’s prophetic books, for example, are astronomical and contain horoscopes in cipher was considered indisputable in the Middle Ages*

([\[849\]](#), page 180).

It is believed that the authority of astrology had received several mortal blows from Copernicus, Newton and Laplace. Therefore, the astrological symbolism of many ancient texts lost its importance and mystery, became lacklustre and soon forgotten. Nowadays the majority of readers will fail to understand it for the most part. The discovery of the chronometer and other instruments rendered quotidian sky observations void of value, which has completely crushed the foundations of astrological ideology.

“There has been no other epoch when people’s direct perception of the sky had been quite as meagre [in reference to the XIX-XX century – A. F.]. There is hardly one person in a hundred in London, Paris and Copenhagen that knows whether the moon is full or new today, or what the current location of Ursa Major is. The light of the nocturnal sky has assumed a purely decorative role.” ([\[849\]](#), pages 212-213)

Unlike the spiritual leaders of the Western European countries, the Russian Orthodox Church is considered to have had a very negative attitude towards astrology.

“A very demonstrative episode occurred in the Kremlin in 1559, when Ivan the Terrible returned the present of a sophisticated clock embellished with moving representations of celestial bodies to the Danish ambassadors, who were told that ‘the present is of no use for a Christian ruler who believes in God without concerning himself with either planets or (celestial) symbols.’” ([\[775\]](#), pages 125-126)

At the same time, astronomy was used in Russia for Paschalian calculations. We shall be relating this in more detail in [Chron6](#). Apart from that, we quote some facts in [Chron6](#) that shall greatly aid in the explanation of the negative attitude of the Orthodox church towards astrology that has been prevalent ever since the second half of the XVI century and continues until the present day.

4.2. The method of unprejudiced astronomical dating

As we have already mentioned, the idea of using the horoscopes contained

in old documents for the astronomical dating of the events described in the texts originated as early as the XVI century. It has been occasionally used by astronomers and chronologists of more recent epochs. If some document contains a horoscope, then the use of theoretical calculation tables for reference can allow for the attempt to select a fitting horoscope whose astronomical characteristics would satisfy the description of the old document. A certain date would be the result of these calculations, or a number of dates in case of several astronomical solutions, which will happen if the description is vague or incomplete. However, the practical use of this apparently simple idea ran into great practical complications whose reasons were far from astronomical – the culprit was the existing Scaligerian chronology.

N. A. Morozov had discovered that under the pressure of Scaligerian chronology, the astronomers of the XVII-XIX century had to resort to *arbitrary fittings* to a greater or a lesser extent in order to make the “historical tradition” that they believed in correspond to the results of their astronomical calculations ([\[544\]](#)). The thing is that the astronomers of the XVII-XVIII century in an epoch when Scaligerian chronology *had already been shaped*. Therefore, the principal historical reigns, wars, characters, etc. were distributed across the time axis by historians for the most part. This is why astronomers had already “known” the approximate datings of old texts that they needed to date astronomically from historical chronology. The role of astronomers would thus become limited to making marginal corrections of historical datings using the “astronomical method.” If the astronomers failed to find a precise astronomical solution in the “necessary” epoch, they preferred to *question the old document’s exactness, and not historical chronology*. In such cases astronomers usually utter something along the lines of “the scribe must have made a mistake putting Saturn into Pisces, since it has to be in Virgo so that the events described would fall over the V century B.C.” Correcting Pisces for Virgo, the astronomers ipso facto “confirmed” the opinion of Scaligerite historians who dated the document to the V century B.C.

N. A. Morozov's great achievement is that he was the first to question the consensual historical chronology, and not the astronomical reports contained in the old documents. He suggested extending the search interval of astronomical solutions so that it would include *the entire* historical epoch up to the Middle Ages. However, even N. A. Morozov wasn't entirely consistent and usually preferred not to venture further in time than the VI century A.D.

It turned out that the accurate use of the astronomical method reveals dates that are *a lot more recent* than the ones offered by Scaliger. Furthermore, in some cases the new dates turn out to pertain to *the late Middle Ages*! All of this is notwithstanding the fact that the astronomical results obtained by Morozov cannot be regarded as *finite*. Being certain that only the "ancient" chronology had been incorrect, he was gullible enough to have trusted the mediaeval chronology beginning with approximately 300-500 A.D. This is why he usually failed to research the entire possible time interval, most often contenting himself with attempts at finding the solution in the period between 2000 B.C. and 600 A.D., and only occasionally further into the Middle Ages.

Morozov most often did not consider the later epoch between the XIV and XVIII century at all. He was of the opinion that the "ancient" eclipses and horoscopes couldn't possibly have moved forward in time to such an extent that they would end up in the XIII or even XVII century A.D. Thus, moving forwards along the time axis in his search of astronomical solutions, he would most probably stop at the first one that fit.

This is why we treat his astronomical results as preliminary when we report them. It is possible that if we carry on with his unfinished research, we shall find astronomical solutions that will be a lot more recent, and occasionally more precise.

However, we can already state the following with certainty: if new and more precise astronomical solutions are really found – this is the case with the Dendera zodiacs and the Apocalypse (see below) – they shall be even closer to us than the ones found by N. A. Morozov, since he had already

analyzed the period between the antiquity and the VI century A.D.

4.3. Many “ancient astronomical observations” may have been theoretically calculated by late mediaeval astronomers and then included into the “ancient” chronicles as “real observations”

One shouldn't forget that in the creation of the “correct history according to Scaliger,” the chronologers of the XVI-XVII century often turned to astronomers asking them to perform calculations of some sort.

We have already mentioned the heavy astrological influence that the mediaeval science was subject to. The astrological schools of the XV-XVII century may have occupied themselves with solving such “scientific” problems as the planet disposition during the coronation of Justinian I (who lived in the VI century A.D. according to the erroneous opinion of the mediaeval chronologers) with astronomical/astrological methods.

Another problem they may have been busy with was giving exact datings to the lunar eclipses of the Roman Empire epoch that the mediaeval chronologers had already erroneously ascribed to the III-VI century A.D.

Yet another one may have been the estimation of the Easter Sunday in the year of the Nicaean council, whose erroneous dating of allegedly the IV century A.D. was already “calculated theoretically” a few years earlier, in the XVI-XVII century.

All these “astronomical calculations” were slyly included in the final editions of ancient chronicles. All of this probably happened in the XVI-XVII and even XVIII century. It was a great body of work, which would have been useful if the chronology created by the mediaeval historians had been *correct*. However, this chronology proved *erroneous*, and so the mediaeval astronomers aggravated the mistakes of the historians, calculating planetary dispositions for the VI century A.D. (when Justinian

I is supposed to have lived), and entering something like “on the day Justinian I was crowned, the planets were in such-and-such constellations” into the chronicles. As a result, the chronicles may have been given an erroneous chronological and astronomical skeleton, which was apparently just a result of later mediaeval calculations represented as true “ancient astronomical observations” in the chronicles.

Afterwards this partially erroneous and partially falsified material rigidified, gathered some authority dust, and reached us in this exact form. Our contemporaries, both historians and astronomers, read ancient chronicles and rejoice to find “astronomical data” in them. The alleged observations – fruits of *theoretical calculations* of the XVI-XVIII century – are dated with modern astronomical methods, and everybody is clearly brimming with satisfaction when the results obtained concur with Scaligerian chronology. Thus, the chronology of Scaliger-Petavius receives additional “proof,” which *leads to a vicious circle*.

Of course, one occasionally finds discrepancies with modern astronomy due to the fact that the astronomical calculation methods of the XVI-XVIII century (those dealing with past dates) were imprecise, and a lot worse than the ones currently used. Upon locating such discrepancies, modern astronomers patronizingly correct the “ancient observer,” which creates an even greater illusion of the veracity of Scaligerian chronology.

What should one do when the results of modern astronomical calculations *radically* contradict the Scaligerian chronology? In such cases modern historians start talking about “the ignorance of the ancient observers.”

Our new results show that *mediaeval chronology can only be trusted from the XVI century on* (see [Chron5](#)). One needs to perform an even greater body of work in the field of finite independent dating of eclipses and horoscopes present in written sources. According to the latest research, N. A. Morozov’s astronomical solutions are often complemented with new, *considerably more precise and recent* solutions scattered across the interval between the XIII and XVI century.

4.4. Which astronomical “observations of the ancients” might be a result of late mediaeval theoretical calculations?

Our idea is as follows: the chronologers of the Scaliger-Petavius school first created the erroneous chronology of the ancient and mediaeval history, having arbitrarily extended the real history of the XI-XVII century A.D. into the past.

After that, in the XVI-XVII century a great body of work was started in order to make this scheme “look scientific” and backed by the authority of astronomical calculations. If we’re to call a spade a spade, it was really a deliberate falsification of history.

1) The “*Ancient calendar theories*” were put forward. The chronologers of the XVI-XVII century began to “reconstruct” the ancient calendar systems that people had allegedly been using in antediluvian times for hundreds and thousands of years. The “initial points” of calendars would appear as a result of theoretical calculations, as well as dates of the Genesis, the Great Deluge, etc. The results of these calculations would be *written into* the “ancient” chronicles without any hesitation whatsoever in order to “help maintain chronological order.” What this meant in fact was the confirmation of mistakes or blatant falsifications of the Scaliger-Petavius school. Real mediaeval events assumed wrong datings that moved them a long way into the past. Nowadays these “ancient” datings are considered to prove the Scaligerian history by historians who remain unaware of the fact that many of these “calendar observations” are a result of *theoretical calculations* of the chronologers of as late an epoch as the XVI-XVII century A.D. – yet another vicious circle.

2) Certain *horoscopes* may have been calculated in reverse. Rough calculations of planetary dispositions may already have been known in the late Middle Ages. The chronicles would then undergo special editing, after which they began to contain such passages as “in the VIII century since the foundation of Rome, on the day Julius Caesar was murdered, the planets

occupied the following positions.” The planet dispositions would be calculated exactly for the I century B.C., since the astronomers of the XVI-XVII century “already knew” in their blind trust of Scaliger-Petavius that Caesar lived in the I century B.C. Nowadays historians believe these “astronomical observations” to be the real thing, and try to present them as proving the correctness of the Scaligerian chronology, which leads to a vicious circle. For instance, one of the astronomer/astrologers of the Middle Ages would first calculate that some astronomical event occurred in the I century B.C. Afterwards the fact that this dating was calculated would fall into oblivion, and the result of the same mediaeval calculation would be called *proof* – of the fact that Julius Caesar really lived in the I century B.C., for instance.

3) First and foremost, a number of *lunar eclipses* were calculated into the past. Let us mention that *the lunar eclipse calculations are rather simple*. They were successfully performed already in the epoch of the XVI-XVII century. *Solar eclipses are a different matter, and involve a lot more complex calculation*. However, in the XVII, let alone the XVIII century, the astronomers were already capable of counting solar eclipses into the past as well. The “calculated” lunar and solar eclipses may have been included into the erroneous history of Scaliger and Petavius in the following manner: “On the day such-and-such emperor died, an eclipse occurred.” The process was apparently as follows: having calculated that some eclipse occurred in the beginning of the II century A.D., the astronomer would take the “Petavius textbook” and see what emperor’s reign coincided with the date of the eclipse that he had calculated. For instance, Scaligerian chronology would claim that some ruler died that year. The edited chronicle would then become altered to include some phrase like “the moon (or the sun) darkened upon his demise.” The examples of mediaeval calculations that were claimed “ancient observations” a posteriori are given in abundance by the modern astronomer Robert Newton in his well-known work entitled *The Crime of Claudius Ptolemy* ([\[614\]](#)).

4) The appearances of certain *comets* may have been calculated into the past. Late mediaeval scientists starting with Tycho Brahe and Kepler were already able to calculate their recurrence periods based on trustworthy observations. The Galley comet may serve as an example. Then the alleged dates of comet appearances were calculated by the extension of several recurrence periods into the past. After that the erroneous “Petavius textbook” was used for reference, and the edited chronicles were altered to contain such phrases as “in the nth year of reign of emperor such-and-such a comet with a fuzzy tail adorned the sky.”

Nowadays we are being convinced that the ancient astronomers really observed all of these “appearances of the Galley comet” in times immemorial. Moreover, these “observations” are nowadays presented as proof of the Scaliger-Petavius history textbook. This is not the case in reality. We shall cover comet “datings” in general and the Galley comet in particular in the chapters of [Chron5](#) that deal with the history of China.

In the XIX-XX century even some of the professional astronomers were taken in, thinking that they dealt with true ancient observational material, which has led to the construction of theories that should have made the calculated trajectory of the Galley comet’s movement “more precise.” However, such “reconstructions” invariably lead to the distortion of the very mathematical theory of the comet’s movement, since certain constants in motion equations have to be obtained from empirical observations. If such observations are incorrect or simply fictitious, the constant values also turn out wrong.

One sees just how serious the consequences for the history of science may prove, ones that arise from the late mediaeval chronological calculations that were slyly presented as “true astronomical observations” later on.

These considerations are primarily valid for written sources. It must have been easy enough to take a quill and *write* the “ancient observation” down on the page of the chronicle.

Such suspicions are less applicable to *trustworthy archaeological*

findings or the ancient monumental architecture, although great caution is required there as well. However, if a horoscope is presented as a large bas-relief on the ceiling of an old cathedral, or on a coffin in an old sepulchre, one has reason to believe that we see the result of a *veracious* astronomic observation, and not a later calculation based on Scaliger-Petavius chronology.

5.

A brief account of several examples of Egyptian zodiacs

In this section we shall give a rather brief account of the results of our research related in detail in [Chron3](#), Part 2.

5.1. Some general observations

The ancient horoscopes that have reached our days are a valuable body of chronological material. A horoscope's dating can be based on modern astronomical theory. Generally speaking, horoscopes may possess several astronomical solutions, but usually only one of them falls into the historical time interval. In this case we may calculate the precise dating of this horoscope.

However, the dating of horoscopes is a tricky business. The concept of using astronomy for the purposes of dating old documents was already familiar to Scaliger and the rest of the XVI-XVII century chronologers. Thus, the ones responsible for the forgery of history may have employed this concept and must have certainly done so. Since the written sources have largely been edited in the XVII-XVIII century, as we understand, the astronomical information contained therein may also be a forgery – especially in cases when this did not require much time and effort, as in the case with horoscopes. The astronomers of the XVI-XVII century already knew planetary revolution periods well, and could calculate horoscopes for any given date, including those pertaining to days long gone.

Thus, in order to obtain certain chronological datings based on horoscopes and independent from the Scaligerian chronological scale, it only makes sense to use the horoscopes whose calculation in the XVI-

XVIII century is improbable. From this point of view, a horoscope *carved in stone on the wall of an ancient temple* is a lot more dependable than a horoscope included in an “ancient” manuscript. Carving a large and detailed bas-relief in stone would require lots of effort; apart from that, the construction of a temple is an event of high social significance that directly involves a large number of people. Writing something about the constellation that housed the planets on a given “ancient date” on a sheet of paper isn’t nearly as difficult. This is office work. The history swindlers have been involved in precisely this sort of activity. It was only after Scaligerian history became consensual that it began to affect monumental construction as well, in the XVII-XVIII century. Furthermore, it is a lot easier to correct the horoscope in a manuscript while editing it than altering one carved in stone on a cathedral wall, which is hardly a possibility at all.

Thus, the horoscopes contained in written sources are of little interest in what concerns independent dating. This particularly refers to the “ancient” Greek horoscopes collected in the well-known work entitled *Greek Horoscopes* by O. Neugebauer and H.B. Van Hoesen ([\[1290\]](#)).

5.2. The Dendera Zodiacs

The images known as the Round and the Long Zodiac nowadays have been found in the Dendera temple in Egypt. Multiple attempts of the XIX-XX century astronomers to find “ancient” solutions that would fit the horoscopes depicted on the Zodiacs, have failed to yield any results. Such eminent scientists as Laplace, Fourier, Letron, Biot and Helm have tried to solve this problem. The search for a correct solution was eventually abandoned after many unsuccessful attempts. Nowadays the temple and the horoscopes are dated to 30 B.C. and 14-37 A.D. However, it turns out that there are *exact astronomical solutions*. We shall give a very concise account of the matter presently, since part 2 of [Chron3](#) contains a detailed study of this problem.

Dendera is a town in Egypt, north of Thebe, on the bank of Nile. The

ruins of the ancient town of Tenteris, with its remains of a magnificent temple, are located nearby. We shall reproduce several unique old drawings made by the French artists who accompanied Napoleon's military units on his Egyptian expedition of violent conquest, towards the end of the XVIII century. These drawings present priceless proof; they are extremely important documents since they reflect the state of the Egyptian monuments at the end of the XVIII century – right after the troops and the artillery of Napoleon had fought their way through the terrain. They can be considered “photographs” of sorts, reflecting Egypt the way it was in the late XVIII – early XIX century, taken by eyewitness members of the Egyptian campaign. Of course, they are far from being real photographs, but we have no reason to doubt that Napoleon's artists faithfully represented what they saw.

In fig. 2.11 we can see a dilapidated arch and a view of the main, northern, entrance to the Dendera temple. We can see that the buildings are largely in a decrepit state. We give a “reconstruction” of the temple in fig. 2.12 for comparison. Its authorship can most probably be credited to the very same artists who made the other drawings. What we see is thus their concept of what the temple “really looked like” prior to its destruction. The reconstruction is most satisfactory in general (see fig. 2.12), although the “reconstructed faces” on the columns are visibly different from the semi-obliterated stone originals, qv in [Chron3](#), Part 2.



Fig. 2.11. A rare old picture showing a dilapidated arch, and the Great Dendera Temple behind it. We see its main northern entrance. The drawing was made by the French painters who accompanied the Napoleonic troops during the Egyptian invasion. Taken from [\[1100\]](#), A., Volume IV, pl. 5.

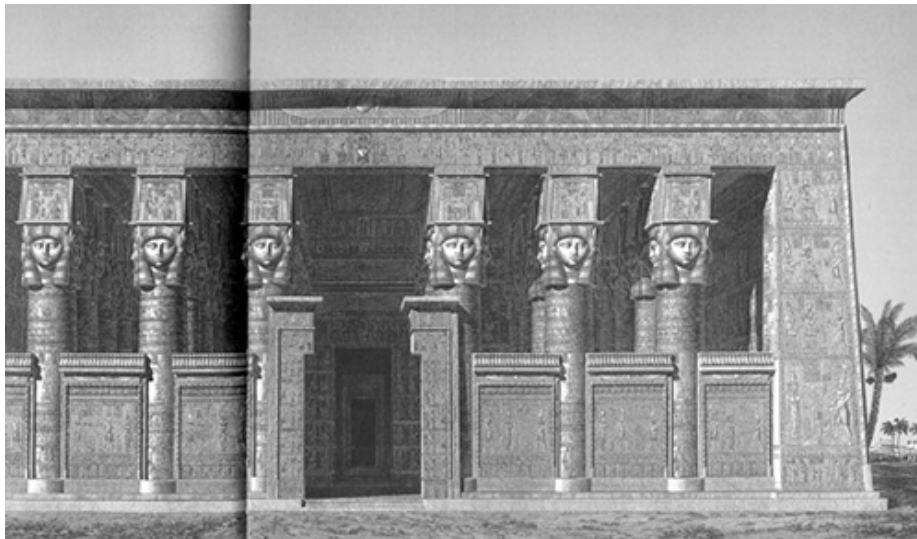


Fig. 2.12 A reconstruction of the Dendera Temple done by French painters of late XVIII – early XIX century. We only show the right portion of the “reconstructed” façade here. The reconstruction in general was apparently done rather conscientiously; however, one immediately notes the curious fact that the faces of the statue columns on the “reconstruction” significantly differ from those on the original drawing ([\[1100\]](#), A., Volume IV). Also see [Chron3](#), Part 2. The original stone faces with chipped noses have high cheekbones differing from the ones depicted by the “restorers” of Egyptian history.

It isn't quite clear just what considerations the French artists were guided by, and why they would have to substitute "becoming Graeco-Roman faces" for the original ones with high cheekbones. Taken from [\[1100\]](#), A., Volume IV, pl. 29.

In figs. 2.13 and 2.14 we can see the rear view of the Great Temple of Dendera. This was how Napoleon's artists would have seen it when the front line could finally advance, and Napoleon's troops entered Dendera. It is clearly visible that it wasn't "almighty time" that has caused most of the destruction. We see a scene of utter devastation here; the buildings have either been shelled, or simply exploded with gunpowder.



Fig. 2.13. Rear view of the Great Dendera Temple. We see utter devastation most probably caused by artillery or powder kegs placed under the foundations of the buildings. Taken from [\[1100\]](#), A., Volume IV, pl. 3.

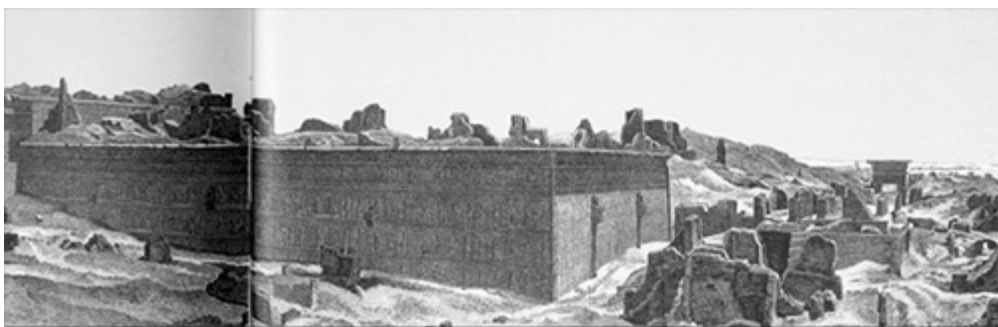


Fig. 2.14. Rear view of the Great Dendera Temple. The devastation wasn't necessarily caused by the French troops; it may have been the result of the Ottoman=Ataman conquest of the XV-XVI century, when the troops of Moses that came from Horde-Russia, or the children of Israel (the army of Joshua), were conquering "their very own" Egypt, cleansing it from the "plague" that reigned there. From the epidemics, in other words, q.v. in [Chron6](#). Over the centuries elapsed since that time, a large part of the

ruins have become buried in sand. However, the sand may have gathered over a matter of decades, or already accumulated by Napoleon's era, which means it would only have taken several years. This is quite possible, since the strong dry winds of Egypt carry sand continuously. Taken from [\[1100\]](#), A., Volume IV, pl. 3.

In figs. 2.15, 2.16 and 2.17 one sees modern photographs of the Dendera temple. Pay attention to the immaculate stonework of the wall that surrounds the temple (fig. 2.15). The piers supporting the foundation of one of the buildings that used to stand in front of the temple are visible very clearly. The building is a ruin, qv in fig. 2.16. The stonework quality and the clever construction solutions give us an idea of the highly professional work of the “ancient” builders of the temple. In fig. 2.17 we see a bird's eye view of the Dendera temple and its environs. One thing in particular that draws our attention is the tall wall that surrounds a large area around the temple, and contains the remnants of other buildings. One gets the idea that the entire set was planned as a Christian monastery – possibly relatively recently.



Fig. 2.15. Modern condition of the Dendera Temple. The low wall around the temple is built from large blocks; the stonework is done accurately. Taken from [\[1062\]](#), page 10.



Fig. 2.16. Modern condition of the Dendera Temple. Taken from [\[1062\]](#), page 63.



Fig. 2.17. A bird's eye view of the Dendera Temple and its environs. The temple and the constructions around it were erected as a Christian monastery. One sees a tall wall containing a considerable amount of space around the temple. Taken from [\[1062\]](#), page 64.

Two sculptural compositions from the dome of the Great Temple of Dendera have survived – the so-called Round and Long Zodiacs. They are ancient bas-reliefs carved in stone. The Round Zodiac is about 2.5 by 2.5 metres ([\[1177\]](#), Volume 1, page 121). The Round Zodiac was taken to Paris, and is now kept in the Louvre. The Long Zodiac was also taken to Europe. In fig. 2.18 we can see the drawing of the Round Zodiac done by Napoleon's artists ([\[1100\]](#), A., Volume IV, pl. 21). It was published in the

fundamental oeuvre titled *Description de l’Egypte* ([\[1100\]](#)), compiled by the artists and archaeologists who accompanied Napoleon’s troops in Egypt. The work was published under a direct order from Napoleon, which is explicitly stated in the subtitle: “Publiée sous les ordres de Napoléon de Bonaparte.”

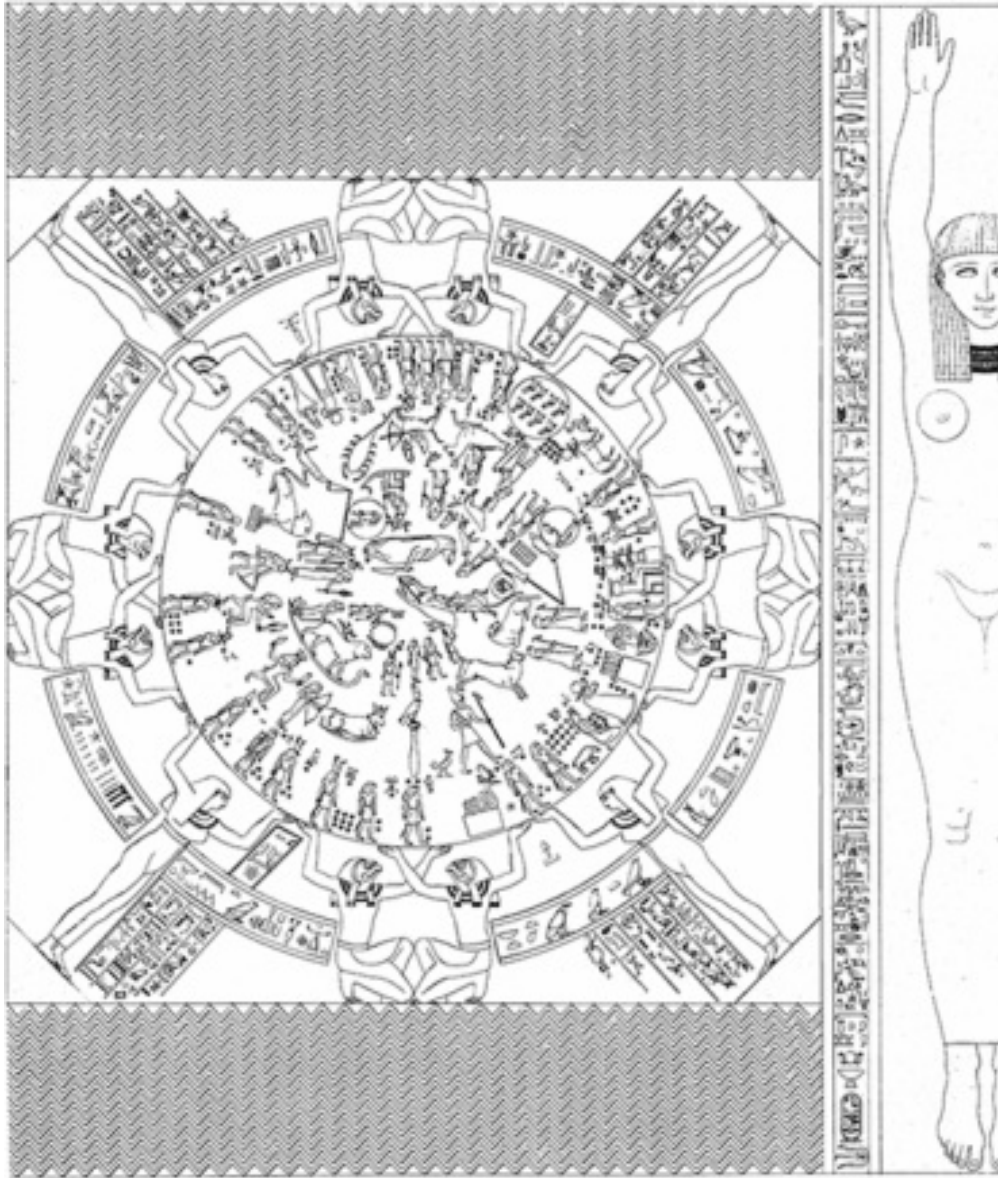


Fig. 2.18. A copy of the Round Zodiac done by the painters of Napoleon’s Egyptian expedition. Taken from [\[1100\]](#), A., Volume IV, pl. 21. Left sheet.

Both Zodiacs – the Round one and the Long one – contain images of planets presented as various human figures located in zodiacal

constellations. Thus, what we have in front of us is a pair of horoscopes which can be dated astronomically.

These images have been discussed in astronomical literature as well as historical. The consensual dating of the Zodiacs attributes them to 30 B.C. and 14-17 A.D., respectively ([\[1453\]](#), No. 4, page 64). However, this dating falls apart after the first criticism, qv in [Chron3](#), Part 2.

The fact that the Zodiacs of the Dendera temple contain horoscopes is reflected in their very names, and the zodiacal positions of the planets that they depict was noted by astronomers some time ago. The constellations and the planets are represented as human and animal figures in a standard Egyptian symbolism; some of the figures are combined in the procession.

An event as unique as the discovery of a horoscope in an ancient temple invoked great interest among astronomers. However, as we have already pointed out, astronomical research shows that ever since the distant past and up until the III century A.D., the planets did not form those celestial configurations observable on the Dendera Zodiacs. On the other hand, the detailed accuracy of the bas-reliefs was so great that the chronologists reluctantly formulated a hypothesis that the bas-reliefs depicted pure fantasy, bearing no relation to actual celestial events. After that no further attempts at dating the Zodiacs were made. None of the astronomers thought of extending the researched time span forward, beyond the III century A.D.

Attempts at deciphering the Round Zodiac started a long time ago. One should name Brugsch, Morozov, and Turayev in this respect. Zodiacal constellations are depicted very skilfully, and form a zodiacal belt, as one should rightly expect. Its visual representation is hardly any different from the ones in Bayer's star charts, for instance, or even the astronomical tractates of the XVIII-XIX centuries. Identifying the planets, however, proved a lot more complex.

N. A. Morozov offers a partial decipherment of the Round Zodiac in [\[544\]](#), Volume 6, and the dating that was obtained as a result. Morozov's idea was simple, but truly revolutionary. If there was no satisfactory planet

combination before the III century A.D., one should carry on with the calculations and go forward in time in order to cover those epochs closer to us. Morozov conducted all of his calculations on the interval between the III and the XIII centuries A.D. ([544], Volume 6, pages 662 and 667). As a result, he found one astronomical solution that could provide the key to the cipher (assuming Morozov's partial decipherment), namely, 15 March 568 A.D. ([544], Volume 6). This solution (assuming the same Morozov's decipherment) was then verified by the astronomer N. I. Idelson. See the details of his verification in the tables in [544], Volume 6.

The Muscovite physicists N. S. Kellin and D. V. Denisenko made another attempt to date the Round Zodiac in 1992. Their work was published in [METH2:1] and [METH1:6], pages 315-329. The date they came up with (given in the so called 'Old Style' calendar) is 22 March 1422 A.D.

Later on, in 1999, a partial decipherment and dating of the Round Zodiac were performed by T. N. Fomenko, who based her method on an altogether different concept and calculated everything from scratch (see [METH3:3]). The result was as follows: either 15 March 568, or 22 March 1422 ([METH3:3]). The results of an extensive research of several important Egyptian Zodiacs, such as the Round and the Long Zodiacs of Dendera, and the Greater and the Lesser Zodiacs of Esna, were published by T. N. Fomenko in Chapter 12 of the book [METH3:3].

The final solution formulated by A. T. Fomenko and G. V. Nosovskiy in 2001 is given below.

The identification of the figures from the Round and the Long Zodiacs with contemporary astronomical symbols as reflected in [METH1:6] was based on the following method. The figures on the Dendera Zodiacs were compared to the pictures of planets and constellations known to us from mediaeval atlases. It turns out that the symbols contained in both Zodiacs are virtually identical to the ones used on mediaeval and even late mediaeval star charts.

The planets on the Dendera Zodiacs are represented as human figures –

namely, wanderers carrying staves. Planets were depicted in a similar manner in a number of European mediaeval books on astronomy. In fig. 2.19 we can see a zodiac with planets from a mediaeval French manuscript on astrology ([\[1046\]](#), ill. 80). The planets here have the appearance of *wanderers* proceeding on their journey across the sky. Mars, for instance, is pictured as a warrior who walks with his shield, and a sword in a raised hand, qv in fig. 2.20. The inscription near the picture unambiguously identifies this figure as Mars.



Fig. 2.19. A picture of the zodiac and the planets from a mediaeval French astronomical manuscript. Planets are depicted as human figures. The figure of a warrior with a sword and shield is explicitly subtitled “Mars ...” As we see, similar symbolism – wanderers with staves – is also used for planets in the “ancient” Egyptian Round Zodiac. Taken from [\[1046\]](#), ill. 80.



Fig. 2.20. Close-up of the fragment depicting Mars as a warrior. Taken from [\[1046\]](#), ill. 80.

In a number of such cases the pictures can be identified as planets without any complications whatsoever. The mediaeval representations of the planet Jupiter sometimes emphasized the fact that Jupiter was a Thunderer, and the chief deity in Roman mythology. Jupiter's symbol is a royal crown. One of such mediaeval pictures can be seen in fig. 2.21. We see a thunderbolt in his hand, a crown upon his head, and the symbol of Jupiter next to the thunderbolt. Another detailed old picture of Jupiter can be seen in fig. 2.22



Fig. 2.21. Mediaeval picture of the planet Jupiter. The Thunder God is holding a thunderbolt in his hand and has a royal crown on his head. Jupiter's chariot is rolling over the zodiacal constellations. Taken from a book by Ioanne Tesnierio titled *Opus Mathematicum Octolibrum, Coloniae Agrippinae*, 1562. The book archive of the

Pulkovo Observatory (St. Petersburg). Also see [\[543\]](#), page 71.



Fig. 2.22. A mediaeval picture of the planet Jupiter from a book by Albumasar titled *Dé Astrú Sciência*, 1515. The book archive of the Pulkovo Observatory. Also see [\[543\]](#), page 181, ill. 92.

Mediaeval pictures of the planet Saturn often referred to the imagery of Saturn, the Roman god of death. The standard astronomical representation of Saturn is that of a person with the scythe of Death in his hands ([\[543\]](#), pages 181, 241, and 157). The mediaeval astronomical symbols of Saturn include the sickle and the scythe. A well-known book by Leopoldus of Austria allegedly dating from 1489 ([\[1247\]](#)) has a picture of a scythe and the inscription “Saturn” next to it, qv in fig. 2.23. Tesnierio’s book of 1562 depicts the planet Saturn with a scythe and devouring a child ([\[1440\]](#)). The scythe or the sickle are often located over the head of Saturn and bear visible resemblance to the Ottoman crescent, or “horns” (see fig. 2.24). It may be that the fear and respect that the inhabitants of the mediaeval Western Europe had for the Ottomans=Atamans caused the Ottoman crescent to become a symbol of punishment.



Fig. 2.23. A mediaeval picture of the planet Saturn with a scythe over its head. The scythe looks like an Ottoman crescent. Taken from *Compilatio de Astrorum Scientia* by Leopoldus of Austria, 1489 ([\[1247\]](#)). The book archive of the Pulkovo Observatory. Also see [\[543\]](#), page 181, ill. 92.



Fig. 2.24. A mediaeval picture of the planet Saturn with a scythe over its head. The scythe looks like an Ottoman crescent. Taken from *Dé Astrú Sciência* by Albumasar, 1515. The book archive of the Pulkovo Observatory. Also see [\[543\]](#), page 241, ill. 123.

The identification of the Egyptian god Anubis with the Roman Saturn is described in the oeuvres of the Egyptologist H. Brugsch ([\[99\]](#)), and the expert in the history of religions J. Frazer ([\[918\]](#) and [\[919\]](#)). The Egyptian Anubis is most frequently portrayed with long pointed jackal ears, somewhat curved, qv in figs. 2.25 and 2.26. It is possible that the Ottoman crescent would occasionally be compared with long pointed jackal ears.



Fig. 2.25. “Ancient” Egyptian picture of the god Anubis with a jackal’s head and pointed ears resembling the Ottoman crescent, or a pair of horns. The specialists in the history of religion call this picture “The Mummy of Osiris Prepared for Burial by Anubis.” Taken from [\[1415\]](#), page 100. Also see [\[966\]](#), Volume 1, page 128.



Fig. 2.26. A picture of Anubis from the famous Egyptian *Book of the Dead*. The pointed ears on the god's jackal head are painted in such a way that they resemble the Ottoman crescent or a pair of horns. Taken from [\[1448\]](#), pl. 3.

In Tesnierio's book [\[1440\]](#), Saturn's chariot is drawn by a griffin and an asp – monsters of death.

The representation of the planet Saturn on the Round Zodiac is as follows: behind the Virgo constellation and beneath it we see two male figures crowned by crescents, one of them bearing a staff, and the other – a large scythe. No other figure on the Round Zodiac, including constellations, has a scythe.

Virgo is portrayed here in exactly the same manner as it is on the mediaeval astronomical charts – as a *woman holding an ear of wheat*, qv in fig. 2.27. Let us remind the reader that this constellation contains a well-known star – Spica, or the Ear of Wheat.



Fig. 2.27. An ancient picture of the constellation of Virgo from an astronomical book by Bacharach. Virgo is holding a bunch of wheat ears. Near her hand is the star called Spica, or the “Ear of Wheat”. Taken from [\[1021\]](#). Also see [\[543\]](#), page 81, ill. 44.

The figure of Saturn is drawn with a jackal’s head. Numerous Egyptian pictures of Saturn accompanying people to the Underworld, are well known. See figs. 2.28, 2.29, 2.30 and 2.31, for instance. Incidentally, one clearly recognizes the well-known Christian Doomsday theme in the “ancient” Egyptian pictures in figs. 2.30 and 2.31 – one of the most popular themes in mediaeval Christian art. We see Jesus Christ sitting on a throne and pronouncing judgement. The scribe in front of him is reading a scroll, or the Book of Fate, where all the deeds of the dead are listed. The god Anubis is weighing the good and the bad deeds on his scale in order to determine whether the person should go to heaven or to hell. This is clearly an illustration of the Christian Apocalypse, or the Revelation of St. John the Divine. This means all such “ancient” Egyptian drawings belong to a Christian epoch – which couldn’t have preceded the XI century A.D. according to the New Chronology.



Fig. 2.28. Famous Egyptian *Book of the Dead*. The “ancient” Egyptian god Anubis is weighing the good and the bad deeds of humans on a scale. The subject is clearly a Christian one, popular in the Middle Ages. Taken from [\[1448\]](#), plate 3. Also see the photograph on the back of the book cover [\[1448\]](#).



Fig. 2.29 Another “ancient” Egyptian picture from the *Book of the Dead*. The subject is the same one – the comparison of good and evil deeds of humankind at doomsday; its origins are clearly Christian. Anubis is weighing human deeds on a scale. Taken from [\[1448\]](#), plate 31.

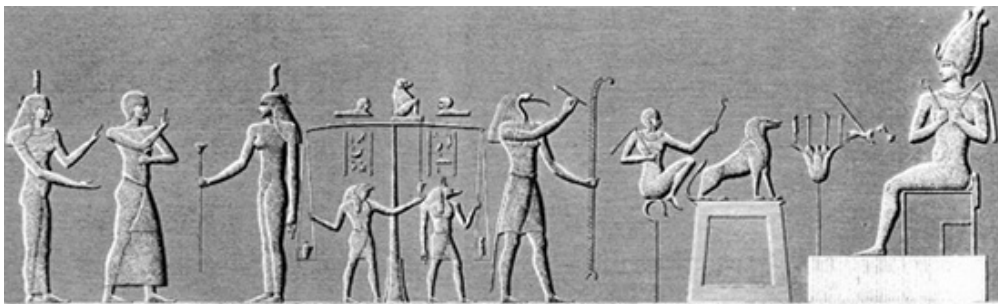


Fig. 2.30. “Ancient” Egyptian picture of the Christian Judgement Day as described in

the Biblical Apocalypse. Jesus Christ is judging people; in front of him we see a scribe with a scroll, and somewhat further on is Anubis, weighing the deeds of the people on a scale. This bas-relief, distinctively Christian, is kept in the Egyptian Thèbes, Memnonium. Taken from [\[1100\]](#), A., Volume II, pl. 36.



Fig. 2.31. A similar Christian Judgement Day scene from an “ancient” Egyptian papyrus. Jesus Christ is judging people, with Anubis weighing their deeds. It is evident that such drawings could only have appeared after the description of the Apocalypse, not in the dateless antiquity that they are nowadays supposed to date from. Taken from [\[1100\]](#), A., Volume II, pl. 67.

Furthermore, the mediaeval pictures of Venus emphasized the fact that Venus was the only female among planets, not counting the moon and the sun, naturally. Astronomical maps practically always represent Venus as a woman. The mediaeval symbols of the planet Venus can be seen in figs. 2.32 and 2.33. The first picture is a close-up of a fragment of an ancient picture taken from the French astronomical manuscript cited above (see fig. 2.19). In fig 2.33 we see an ancient miniature called “The Planet Venus” ([\[1046\]](#), ill. 71). Venus is also represented as a woman and has her name written over her head, qv in fig. 2.34. Let us remind the reader that Venus resembles Mercury in being positioned relatively close to the sun.

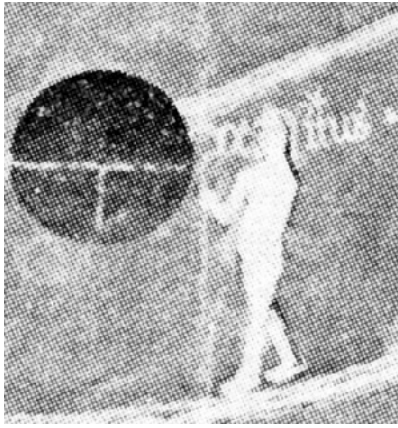


Fig. 2.32. A close-up of the picture of the planet Venus on an old French miniature. The complete title of this astronomical miniature was “Zodiac and the Planets,” and it can be seen in its entirety on one of the preceding illustrations. We see Venus depicted as a woman in motion, with the inscription above her head saying “Venus.” Taken from [\[1046\]](#), ill. 80.



Fig. 2.33. Ancient miniature titled “The Planet Venus” from the *Livre des echés amoureux*. The planet Venus is depicted as a woman with the name Venus written above her head. Taken from [\[1046\]](#), ill. 71.



Fig. 2.34. A close-up of a fragment of the previous picture of Venus. Taken from [\[1046\]](#), ill. 71.

We see the astronomical symbol for the sun in mediaeval books – a large disc with a point in its centre, qv in the drawings in the mediaeval book by Tesnierio ([\[1440\]](#), fig. 2.35), as well as the mediaeval book by Albumasar ([\[1004\]](#), see fig. 2.23). The usual astronomical symbol for the moon is a narrow crescent, qv in fig. 2.36.



Fig. 2.35. Picture of the Sun from a mediaeval book by Tesnierio dating from 1562. The symbol of the Sun – a disc with a dot in the centre – can be seen to the left of the baculus in Sun's hand. Taken from [\[1440\]](#), also see [\[543\]](#), page 71, ill. 31.



Fig. 2.36. Mediaeval picture of the Moon. Its astronomical symbol is a crescent. Illustration in the book by Tesnierio dating from 1562 ([\[1440\]](#)). Here the crescent is also drawn on the head of the woman (the moon), but already in the shape of a pair of “horns.” This is how Moses used to be portrayed in ancient Bibles – with “horns” on his head. As it is pointed out in [Chron6](#), the implication is that the mediaeval painters would have had to be carrying on an ancient tradition of depicting the Biblical Moses with a crescent on his head. Taken from [\[1440\]](#). Also see [\[543\]](#), page 71, ill. 32.

How did the ancient Egyptians draw the sun and the moon? On the Round Zodiac, directly over Pisces we can see a disc that contains an alectryon’s eye. Let us remind the reader that the cock that cries at dawn is a natural symbol of the moon or the rising sun. On the other hand, the brightest star in the constellation of Aries is called The Eye, and the disc with an eye could really indicate that the sun or the moon were in Aries.

The fact that in certain cases the “alectryon disc” could be associated with the moon is also reflected on another stone bas-relief on the dome of the Great Dendera Temple, close to the entrance. There is no planetary horoscope here; however, one sees a large number of separate representations of celestial objects. We can see a *disc with an alectryon’s eye* yet again, with a crescent circumscribing it. The reference to either the moon or the sun is apparent, qv on figs. 2.37 and 2.38. Furthermore, we see an identical alectryon-eye disc on this bas-relief, this time accompanied by *fourteen* identical human figures. The reader will recall that a lunar month contains 28 days, so what we see here can probably be identified as representations of halves of lunar months, or fortnights. Each day is

represented by a small figure. All of the figures are identical, as “similar days” coming one after another. This may be the way the artist represents the 14-day interval between the *new moon* and the *full moon* that is separated into two weeks each with seven figures for days. Furthermore, this second “lunar disc” is sailing the skies in a boat that clearly resembles a *crescent*, qv in fig. 2.39. Let us also point out that both “lunar discs” on the dome near the entrance clearly depict some celestial deity, since they are worshipped by other figures.

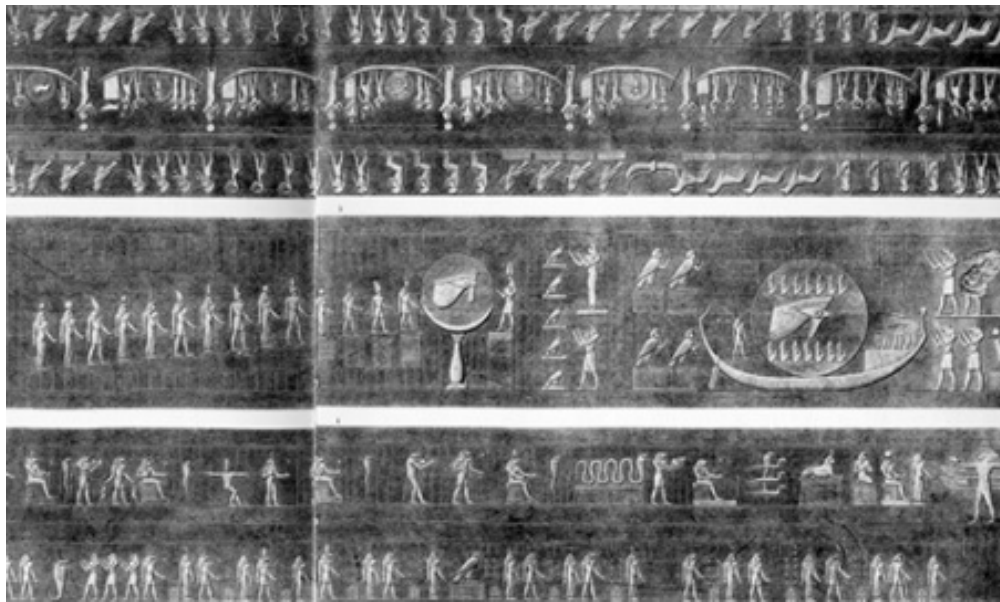


Fig. 2.37. A fragment of a bas-relief located on the ceiling of the Great Dendera Temple, close to the entrance. Both discs are depicting the same celestial deity worshipped by surrounding figures. The first disc with an alectryon's eye is inscribed within a crescent. What we are seeing most probably represents the solar and the lunar symbols. The second disc with an alectryon's eye contains 14 identical glyphs that we presume to represent a half of the lunar month, namely, the interval between the new moon and the full moon. A 3D copy made by Napoleon's painters. Taken from [\[1100\]](#), A., Volume IV, pl.19.

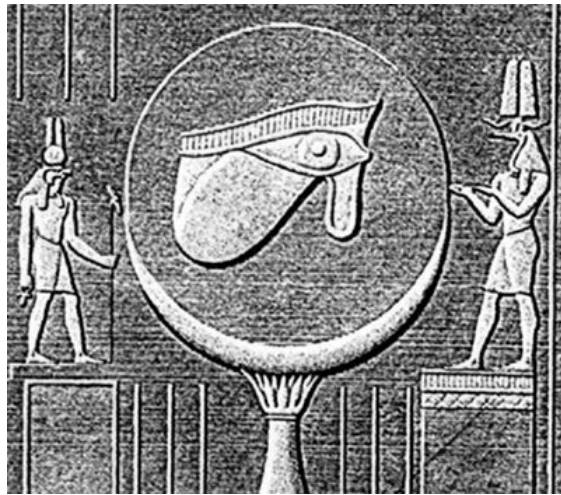


Fig. 2.38. A close-up of a fragment of the bas-relief near the entrance to the Dendera Temple showing either the lunar or the solar disc inscribed within a crescent. Taken from [\[1100\]](#), A., Volume IV, pl. 19.

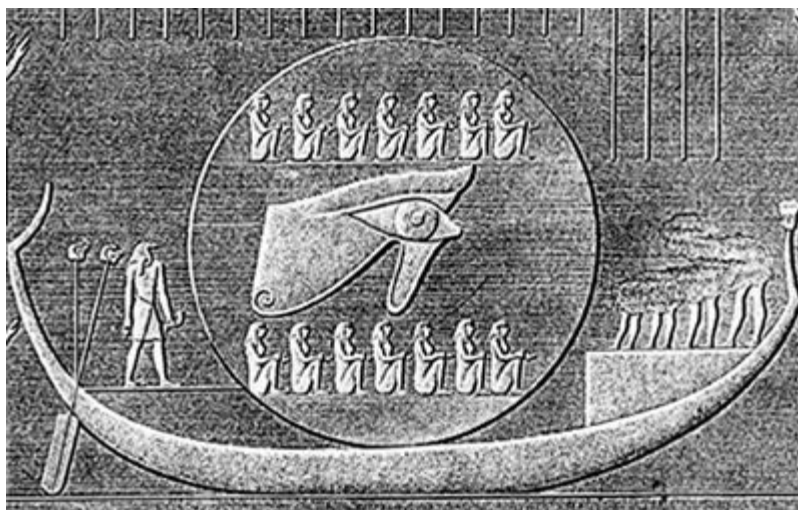


Fig. 2.39. A close-up of a fragment of the bas-relief near the entrance to the Dendera Temple showing either the lunar or the solar disc with 14 glyphs inside. Most probably, the glyphs served to represent half of the lunar month – 14 days out of 28, or the period between the new moon and the full moon. The 14 figures are divided into 2 groups of 7, perhaps a pictorial representation of two seven-day weeks. Taken from [\[1100\]](#), A., Volume IV, pl. 19.

However, in this case our identification of the “alectryon disc” as the Moon or the Sun coincides with that offered by the Scaligerite Egyptologists. They are of the opinion that Osiris had the double name Osiris-Moon, and a disc such as this one used to be one of his symbols

([\[1062\]](#), pages 22, 68 and 69. See figs. 2.40 and 2.41). However, one should also bear in mind that Osiris used to symbolize the sun.

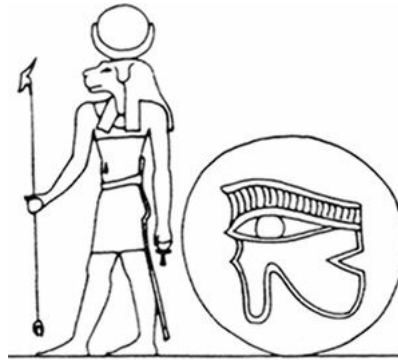


Fig. 2.40. The “ancient” Egyptian Osiris as either the Moon or the Sun, with his symbol – the disc with the head of an alectryon. Taken from [\[1062\]](#), page 22.



Fig. 2.41. The “ancient” Egyptian Osiris as either the Moon or the Sun, with his symbol – the alectryon disc. Taken from [\[1062\]](#), page 69.

We can see that a final identification of any particular disc on the Egyptian Zodiac as the Moon or the Sun is only feasible after all possible options are tried and all the necessary astronomical calculations performed – which is exactly what we shall do in [Chron3](#), Part 2.

Mediaeval drawings of Mercury were based on the idea that both Mercury and Janus were considered gods of trade, and patrons of contracts of all sorts. Janus is an “ancient” Roman god with *two faces* ([\[533\]](#), Volume 2, p. 684). His two faces face different sides, qv in figs. 2.42 and 2.43. Mercury is always close to the Sun and never drifts too far away from it. In Tesnierio’s book [\[1440\]](#) we see Mercury’s famous caduceus resembling a *trident* in the hands of the planet Mercury (see fig.

2.44). Another depiction of Mercury, allegedly dating from the XVI century, can be seen in fig. 2.45.



Fig. 2.42. An old picture showing the two-faced “ancient” Roman god Janus. Taken from [\[966\]](#), Volume 2, page 339.



Fig. 2.43. “Janus, the Roman god watching doors and gates from both the inside and the outside” ([\[1425\]](#), page 3). Taken from [\[1425\]](#), page 3.



Fig. 2.44. An ancient picture of the planet Mercury with a caduceus, from Tesnierio's book of astronomy dating from 1562 ([\[1440\]](#)). Taken from [\[543\]](#), page 71, ill. 33.



Fig. 2.45. A sculpture of Mercury with his caduceus resembling the Greek letter ψ (*psi*). A sculpture by Giambologna allegedly dated 1564. Museum of Bologna, bronze. The sculpture was most probably made in the XVII-XVIII centuries at the latest. The finish is beautiful; the running or flying figure looks practically modern. Taken from [\[533\]](#), Volume 2, page 140.

We shall limit ourselves to these examples, since in [Chron3](#), Part 2, we shall study all possible planet identification options for the Egyptian zodiacs with the greatest care, and select a finite version.

However, one shouldn't think that what we encounter in the Egyptian zodiacs is the fixed result of a *real* astronomical observation. The fact is that in the Middle Ages certain important dates were apparently written

down as picture horoscopes, or “celestial dates” of sorts. This is why when a temple commemorating some ancient event would be erected in the XVI-XVIII century, for instance, the zodiacal dislocation of the planets could well be calculated for the “ancient date” in question, and then depicted on the dome of a temple.

Let us now report the datings of the horoscope depicted on the Long Dendera Zodiac. This bas-relief used to be on the dome of the temple, in the hall one enters via the main entrance.

N. A. Morozov offered the following astronomical solution, basing it on his partial decipherment: 6 April 540 A.D. ([\[544\]](#), Volume 6).

N. S. Kellin and D. V. Denisenko extended the analysis methods, and offered 14 April 1394 as an astronomical solution.

An even more detailed, albeit also partial, decipherment of the Long Zodiac as well as its dating were performed by T. N. Fomenko. The result was the 7 or 8 of April, 1727 ([\[METH3:3\]](#)).

The finite answer obtained by A. T. Fomenko and G. V. Nosovski in 2001 shall be formulated below.

5.3. The horoscopes of Brugsch and Flinders Petrie

In 1857 the eminent Egyptologist Henry Brugsch found an “ancient” Egyptian wooden coffin in Egypt that was in a remarkable condition, as if it were created in a very recent period, qv in fig. 2.46. It contained a typical “ancient” Egyptian mummy ([\[1054\]](#)). On the inside of the lid there was a symbolic representation of the starlit sky with planets affixed to constellations – a horoscope, in other words, qv in [Chron3](#), Part 2.

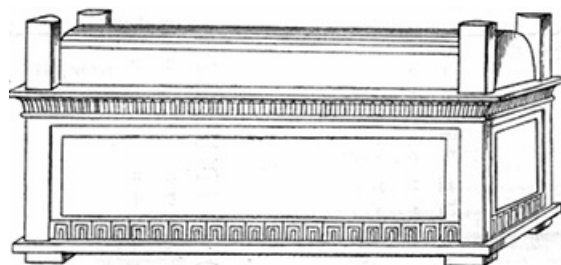


Fig. 2.46. “Ancient” Egyptian wooden sarcophagus found by G. Brugsch in Thebe in 1857. Allegedly dating from 90 A.D. Taken from a book by Henri Brugsch titled *Recueil de Monuments égyptiens, dessinés sur lieux*. 1862. Also see [\[543\]](#), page 297, ill. 148.

The entire burial rite, the artwork, and especially the demotic scripture doubtlessly indicated (according to Scaligerite historians) that the finding was exceptionally ancient. Brugsch himself dated it to the I century A.D. at the earliest ([\[1054\]](#)).

The demotic inscriptions are close to the figures of certain zodiacal constellations and make direct references to the planets they contain.

The situation is extremely advantageous. Indeed, all the necessary astronomical information is given clearly and accurately by the creators of this remarkable “ancient” Egyptian sepulchre.

All the researchers of the horoscope were hypnotized by the alleged antiquity of the demotic scripture (first discovered by Ackerblade 20 years prior to Champollion deciphering hieroglyphic writing), and dated the artefact to the historical epoch corresponding to Scaligerian chronology of Egypt. What ensued was a series of attempts made by astronomers to ascribe the horoscope to the very historical epoch that concurs with the Scaligerian version of the Egyptian chronology. This, however, has failed to yield any results, since, as was the case with the Dendera Zodiacs, the ancient sky, from deep antiquity and until the first centuries of the new era, has never been positioned the way the lid of the sarcophagus depicts it.

The astronomer M. A. Viliev went a little further along the time axis than the other astronomers. However, he didn’t go beyond the first couple of centuries of the new era. It is interesting that despite N. A. Morozov’s numerous suggestions, M. A. Viliev *refused* to carry on with the research so that it would include the Middle Ages as well, since this would blatantly contradict Scaligerian chronology, which Viliev did not doubt in the least ([\[544\]](#), Volume 6). N. A. Morozov proceeded with the calculations and

went forward in time ([\[544\]](#), Volume 6, pages 694-728). N. A. Morozov discovered the following astronomical solution, basing his calculations on his own partial decipherment of the Zodiac found by Brugsch: 17 November 1682. The final 2001 solution of A. T. Fomenko and G. V. Nosovskiy will be formulated below.

In 1901 the eminent Egyptologist W. M. Flinders Petrie found an artificial cave in Upper Egypt, near Sohag, that was used as an “ancient” Egyptian sepulchre. Its walls were covered by ancient artwork and graffiti, and there were two colour horoscopes on the ceiling (see *Athribi* by W. M. Flinders Petrie in Volume 14 of the *British School of Archaeology in Egypt Research Account*, 1902. Details in [Chron3](#), Part 2.)

In 1919, academician B. A. Turayev suggested to perform an astronomical dating of the horoscopes to N. A. Morozov. Their preliminary analysis and deciphering were performed by E. B. Knobel in Britain ([\[1224\]](#)), who also gave preliminary datings to the horoscopes. The dates he obtained were as follows: 20 May 52 A.D. and 20 January 59 A.D.

However, E. B. Knobel remarked that he found the position of Mercury in the second horoscope quite dubious. In other words, the solution he offered only satisfied the conditions if one was to close one’s eyes at some inconsistencies. As for the first horoscope – he put forth the hypothesis that the planetary positions were calculated by the astronomer who had painted it, and not actually observed. The planets were far away from the positions indicated on the horoscope on 20 January 59 A.D. ([\[1224\]](#)). Apart from Mercury, E. B. Knobel had his doubts about the position of Venus in the first horoscope.

This led E. B. Knobel to try out a few other “ancient” versions pertinent to the epoch where Scaligerite Egyptologists had a priori placed them, guided by the style of burial. However, all Knobel’s attempts to find a better astronomical solution turned out utterly fruitless. All the other options that he had researched satisfied to the given conditions even less.

Furthermore, when M. A. Viliev verified Knobel’s calculations, it turned out that Knobel had been somewhat imprecise with Mars and Saturn as

well. This made both of Knobel's dates (52 A.D. and 59 A.D.) highly questionable.

Then M. A. Viliev performed another series of calculations, and offered his own solution of 186 B.C. and 179 B.C. However, it turned out that the subconscious (or conscious) desire of M. A. Viliev to make the solution fit into the historical interval a priori defined by Scaligerian chronology of "ancient" Egypt, led him to several unjustified allowances. In [\[544\]](#), Volume 6, pages 733-736, all of Viliev's calculations are cited, with all of their errors and deviations pointed out as a good example of what a desire to save Scaligerian chronology by all means might lead to.

Then M. A. Viliev put forth a hypothesis that the couple of 349 and 355 A.D. would provide a better fit. However, numerous verifications proved this pair to be even worse than the first solution. Another similar attempt also led to a complete fiasco.

N. A. Morozov carried on with the research. However, he also failed to find a precise astronomical solution. This was beginning to look most peculiar indeed. The character of the painted horoscopes clearly indicated that the ancient painter was fully aware of what he was painting, and not just making the artwork up as he went along. Then N. A. Morozov started to suspect that the horoscope had been deciphered incorrectly. He analyzed the horoscope and suggested another interpretation, a more logical one in his opinion. It was partial as well; however, the astronomical solution for the problem presented itself as 6 May 1049 for the upper horoscope and 9 February 1065 for the lower.

Now we are ready to consider the finite answer obtained by A. T. Fomenko and G. V. Nosovskiy in 2001.

5.4. Finite datings of Egyptian Zodiacs based on their complete decipherment, as calculated by A. T. Fomenko and G. V. Nosovskiy in 2001

Let us quote a part of our introduction to [Chron3](#), Part 2.

Previous attempts to decipher the “ancient” Egyptian Zodiacs – primarily, those of N. A. Morozov, N. S. Kellin, D. V. Denisenko and T. N. Fomenko – have all been partial, since some part of the zodiacal depictions had remained unidentified. The complications they had to face are perfectly understandable, since to try out all possible permutations one would have to perform a gigantic amount of calculations impossible to do manually. The decipherment we obtained in 2001 was the first one to be completed, with an exhaustive computer search of *every* symbol in the zodiacs that was interpreted ambiguously. The singular complete decipherment possible was the only one that accounted for everything depicted on the zodiacs, and allowed for an astronomical solution to boot. This fact is extremely important. The very existence of a complete and datable decipherment is anything but obvious. Furthermore, our astronomical solution is the only one possible. This makes our decipherment finite.

Apparently, the complete decipherment that we performed includes the partial decipherments formerly offered by N. A. Morozov and T. N. Fomenko, but differs from them somewhat in details. These differences have the shape of circumstantiations in the complex situations where one would formerly have to choose between a great number of possible options. This concerns the differing symbols for the sun and the moon as used by astronomers in the Middle Ages. All of the previously mentioned researchers did not perform any computer search, basing their choice on the analysis of the “ancient” Egyptian symbols in general. Their interpretations weren’t finite in a number of cases; therefore, the dates they came up with could not fit ideally. This explains the fact that the precise datings calculated by the authors differ from the ones calculated previously by N. A. Morozov, N. S. Kellin, D. V. Denisenko and T. N. Fomenko; however, it is significant that all the exact dates remain mediaeval. It turns out that no finite astronomical solution for the Egyptian zodiac goes further back in time than the XII century A.D.

Let us re-emphasize that computer calculations allowed us to discover

that the previous partial decipherments provided for the foundation of the finite complete interpretation of the zodiac, confirming that the research of our predecessors had been conducted in the correct general direction.

The computer datings we have come up with for the “ancient” Egyptian zodiacs are as follows:

- The Round Zodiac of Dendera:
morning of 20 March 1185 A.D.
- The Long Zodiac of Dendera:
22-26 April 1168 A.D.
- The zodiac from the Greater Temple of Esna:
31 March – 3 April 1394 A.D.
- The zodiac from the Lesser Temple of Esna:
6-8 May 1404 A.D.

The Athribean horoscopes of Flinders Petrie:

- The upper zodiac:
15-16 May 1230 A.D.
- The lower zodiac:
9-10 February 1268 A.D.
- The Horoscope of Thebe by H. Brugsch:
 - The horoscope of demotic subscripts:
18 November 1861 A.D.;
 - The “Horoscope without Staves”:
6-7 October 1841 A.D.;
 - The “Horoscope with Boats”:
15 February 1853 A.D.
- The “Colour Horoscope of Thebe” (Luxor):
5-8 September 1182.

This research of ours proved to include a great body of material, and was quite complex. It turned into an entire book that we include in [Chron3](#).

5.5. On the errors of E. S. Goloubtsova and Y. A. Zavenyagin

This could mark the end of our account of Egyptian zodiacs and their datings, if it hadn't been for the publication of a certain article by E. S. Goloubtsova and Y. A. Zavenyagin often quoted by the proponents of Scaligerian chronology. The article in question is entitled "One More Study of the 'New Methods' and the Ancient Chronology" and was published in *Voprosy Istorii (Historical Issues)*, No. 12, 1983, pages 68-83 ([\[179\]](#)). The authors of the article tried to question the dating of the Round Zodiac as obtained by N. A. Morozov. It will be edifying to study the article of Goloubtsova and Zavenyagin, since it appears to be concerned primarily with using a computer for solving the problem, which makes the conclusions arrived at by the authors seem scientific and objective.

E. S. Goloubtsova and Y. A. Zavenyagin write that "the complication lies in the fact that it is perfectly unclear which figure (of the five on the Round Zodiac) should stand for which planet." This is why they suggest considering the Zodiac to depict the following planets: Saturn, Venus, Mercury, Mars and Jupiter. However, the authors *don't offer any proof* for such an interpretation of the Zodiac ([\[179\]](#)). Furthermore, they cite the following table and suggest that the abovementioned planets are localized on the Zodiac with a possible deviation rate of 20 degrees to one side or another.

<i>Figure 1 between Pisces and Aquarius</i>	0 ± 20 degrees, or (340 - 360 - 20)
<i>Figure 2 between Cancer and Gemini</i>	120 ± 20 degrees, or (100 - 140)
<i>Figure 3 between Virgo and Leo</i>	180 ± 20 degrees, or (160 - 200)
<i>Figure 4 between Libra and Virgo</i>	220 ± 20 degrees, or (200 - 240)
<i>Figure 5 between Capricorn and Aquarius</i>	320 ± 20 degrees, or (300 - 340)

The authors report that none of these possible combinations were realized in 568 A.D. (supporting this by computer calculations) and add that “this conclusion is of course valid for any decipherment of the figures of the Round Zodiac.” ([179]) They proceed to offer 53 A.D. as a solution.

So, one may get the impression that the astronomers have finally refuted “the fantastic inventions of Morozov” and confirmed the Scaligerian chronology once again.

However, nothing here is quite as simple as it is presented to be. This is a reflection of the typical illusion of the average lay observer that it suffices to “load” some mathematical data into a computer so that “mathematical science” can provide us with an immediate answer. Let us return to the very beginning and observe just what Goloubtsova and Zavenyagin, the authors of [179], load into their computers. They write that the five planets of the Round Zodiac are allegedly localized near the following constellations: Pisces, Aquarius, Cancer, Gemini, Virgo and Capricorn, giving presumed intervals (in degrees) that contain the planets: 340-360-20 degrees, 100-140 degrees, 160-200 degrees, 200-240 degrees and 300-340 degrees.

The problem here is that the data used by the authors of [179] as basis for their calculations fails to concur with the actual depiction of the planets on the dome of the temple. Where did their bizarre table come from, the one they processed mathematically afterwards? It would have sufficed to carefully study the photographs of the Round Zodiac contained in scientific literature in order to reconstruct the correct horoscope. It differs considerably from the one described by Goloubtsova and Zavenyagin, since the Round Zodiac explicitly depicts Venus in either Aries or Pisces.

In our opinion, the fact that the authors of [179] “omitted” the constellation of Aries in their table speaks for itself. It is little wonder that the computer “failed to find a solution” in the Middle Ages. As we can see, Goloubtsova and Zavenyagin have *falsified the initial data* and have *de facto prohibited the computer from studying the interval between 25 and 50 degrees* – the actual location of the constellation of Aries.

E. S. Goloubtsova and Y. A. Zavenyagin appear to have wanted to find confirmation of Scaligerian chronology without being overly accountable for the means they used for this end. This means that avid Scaligerites should think twice before referring to this “research.”

6.

Astronomy in the New Testament

Example 1

The terms and images used in mediaeval astronomical literature for the designation of planets and constellations can be compiled into a glossary of sorts, which can later be used for the decipherment and dating of similar terms and images found in other chronicles.

E. Renan was apparently the first scientist to point out that the biblical book of the Apocalypse contains a verbal description of a horoscope ([725]). Not being an astronomer, Renan did not date the horoscope, although the dating of the Apocalypse is of the greatest interest. ([765], page 135). But a precise astronomical solution of the Apocalypse horoscope does exist, and it is both unique and unambiguous. This horoscope dates from the 1 October 1486 A.D. (See details below.)

Example 2

The dating of the eclipse, which, according to the early Christian authors, accompanied the crucifixion of Jesus Christ. Such authors as Sinkellos, Flegon, Africanus, and Eusebius wrote about this eclipse. However, the Evangelical descriptions aren't very explicit on whether the description refers to a solar eclipse, or a lunar. Scaligerian chronology presumes the eclipse to be lunar, although this is highly debatable. The ecclesiastical tradition has preserved evidence of the eclipse being solar. The Gospel according to Luke, for instance, states specifically: "For the sun stopped shining." (Luke 23:45)

The gospel of Nicodemus, declared apocryphal by historians, says: "And it was about the sixth hour, and there was darkness over the land until the ninth hour, for the sun was darkened... And Pilate sent for the

Jews and said unto them: Did ye see that which came to pass? But they said: There was an eclipse of the sun after the accustomed sort.” (Nicodemius XI – [\[29\]](#), p. 83).

The last phrase in this passage shows that in the epoch when the gospel of Nicodemius was written, the fact that the eclipses of the sun occur according to a specific astronomical law was well understood. There is a direct reference made to the eclipse happening “after the accustomed sort”, which most probably reflects that such astronomical notions already existed in the mediaeval period.

Scaligerian “astronomical solution” suggests the lunar eclipse of 3 April 33 A.D. to have accompanied the crucifixion of Christ ([\[1154\]](#)). This theory does not hold up to any criticisms at all, which is well known, although de-emphasized, and this problem is deliberately presented as nonexistent. (See the discussion in [\[544\]](#), Volume 1.)

In spite of the totally questionable characteristics of the “evangelical eclipse” extracted from early Christian texts, and repeatedly discussed in chronological literature, an attempt can be made to date this eclipse precisely. For this end, both the solar and lunar versions of the eclipse should be examined. A suitable astronomical solution exists on the interval between 200 A.D. and 800 A.D. The lunar eclipse solution of 368 A.D. was found by Morozov ([\[544\]](#), Vol. 1]). However, Morozov did not extend his calculations to later centuries for the reasons cited above – the primary being his unswerving confidence in Scaligerian chronology from the VI century A.D. and on. The calculations of the authors of the present book covered the entire historical period up to 1600 A.D. and revealed an additional precise astronomical solution, quite unexpectedly. This was the lunar eclipse of the 3 April 1075 A.D. The dating of our solution differs from the Scaligerian by over 1.000 years, and by 700 from Morozov’s. (See more details below.)

We recall that Scaligerian astronomical dates and modern calculations only come to concurrence from the XI century A.D. and on, and are only fully reliable from as recently as the XIII century A.D.

But if we consider the eclipse described in the Gospels to be solar, we cannot fail to notice that a total solar eclipse whose shadow track traversed Italy and Byzantium occurred in the XI century, on 16 February 1086. See more on the correspondence of this eclipse with the old ecclesiastical tradition that dated the crucifixion of Christ to the XI century A.D., qv in the book entitled *The Biblical Russia* (Annex 4) and [Chron6](#). However, this ecclesiastical tradition was 100 years off the mark, as we demonstrate in our book “King of the Slavs”. It turns out that the solar eclipse of 1185 A.D. corresponds a lot more to the real dating of the Crucifixion. See more on this subject in our book entitled *King of the Slavs*. We shall come back to this “Evangelical eclipse” in [Chron2](#).

Grammatical analysis of an eclipse description in *History* by Thucydides

This section contains quotations from works by Y. V. Alexeyeva

In the present Annex, references are made to the list of books and notes in the end of the Annex.

Curcius [d1], Schwyzer [d2] and Cherny [d3] noted the similarity between systems [d4] of perfective and imperfective aspects of the verb in the ancient Greek and Slavonic languages. Thus, the imperfective aspect of a verb (praesens) indicates that the action in question is rather a process that goes through various stages over the course of time. Cf.: *I am dying* (imperfective aspect), *I have died* (perfective aspect), *I am dead* (conveys effective aspect). While perfective aspect of a verb (aoristus) (cf.: similarly) indicates either a momentary action (cf.: *gave a cry, drew breath*), or the moment when a given action begins (cf.: *she started singing*), or ends (cf.: *she stopped singing*). One should note, however, that the ancient Greek language has, besides perfective and imperfective aspects, effective aspect (perfectum) (cf.: *gave a cry, drew breath*), which does not exist in contemporary Slavonic languages but still can be seen as traces (in the Russian language, for instance ([d5])). This aspect is used to either refer to an achieved result of action usually continuing at the moment of speech, or a state caused by such completed action which is still a reality.

Let us look at a phrase by Thucydides:

ὁ ἥλιος ἐξέλιπε ... καὶ πάλιν ἀνεπληρώθη, γεγόμενος μηνοειδής καὶ
ἀστέρων τινῶν ἐκφανέντων.

Let us research it grammatically in order to establish the correct order of events. In doing so, we shall present other possible interpretations of this phrase which, albeit constructed correctly from the grammatical point of view, can prove void of meaning, such as the phrase “he had died, but continues to breathe”.

The beginning of the phrase goes as follows:

ὁ ἥλιος ἐξέλιπε ... καὶ πάλιν ἀνεπληρώθη ...

That is, “The sun darkened (disappeared) ... and again (anew) replenished”. The form [d4] ἐξέλιπε (darkened) is used to refer to the 3rd person, singular, active voice of the verb ἐκλείπω, indicative mood, perfective aspect (3 Sin. aoristi indicative activi). The form [d4] ἀνεπληρώθη (replenished) is used to refer to the 3rd person, singular, passive voice of the verb ἀνὰπληράω, indicative mood, perfective aspect (3 Sin. aoristi indicativi passivi). Further: ἐξέλιπε and ἀνεπληρώθη are similar predicates related to the subject ὁ ἥλιος (the sun). Actions expressed by these verbs in perfective aspect are not simultaneous. This difference, a certain gap between ἐξέλιπε (darkened) and ἀνεπληρώθη (replenished), is indicated by πάλιν (again, rursus, wieder, вновь).

Note 1. In the Greek language, in order to indicate the simultaneity of actions performed by the same person (in present, past, and future tense), personal form of one verb and the imperfective aspect of another one's participle [d6]. E.g.: “The sun, darkening, replenished”, “The sun, having darkened, replenished”.

Note 2. A number of verbs in imperfective aspect, being predicates with one subject, can denote actions which at a certain moment of development occur simultaneously (i.e., imperfective aspect neither indicate the beginning nor the end of an action).

The next part of the phrase:

γενόμενος μηνοειδής καὶ ἀστέρων τινῶν ἐκφανέντων

– explains circumstances that provide us with additional information. In adverse case, these actions would likewise be expressed by personal forms of verbs:

ὁ ἥλιος ἐξέλιπε ... καὶ πάλιν ἀνεπληρώθη καὶ ἐγένετο μηνοειδής καὶ
ἀστέρες τινεὺς ἐξέφάνησαν ἐξέφάνθησαν,

“The sun darkened... and again replenished, and became similar to the crescent, and some stars appeared in sight”. Further: γενόμενος – the perfective aspect participle from the verb γίγνομαι, the coordinated in masculine gender, singular, nominative with the subject ὁ ἥλιος. The participle is used instead of adverbial modifier subordinate clause, when the subject of a subordinate clause is a part of the principal clause (in this case, the subject of the principal clause) [d7]. Perfective aspect participle (adverbial modifier and the predicative participles) always expresses precedence [d8] to the action of the principal verb, as opposed to the imperfective aspect participle that refers to the simultaneity of its action and that of the principal verb. See Par. III, Note 1. In our phrase γενόμενος (having become, having turned) means precedence only to the action ἀνεπληρώθη (replenished). First, if the author should need to indicate that this action (γενόμενος – having become) equally precedes action ἐξέλιπε (darkened) and action ἀνεπληρώθη, then the phrase would be constructed differently, along the lines of:

... γενόμενος μὲν μηνοειδής ὁ ἥλιος ἐξέλιπε καὶ πάλιν ἀνεπληρώθη
ἐκφανέντωνδὲ ...,

or “having become similar to the crescent, the sun darkened and again

replenished.”

Second, καὶ πάλιν means a strict sequence of actions ἐξέλιπε and ἀνεπληρώθη, clearly dividing one from the other [d9]. Therefore, one should not believe the circumstances accompanying one action (ἀνεπληρώθη) to equally relate to the other (ἐξέλιπε). Thus, the sun had acquired the shape of the crescent before it replenished, and after (or simultaneously with) having darkened. Translators to German, English, and French can only convey this sequence by description: these languages have no participle which would possess the meaning of precedence. Adverbial modifier subordinate clause, the subject of which does not occur in the principal clause, neither in nominative nor in any other indirect case, can be replaced by a special adverbial modifier construction Genitivus Absolutus, where the subject of a subordinate clause is in the genitive case, and the predicate is replaced [d10] by the genitive case of the participle of the same verb.

If the construction Genitivus Absolutus contains an imperfective aspect participle, then the action of the construction occurs simultaneously with that of the principal clause [d10]. E.g.,

ὁ ἥλιος ἀνεπληρώθη ἀστέρωντινων ἐκφαινομένων,

“The sun replenished, at the same time some stars were coming in sight”.

If the construction Genitivus Absolutus contains a perfective aspect participle, then the action of the construction precedes that of the principal verb [d10]. E.g.,

ὁ ἥλιος ... ἀνεπληρώθη ... ἀστέρων τινων ἐκφανευντων,

“The sun replenished, before that some stars came in sight”.

In our phrase, the action of the construction Genitivus Absolutus only precedes the action ἀνεπληρώθη (replenished). Indeed, in the phrase:

... ὁ ἥλιος ἐξέλιπε ... καὶ πάλιν ἀνεπληρώθη γενόμενος μηνοειδής
καὶ ἀστέρων τινῶν ἐκφανέντων,

– the conjunction καὶ πάλιν joins the predicate ἐξέλιπε (darkened) and the predicate ἀνεπληρώθη (replenished), while the conjunction [d11] καὶ joins the circumstance actions which, for the purposes explained above, are constructed differently from the grammatical viewpoint. However, Thucydides might have expressed both circumstance actions through similar adverbial modifier phrases, such as:

... ὁ ἥλιος ἐξέλιπε ... καὶ πάλιν ἀνεπληρώθη, ἐπεὶ ἐγενετο μηνοειδής
καὶ ἐπεὶ ἀστέρες τινεὶ ἐξεφάνησαν,

“The sun darkened and again replenished after it had become similar to the crescent, and after some stars have come in sight”.

Thus, the actions γενόμενος and ἀστέρων τινῶν ἐκφανέντων are joined by the conjunction καὶ and compose a united adverbial modifier group related to ἀνεπληρώθη; however, it is impossible to establish, judging merely by the grammatical analysis, the correlation between the actions γενόμενος μηνοειδής and ἀστέρων τινῶν ἐκφανέντων (the appearance of the crescent sun and the stars) – namely, the precedence of one over the other, or the determination of a dependence existing between the two events.

Note 3. If we consider καὶ to unite the construction Genitivus Absolutus with the whole of the phrase

... ὁ ἥλιος ἐξέλιπε ... καὶ πάλιν ἀνεπληρώθη ... καὶ ἀστέρων τινῶν
ἐκφανέντων,

– then the appearance of stars in the sky turns out to have preceded both

the darkening and the replenishing of the sun. In this case, the contraposition (of the appearance of stars against the darkening and the replenishing of the sun) is obvious and not expressed by particles μέν and δέ grammatically:

... ὁ ἥλιος ἐξέλιπε ... καὶ πάλιν ἀνεπληρώθη ... καὶ ἀστέρων δέ
τινῶν ἐκφανέντων.

Therefore, such a stance is erroneous. On the other hand, acknowledging that καὶ simply unites the construction Genitivus Absolutus with the whole of the phrase, without any contrapositions of any kind attests to the fact that the action of the “appearance of stars” is of equal value with, and similar to, the action of “darkening-replenishing”, which is impossible. Firstly, Genitivus Absolutus is by nature an adverbial modifier and of equal value with a subordinate clause, therefore cannot have equal rights with the principal clause, but should be subordinate thereto. Secondly, ἐξέλιπε, ἀνεπληρώθη and ἀστέρων τινῶν ἐκφανέντων, [d13], possess no similarity, and so it would be an error to ascribe the actions “darkened”, “replenished”, “stars appeared”, etc., to the same class of events.

Conclusion. *Sequence of events is as follows: the sun darkened – assumed the shape of a crescent – the stars came into sight – the sun replenished again.*

As a rule, contemporary languages convey the constructions of the ancient Greek by proxy of description, where the forms available are clarified by means of adverbs or other form words [d13]. Thus, the construction of Genitivus Absolutus is replaced by a subordinate clause, and the adverb γενόμενος – by a personal form of verb. To show the precedence of the action “assumed the shape of a crescent” to the action “replenished”, a relevant word order is used.

Literature and notes

[d1] Curtius, *Erläuterungen zu meiner griechischen Schulgrammatik*, pp. 181-182.

[d2] Schwyzer, *Griechische Grammatik*, t. 1, Bd. 2, 1950, p. 248 and on.

[d3] Cherny, *On Relation of Aspects of Russian Verb to Greek Tenses*. SPb., 1887, pp. 4-8.

[d4] The issue of terms needs to be discussed: verbal forms are a complex fusion of meanings – aspect, mood, tense, etc. Disagreement may arise on whether a verb is in an indicative mood of the perfective aspect, or whether the verb of perfective aspect is in the indicative mood; whether an aspect has the participles of verb “x”, or whether the verb “x” of a certain aspect has participles. Issues like that are beyond the scope of the current work and believed to be terminological issues. In this case, we are concerned with the fact that two forms can be contraposed by the same feature – aspect of verb, e.g.: ἐξέλειπε, ἐξέλιπε – 3rd person, singular, active voice, indicative mood, but ἐξέλειπε is a verb of the imperfective aspect, while ἐξέλιπε is a verb of the perfective aspect.

[d5] Such as gender contraposition in the past tense. The existing form originates from a perfect adverb.

[d6] Cherny, *Grammar of the Greek Language*, part 2, 103 a, paragraph 45.

[d7] *Ibid.*, paragraphs 45 and 138—143.

[d8] *Ibid.*, paragraph 103 b, Cherny, *On the Relation of Aspects...*, pp. 21—28.

[d9] Künnner, *Ausführliche Grammatik der Griechischen Sprache*, t. 2, Bd. 2, 524 (1).

[d10] Cherny, *Grammar of the Greek Language*, part 2, paragraphs 45 and 144.

[d11] Künnner, *Ausführliche Grammatik der Griechischen Sprache*, 521(1-2).

[d12] *Ibid.*, paragraph 522. On simultaneity and the precedence of actions, see also Cherny, *On the Relation of Aspects...*, especially the pages 21-28.

[d13] For instance, in the English translation by Bloomfield “having been” is clarified by “after”, in the French translation – “avoir eu”, “ayant brillé” – by “après” and “dans l’intervalle”.

HISTORY: FICTION OR SCIENCE?

APOCALYPSE AS SEEN BY ASTRONOMY



ANATOLY FOMENKO
GLEB NOSOVSKIY

Contents

[About the authors](#)

[Overview of the e-Series](#)

[From the publisher](#)

[PART ONE: The New Dating of the Astronomical Horoscope as Described in the Apocalypse](#)

[1. The proposed research method](#)

[2. General information about the Apocalypse and the time of its creation](#)

[3. Ursa Major and the Throne](#)

[4. The events took place on the Isle of Patmos](#)

[5. The constellations of Cassiopeia and the Throne were drawn as Christ sitting on his throne in the Middle Ages](#)

[6. The Milky Way](#)

[7. Twenty-four sidereal hours and the constellation of the Northern Crown](#)

[8. Leo, Taurus, Sagittarius, Pegasus](#)

[9. The daily rotation of the Northern Crown](#)

[10. Equine planetary images in mediaeval astronomy](#)

[11. Jupiter is in Sagittarius](#)

[12. Mars is beneath Perseus in either Gemini or Taurus](#)

[13. Mercury is in Libra](#)

[14. Saturn is in Scorpio](#)

[15. The Sun is in Virgo with the Moon underneath the feet of the latter](#)

[16. Venus is in Leo](#)

[17. The astronomical dating of the Apocalypse by the horoscope it contains](#)

[18. Our reconstruction of the initial content of the Apocalypse](#)

PART TWO: Astronomy in the Old Testament

1. Mediaeval astronomy in the Old Testament Book of Ezekiel

- 1.1. The title of the book
- 1.2. The description of the Milky Way and the Ophiuchus constellation
- 1.3. The Biblical description of the astronomical sectors, or “wings,” on the celestial sphere
- 1.4. The constellations of Leo, Taurus and Aquila
- 1.5. The Biblical description of the mediaeval “wheels,” or planetary orbits
- 1.6. Parallels with the astronomical symbolism of the Apocalypse
- 1.7. Biblical cherubim, chariots, and mediaeval planetary orbital wheels
- 1.8. The Biblical description of mediaeval cosmology as a celestial temple

2. The Biblical prophecy of Zechariah and the date of its creation

3. The Biblical prophecy of Jeremiah and the date of its creation

4. The Biblical prophecy of Isaiah and the date of its creation

5. The Biblical prophecy of Daniel and the date of its creation

What mainstream historians say about the New Chronology?

Overview of the seven-volume print edition

Also by Analoly T. Fomenko

Also by Gleb V. Nosovskiy

Bibliography

PART ONE

The New Dating of the Astronomical Horoscope as Described in the Apocalypse

By Anatoly Fomenko and Gleb Nosovskiy

1.

The proposed research method

Let us attempt to date ancient artefacts containing astronomical or astrological symbolism in the following self-implied manner: we shall study astronomical references contained in a number of ancient documents with the aid of the *mediaeval* system of astrological symbols. Many mediaeval books on astrology, for instance, identify planets with *chariots or with horses drawing these chariots* across the celestial sphere. Planetary trajectories were probably perceived as equine leaps.

Our method revolves around the comparison of the studied text with similar mediaeval texts containing both astrological symbols and their *interpretations* in terms comprehensible to us. In other words, we propose to read old astrological records with the aid of a mediaeval astrological “dictionary” of sorts, one that identified chariots or horses with planets. Of course, the applicability of the method will be substantiated in this way only if the use of such a dictionary should help us with obtaining intelligible results that can be confirmed by other independent procedures of dating applicable to old documents.

N. A. Morozov had been the first one to apply this procedure to several Biblical books that contained apparent astronomical or astrological symbolism. The dates cited in this introduction were obtained by Morozov. After the publication of his works on this topic ([\[542\]](#) and [\[543\]](#)) many specialists persistently but unsuccessfully attempted to find errors in his calculations – however, the correctness of his interpretation of Biblical texts with the aid of a mediaeval “astrological dictionary” defied doubts as a rule. Morozov’s reading of astrological texts was at first perceived by historians as completely correct and aberration-free.

N. A. Morozov had also been a pioneer in his assumption that the author of the Biblical Apocalypse coded nothing intentionally, but only described

what he actually saw on the celestial sphere using the astronomical language of his time ([\[542\]](#) and [\[544\]](#), Volume 1, pages 3-70).

We can leap ahead for a short instance in order to tell the reader that Morozov's dating of the Apocalypse to the fourth century A.D. does not in fact concur with the explicit data contained in the text of the Apocalypse one hundred per cent. Being erroneously convinced of the correctness of Scaligerian chronology after the sixth century A.D., Morozov stopped at the first early mediaeval solution, which didn't fit completely, having deliberately rejected the much better astronomical solution of the late XV century A.D. – one fitting *perfectly*, as unprejudiced analysis shows.

2.

General information about the Apocalypse and the time of its creation

The authors cite the Apocalypse from the 1898, 1912, and 1968 Russian editions of the Bible ([\[67\]](#)). The translation uses the Authorised Version.

The Apocalypse, also called the Book of Revelation, is the twenty-seventh and last book of the New Testament. It is also the last book of the contemporary canon of the Bible. The Apocalypse is considered an integral part of the New Testament. However, in mediaeval Russia the Apocalypse was not included in the New Testament manuscripts as a rule. As we shall demonstrate in the chapters related to the Slavic Bible manuscripts in [Chron6](#), Slavic manuscripts of the Apocalypse are exceptionally rare – for instance, there is only one known manuscript of the Apocalypse dating from the IX-XIII centuries, whereas there are 158 known manuscripts of the remaining books of the New Testament dating from the same period. Furthermore, even as recently as the XVII century, references to the Apocalypse and the Revelation of St. John the Divine apparently could imply entirely different books. (See Appendix 2 to [Chron6](#).)

This means that many uncertainties are closely related to the history of the Apocalypse, and primarily its dating. Proposed dates are very diverse, reflecting the disagreement amongst the historians. For example, Vandenberg van Eysing dated the Apocalypse to 140 A.D., A. Y. Lentsman to 68–69 A.D., A. Robertson to 93–95 A.D., Garnak and E. Fisher to not earlier than 136 A.D., and so forth. (See the survey in [\[765\]](#).)

I. T. Sunderland wrote that “dating the Book of Revelation to this epoch [the end of first century A.D. – A. F.] *or indeed any other epoch at all* [sic! – A. F.] is a task of *tremendous complexity*” ([\[765\]](#), page 135).

Furthermore, in the opinion of V. P. Rozhitsyn and M. P. Zhakov ([732]), the creation of the Apocalypse was completed in the II-IV century A.D., most likely in the IV century! This opinion is in no way congruous with the Scaliger-Petavius chronology.

The Apocalypse itself doesn't contain a single explicit chronological indication of the epoch when it was written. No actual historical figures have been identified as definite contemporaries of the Apocalypse. No absolute dates whatsoever have been given in the work itself. The Apocalypse is commonly considered to be *the last* written book of New Testament; however, F. H. Baur, for one, has categorically asserted that the Apocalypse is not the last, but the "*earliest* writing of the New Testament" ([489], page 127). A. P. Kazhdan and P. I. Kovalev were also of the opinion that the Apocalypse was the *first* book of the New Testament, and not the *last* one ([765], page 119).

Furthermore, some researchers categorically reject to credit the Apocalypse to John, who has allegedly written a Gospel and three Epistles. Generally, it is assumed that no exact information about the author of the Apocalypse remains in existence ([448], page 117).

G. M. Lifshitz noted that the author of the Apocalypse is quite familiar with astronomy: the images of the dragon, beasts, horses, and so forth that he describes resemble the figures of the constellations on the celestial sphere, which are similarly designated on mediaeval star charts ([489], pages 235-236).

However, all these considerations were already expressed by N. A. Morozov in the beginning of the XX century. Apparently, his line of reasoning produced a strong impression on at least some of the abovementioned authors, and they actually reiterated his assertions without referring to him, which is very typical for such researchers.

M. M. Kublanov sums up: "The reasons for this abundance of contradictory hypotheses concerning chronological issues are explained primarily by the scarcity of reliable evidence. The ancients did not leave us any reliable data in this respect. Under the prevailing circumstances, *the*

only means for the dating of these writings are the writings themselves... The establishment of a reliable chronology of the New Testament still remains an open issue” ([448], page 120).

So, let us finally turn to the Apocalypse itself. *Its astronomical nature becomes immediately evident, especially when we compare it to the ancient celestial charts.* (See the mediaeval maps allegedly dating from the XVI century, for instance – figs 3.1, 3.2, 3.3, and 3.4.)



Fig. 3.1. Star chart of the Northern Hemisphere done by A. Dürer (1471-1528), allegedly in 1527. Taken from [90], page 8.





Fig. 3.3. Hemisphere constellations on a star chart from Ptolemy's *Almagest*, allegedly published in 1551. Pay attention to the fact that some figures are wearing mediaeval clothes. Taken from *Claudii Ptolemaei Pelusiensis Alexandrini omnia quae extant opera*, 1551 ([\[1073\]](#)). The book archive of the Pulkovo Observatory (St. Petersburg). Also see [\[543\]](#), the inset between pages 216-217.

Today's specialists in Biblical history cannot conceive of any astronomical connotations in Biblical texts. There may be a unique possibility, as we shall now demonstrate, of *dating* some fragments of the Bible *astronomically*. If this be the case, though, we shall come up with dates that *do not correspond* with the ones the "tradition" insists upon *at all*.

The Apocalypse contains the famous prophecy concerning the Doomsday, or the Judgement Day. This prophecy is in immediate relation to the symbolic description of what the author observed on the celestial sphere. This was still remembered by the authors of the illustrations to the Apocalypse who had lived around the XVI century. We give one such example in fig. 3.5. As we have already noted, the inability of the latter day commentators to comprehend the astronomical symbolism of the Apocalypse is directly resulting from the loss of knowledge about the correct chronology and the distortions introduced by historians of the XVI-XVIII century. Another possibility is that there was an unspoken general taboo on what concerned a subject quite as dangerous, which resulted in the misdating of the Apocalypse. One way or another, the understanding of the astronomical descriptions that the Apocalypse contains got lost at some point. The Apocalypse had lost its distinctive astronomical hue in the eyes of the readers. However, its "astronomical component" is not simply exceptionally important – it alone suffices for the dating of the book itself.



Fig. 3.5. A drawing from a manuscript of the Apocalypse dating from the XVI century. The author of the miniature emphasizes that the events described occur on a starlit sky. The manuscript is kept in the State Library of Russia, Moscow, folio 98, number 1844, sheet 27, reverse. Taken from [\[745\]](#), Volume 8, page 446.

Let us turn to the astronomical fragments of the Apocalypse. *The main idea of our study consists in the comparison of the Apocalypse with the mediaeval astronomical maps. This comparison reveals many parallels and even direct coincidences between the two, which allows a confident*

determination of the astronomical horoscope as penned out by the author of the Apocalypse.

We propose that the readers divert their attention to a star chart that has the stars pointed out in some manner. Even a contemporary map of the sky should do, but a mediaeval star chart would be better – the one by Albrecht Dürer, for instance, which we have provided on figs. 3.1 and 3.2, or the map from the *Almagest* that one sees on figs. 3.4 and 3.3.

3.

Ursa Major and the Throne

The Apocalypse says: “John, To the seven churches in the province of Asia: Grace and peace to you from him who is, and who was, and who is to come, and *from the seven spirits opposite his throne*” (Rev 1:4–5).

In France, the constellation of Ursa Major is still called The Chariot of Souls. This is how this constellation used to be drawn, q.v. in the mediaeval book by Apianus ([\[1013\]](#)). This ancient figure can be seen below – see [Chron1](#), chapter 4:3.7.)

The Throne: Ursa Major is right in front of this constellation. (See the star chart fragment given on fig. 3.6. Also, the Greek text of the Apocalypse makes references to the “*Throne*” (*tronos*).)

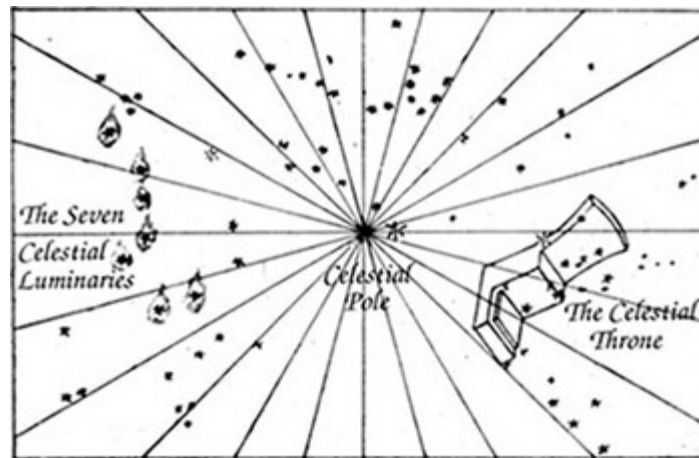


Fig. 3.6. The Throne constellation, known as Cassiopeia nowadays, and the constellation of the Seven Souls, presently Ursa Major, near the pole. Taken from [\[542\]](#), page 37.

4.

The events took place on the Isle of Patmos

The Apocalypse says: “From the *throne* came flashes of lightning, rumblings and peals of thunder. Before the throne, *seven lamps* were blazing... Also *before the throne there was what looked like a sea of glass, clear as crystal*” (Rev 4:5–6).

Thus, seven fiery icon-lamps are situated before the throne on which God sits in glory. The “sea of glass, similar to crystal” apparently is the sky as observed by the author of the Apocalypse.

The Apocalypse says: “I, John, ... was on the island of Patmos” (Rev 1:9).

The observation point is defined explicitly – the island of Patmos in the Mediterranean. It is also emphasized throughout the entire Apocalypse that the main arena of the events described is the *celestial sphere*.

5.

The constellations of Cassiopeia and the Throne were drawn as Christ sitting on his throne in the Middle Ages

The Apocalypse says: “After this I looked, and there before me was a door standing open in heaven... and there before me *was a throne in heaven with someone sitting on it*. And the one who sat there had the appearance of *jasper and carnelian*” (Rev 4:1–3).

The person sitting on the throne can be seen on almost every mediaeval star chart – in the *Zodiaque expliqué* ([544], Volume 1, page 81, ill. 36), for instance, or on the star charts of A. Dürer ([544], Volume 4, page 204), on the map of Al-Sufi ([544], Volume 4, page 250, ill. 49), and so forth. Figures 3.7 and 3.8 provide one such image.



Fig. 3.7. The constellation of Cassiopeia from an ancient star chart. Taken from [543], page 70, ill. 30.



Fig. 3.8. The Throne constellation with a human figure sitting on it. Taken from a XVI century tractate titled *Astrognoſia*. Book archive of the Pulkovo Observatory. Also see [\[544\]](#), Volume 1, page 221, ill. 60.

All of these maps depict Cassiopeia enthroned.

The enthroned figure can be seen on many star charts of the XVI century, usually in the centre of the Milky Way. The Apocalypse indicates that there is a rainbow that encircles the throne: “A rainbow, resembling an emerald, encircled the throne” (Rev 4:3). The rainbow is a sufficiently precise image for the luminous Milky Way that spans the night sky like an arch.

A straightforward comparison of the description of the “enthroned person” with a *gemstone* (we are told that it “had the appearance of jasper and carnelian”) strengthens the impression that the images of the Apocalypse are taken from the celestial sphere. Indeed, the comparison of stars with luminous gems is perfectly understandable and natural.

The association of the constellation of Cassiopeia with Christ, which the Apocalypse actually refers to, was sometimes explicitly depicted on mediaeval maps. For example, the book of Radinus ([\[1361\]](#)) contains a picture of a throne with the *crucified* Cassiopeia upon it. The back of the throne serves as a cross, and the hands of the figure are *pinioned to it*. This is obviously a version of the *Christian crucifix*. (See fig. 3.9.)



Fig. 3.9. The constellation of Cassiopeia from a book by Th. Radinus titled *Sideralis Abyssus*, dated 1551. Book archive of the Pulkovo Observatory. Also see [\[543\]](#), page 267, ill. 139.

The figure of a king on a throne can also be seen on the Egyptian star charts ([\[1162\]](#) and [\[1077\]](#)). In figs. 3.10 and 3.11 one sees a number of Egyptian maps, which make it evident that the Egyptian astronomical symbolism is amazingly close to the European, which implies the two astronomical schools are related.

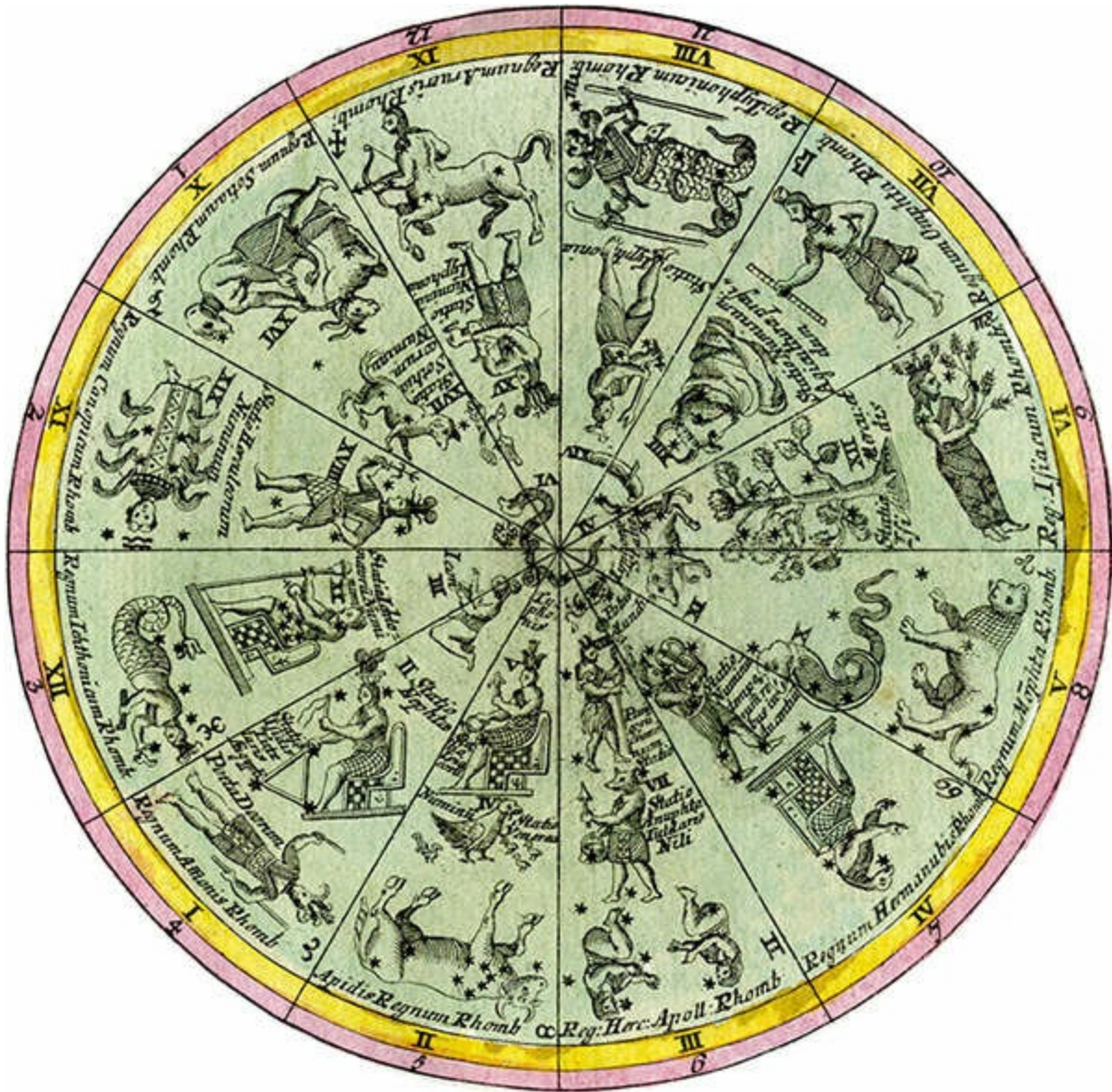


Fig. 3.10. Egyptian Star chart of the Northern Hemisphere. Taken from *Firmamentum Firmianum* by Corbinianus, dated 1731 ([\[1077\]](#)). Book archive of the Pulkovo Observatory. Also see [\[543\]](#), page 276, ill. 143.

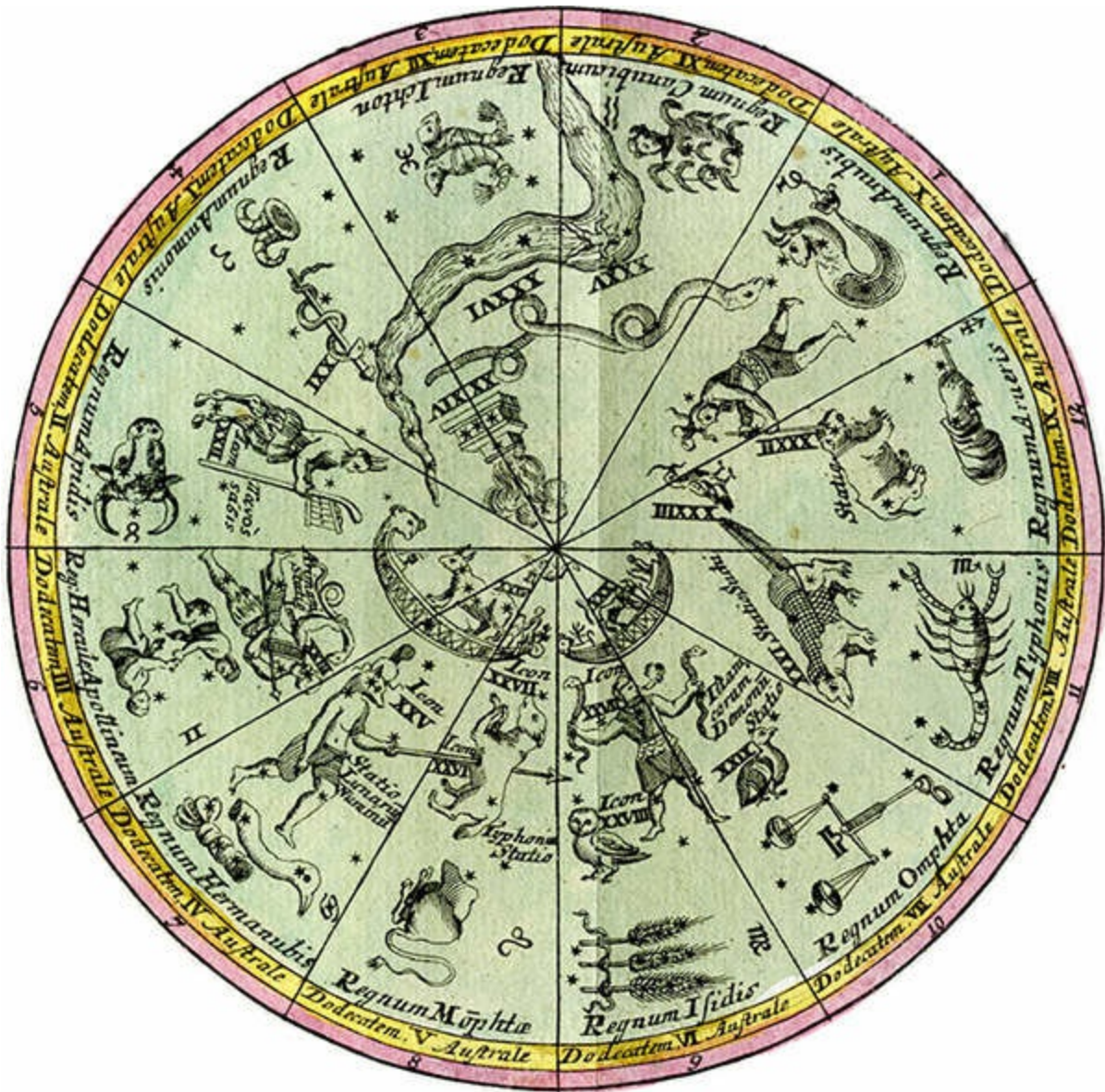


Fig. 3.11. Egyptian Star chart of the Southern Hemisphere. Taken from *Firmamentum Firmianum* by Corbinianus, dated 1731 ([\[1077\]](#)). Book archive of the Pulkovo Observatory. Also see [\[543\]](#), page 277, ill. 144.

Therefore, the *Apocalypses* contains references to the constellation of Cassiopeia, which was actually perceived as the “stellar image” of Christ (the King) enthroned in the Middle Ages.

6.

The Milky Way

According to the Book of Revelations, “a rainbow, resembling an emerald, encircled the throne.”(Rev 4:3) Emerald is a bluish-green gemstone. One sees a “rainbow” encircling the constellation of the Throne on every mediaeval and contemporary star chart. The constellation of the Throne, with “a person enthroned” is always surrounded by the luminous strip of the *Milky Way* ([\[1162\]](#), [\[1077\]](#) and [\[1361\]](#)).

7.

Twenty-four sidereal hours and the constellation of the Northern Crown

The Apocalypse says: “Surrounding the throne were *twenty-four* other thrones, and seated on them were *twenty-four* elders. They were dressed in white and had crowns of gold on their heads” (Rev 4:4).

Any complete astronomy textbook points out that in the days of yore the sky was divided into twenty-four wing-shaped segments, that is, into twenty-four meridional sectors which converge at the poles of the celestial sphere. (See [\[542\]](#), page 44, or 544, Volume 1, page 7, ill. 6, for instance). These sectors are also called *sidereal hours*, or *direct stellar ascension hours*. The twenty-four hours define the celestial coordinate system, which can clearly be seen in the mediaeval image of the celestial globe in Zacharias Bornman’s book (fig. 3.12).



Fig. 3.12. Ancient astronomy. Taken from *Astra* by Z. Bornman, dating from 1596 ([\[1045\]](#)). Book archive of the Pulkovo Observatory. Also see [\[543\]](#), page 12, ill. 3.

Thus, each “elder” of the Apocalypse is apparently a star hour in the equatorial system of coordinates, which is the division standard for the celestial sphere in astronomy.

The white clothing of the “elders” simply reflects the white colour of the stars in the sky. The golden crowns apparently refer to the constellation of the *Northern Crown*, situated close to the *zenith*, that is, *exactly above the heads* of all twenty-four “elders”, or hours, or sectors (fig. 3.13).



Fig. 3.13. The Crown (or Diadem) constellation near the pole. Fragment of a chart dating from 1700. Taken from [\[1160\]](#), table 10.1, page 304.

8.

Leo, Taurus, Sagittarius, Pegasus

The Apocalypse says: “Also before the throne there was what looked like a sea of glass, clear as crystal. In the centre, around the throne, were four living creatures, and they were covered with eyes, in front and in the back”(Rev 4:6–7).

This is a description of the celestial sphere which surrounds the constellation of the Throne and is strewn with stars (or “eyes”). The initially obscure reference to a place “around the throne” becomes intelligible: the actual constellation of the Throne is being referred to, as well as the smaller stars scattered all across the background.

But what does “... were four living creatures, and they were covered with eyes...” mean? This becomes clear from a casual glance at the star chart. Moreover, in the following passage of the Apocalypse it is clearly said that: “the first living creature was like a *lion*, the second was like an *ox*, the third *had a face like a man*, the fourth was *like a flying eagle*” (Rev 4:7).

Lion (Leo) is a zodiacal constellation visited by the sun before the beginning of autumn. (See, for example, the mediaeval maps by Dürer and Grienberger ([\[1162\]](#)). See also figs. 3.4, 3.3 and 3.14)



Fig. 3.14. The Leo constellation on a star chart from a book by Grienberger ([\[1162\]](#)). Book archive of the Pulkovo Observatory. Also see [\[542\]](#), page 45, ill. 18.

Ox (Taurus) is a zodiacal constellation visited by the sun before the beginning of summer. (See the same maps of Dürer and Grienberger, as well as fig. 3.15)

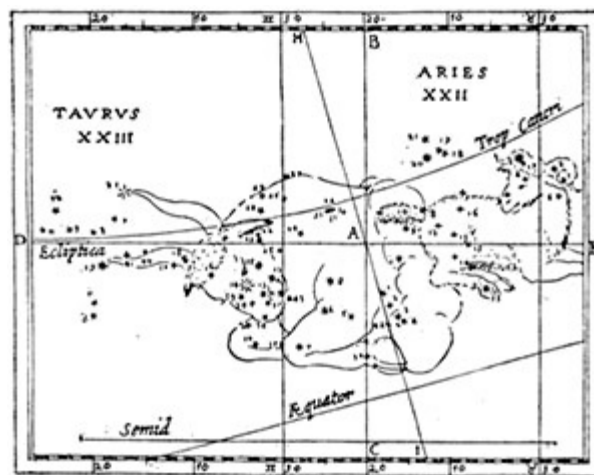


Fig. 3.15. The Taurus constellation on the star chart from a book by Grienberger ([\[1162\]](#)). Book archive of the Pulkovo Observatory. Also see [\[542\]](#), page 45, ill. 19.

The animal with a human face (Centaur) is obviously a reference to the well-known zodiacal constellation of Sagittarius visited by the sun in the beginning of winter. (See fig. 3.16.)



Fig. 3.16. The Sagittarius constellation on the star chart from a book by Grienberger ([\[1162\]](#)). Book archive of the Pulkovo Observatory. Also see [\[542\]](#), page 46, ill. 20.

The animal “like a flying eagle isn’t in fact the Eagle, although such a constellation exists (see fig. 3.17.) Most likely, this is *the famous Pegasus*, the winged animal that completes the number of constellations in the Apocalypse indicated above. The sun visits the constellation of Pegasus before the beginning of spring. (See fig. 3.18.) Formally, Pegasus is not a zodiacal constellation, but an equatorial one; however, Pegasus almost touches the ecliptic between the zodiacal constellations of Pisces and Aquarius. The word even exists in the Greek text of the Apocalypse, where it refers to a mammal rather than a bird ([\[542\]](#)).

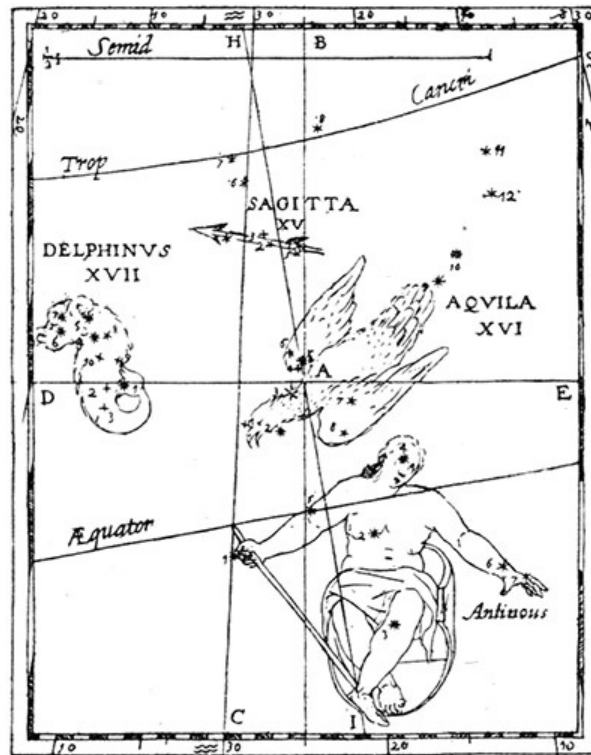


Fig. 3.17 Three constellations: The Eagle, The Dolphin and Antinoas, as seen on the star chart from a book by Grienberger ([1162]). Book archive of the Pulkovo Observatory. Also see [542], page 47, ill. 22.

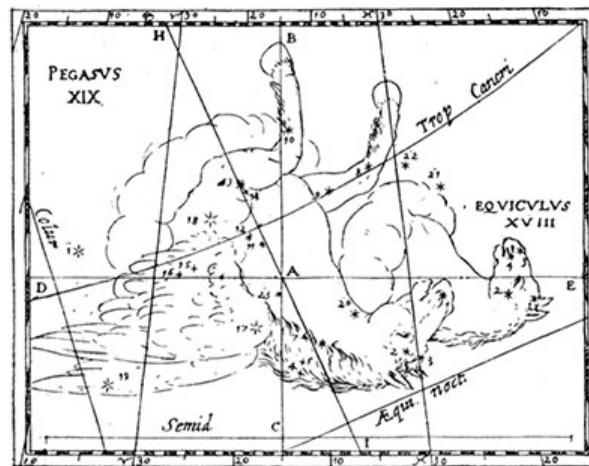


Fig. 3.18. The Pegasus constellation on the star chart from a book by Grienberger ([1162]). Book archive of the Pulkovo Observatory. Also see [542], page 46, ill. 21.

Thus, the Apocalypse clearly enumerates the four main constellations along the ecliptic: the zodiac constellations of Leo, Taurus, Sagittarius, and the “almost zodiacal” Pegasus.

The selection of four well-known constellations in the apexes of the square on the ecliptic is a standard mediaeval astronomical method. Apparently, the four constellations (perhaps some others as well) were similarly set in the angles of the quadrangular zodiac from the Theban horoscope of Brugsch (see [Chron3](#), part 2.) Similar *quadrangular zodiacs* were also drawn in mediaeval India ([\[543\]](#), page 115).

Thus, the four constellations that denote the seasons form a square or a cross. But since there are exactly twenty-four star sectors (or wings) proceeding from the pole, each one of these animal constellations has exactly six sectors of direct ascension, that is, they have six “wings” around them. In other words, each animal constellation is located in the region that is covered by these six sector-wings on the celestial sphere.

It is notable that *all of this is absolutely accurately described in the Apocalypse*, in which we read that “*each of the four living creatures had six wings and was covered with eyes all around, even under its wings.*” (Rev 4:8). The “eyes” here are the stars. By the way, the Greek text formulates this as “inside and around” ([\[542\]](#)).

These “animals covered with eyes inside and around” are most probably constellations, and so the “eyes” in question should be stars. Indeed, they are drawn in precisely this form on any mediaeval star chart (see Dürer’s maps in figs. 3.1 and 3.2, for instance, as well as the map from the *Almagest* on figs. 3.4 and 3.3.)

9.

The daily rotation of the Northern Crown

In the northern moderate zone of the terrestrial globe, the upper parts of the sectors, or the “wings”, never set; however, the lower parts, or the “knees” of the “elders” (sectors) first descend below the horizon, then rise above it again. Therefore, it looks like each sidereal hour rises from its knees on the eastern part of the horizon and then goes down on its knees in the west. They were thus perceived as worshiping the centre of rotation, the north pole of the sky and the constellation of the Throne next to it.

Once again, *all of this is accurately described in the Apocalypse*. Actually, the Apocalypse says: “The twenty-four elders fall down before him who sits on the throne, and worship him who lives for ever and ever”(Rev 4:10).

In the process of everyday rotation in the Mediterranean latitudes, the constellation of the Northern Crown first rises into the zenith, then descends in the northern part of the horizon. What we have in mind is a local zenith for the latitude of the island of Patmos.

We shan’t continue with the enumeration of other constellations and stars mentioned in the Apocalypse, because *the presence of astronomical symbolism in the Apocalypse has already been made perfectly clear*. (See also [\[542\]](#) and [\[544\]](#)).

10.

Equine planetary images in mediaeval astronomy

We shall now relate several facts of paramount importance in what concerns the datings. The first thing that attracted the attention of astronomers to the planets was their rapid movement. Their displacement is very uneven as seen by the observer. The so-called *outer* planets – the ones *outside the telluric orbit* – are described as moving in regular loops. Examples of such loops for Saturn and Jupiter can be seen in figs. 3.19 and 3.20; for Mars – in figure 3.21. Planets stop, begin retrograde movement, and then *appear to rush forwards yet again*. This apparently gave birth to comparisons with *horses* galloping through the crystal firmament. It is not surprising that astronomy and astrology appealed to this vivid image.

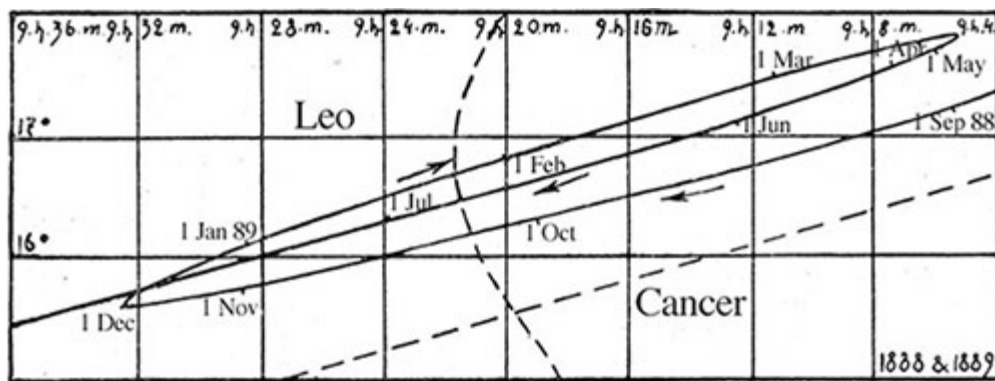


Fig. 3.19. Looping trajectory of Saturn between Cancer and Leo in 1888 and 1889.
Taken from [\[542\]](#), page 12, ill. 4.

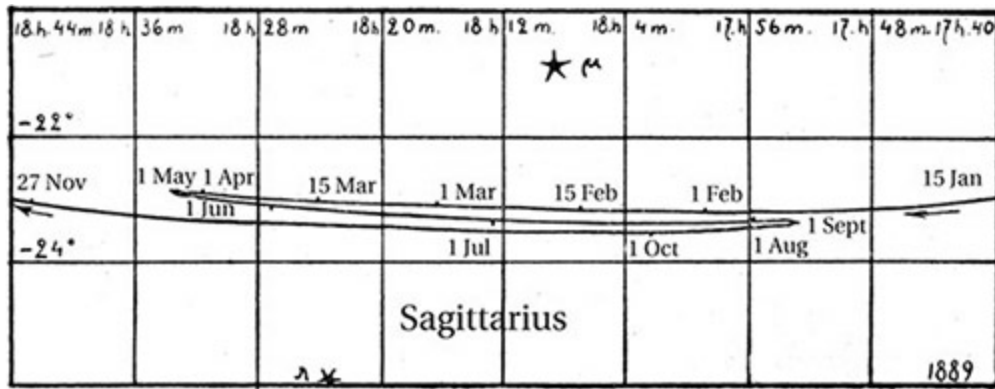


Fig. 3.20. Looping trajectory of Jupiter in Sagittarius in 1889. Taken from [542], page 12, ill. 5.

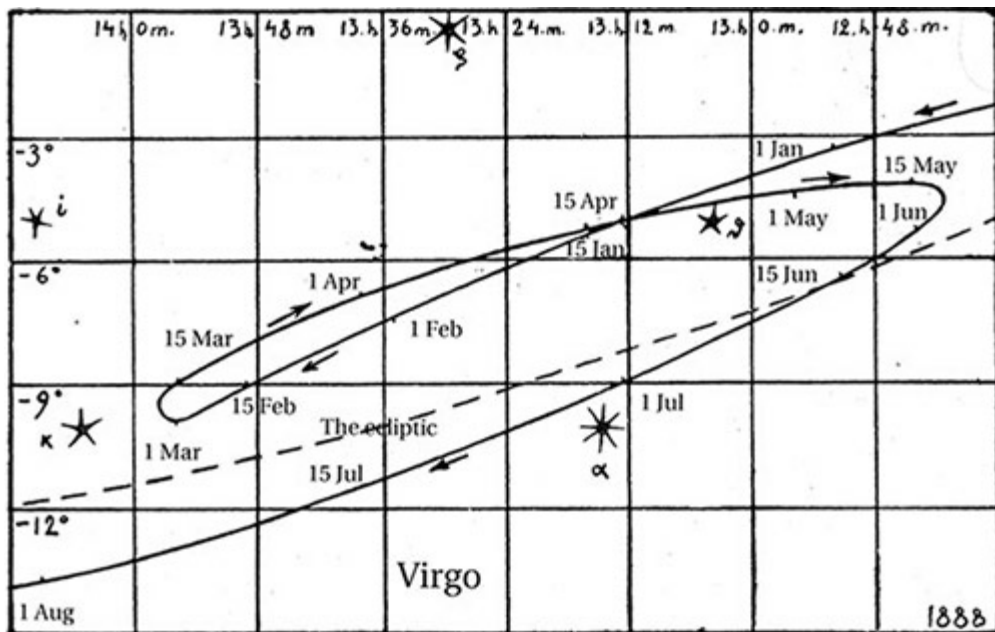


Fig. 3.21. Looping trajectory of Mars in Virgo in 1888. Taken from [542], page 13, ill. 6.

Ancient Gaulish coins bearing images of the equine planets are depicted on fig. 3.22 (see *Astronomical Myths* by John Blake, 1887.) One of them depicts *a horse with a rider* (the letter S) leaping over the urn of the constellation of Aquarius. This constellation is frequently depicted in the form of an urn or a person bearing an urn and pouring water from it, qv in the mediaeval book of Albumasar, for instance ([1004]).



Fig. 3.22. Ancient Gaulish coins as seen on the illustrations to John Blake's *Astronomical Myths* dating from 1887. Also see [\[542\]](#), page 14, ill. 8, 9.

On the second coin we see an *equine planet* carrying the constellation of Cancer on its back. The horse leaps over the constellation of Capricorn. (See fig. 3.22.)

These old coins clearly indicate the custom of at least some of the mediaeval astronomers to associate planets with *horses*.

Further development of this symbolism naturally led to the use of the images of planets in the form of horses harnessed into chariots. The solar image in particular was widely used in the Middle Ages and used to be included in the planetary seven.

Horses carting the sun are represented in the astrological book of Ioanne Tesnierio dating from 1562 ([\[1440\]](#) and fig. 3.23), the astrological work by Leopoldi, allegedly published in 1489 ([\[1247\]](#) and fig. 3.24), and the 1515 book of Albumasar ([\[1004\]](#) and figs. 3.25 and 3.26).

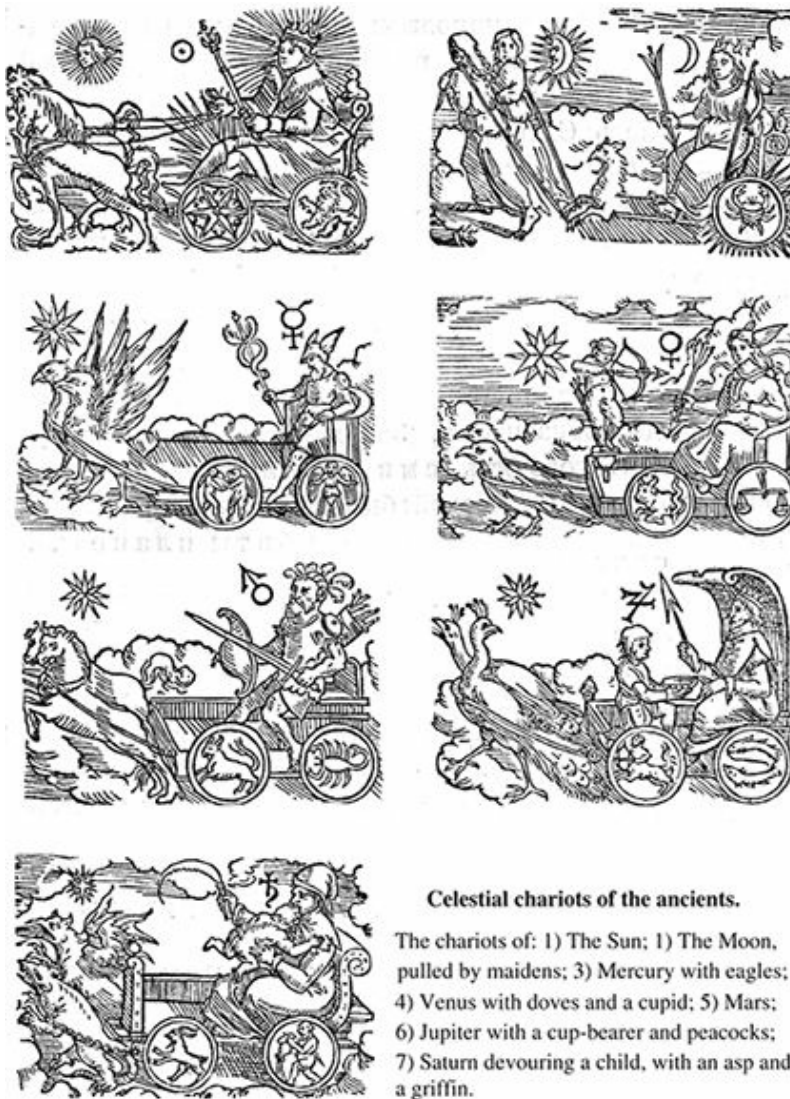


Fig. 3.23. Mediaeval pictures of the chariots of the Sun, the Moon, Mercury, Venus, Mars, Jupiter and Saturn. Taken from the *Opus Mathematicum octolibrum* by Ioanne Tesnierio ([\[1440\]](#)). Coloniae Agrippinae, 1562. Book archive of the Pulkovo Observatory. Also see [\[543\]](#), page 71, ill. 31-37.



Fig. 3.24. A mediaeval picture of the solar chariot. Taken from *Leopoldi compilation de astorum scientia*, 1489 ([\[1247\]](#)). Book archive of the Pulkovo Observatory. Also see [\[543\]](#), page 169, ill. 89.



Fig. 3.25. Mediaeval pictures of the chariots of the Sun, Mercury, Venus and the Moon. Taken from Albumasar's *De Astru Sciencia*, 1515. Book archive of the Pulkovo Observatory. Also see [\[543\]](#), page 240, ill. 117-120.

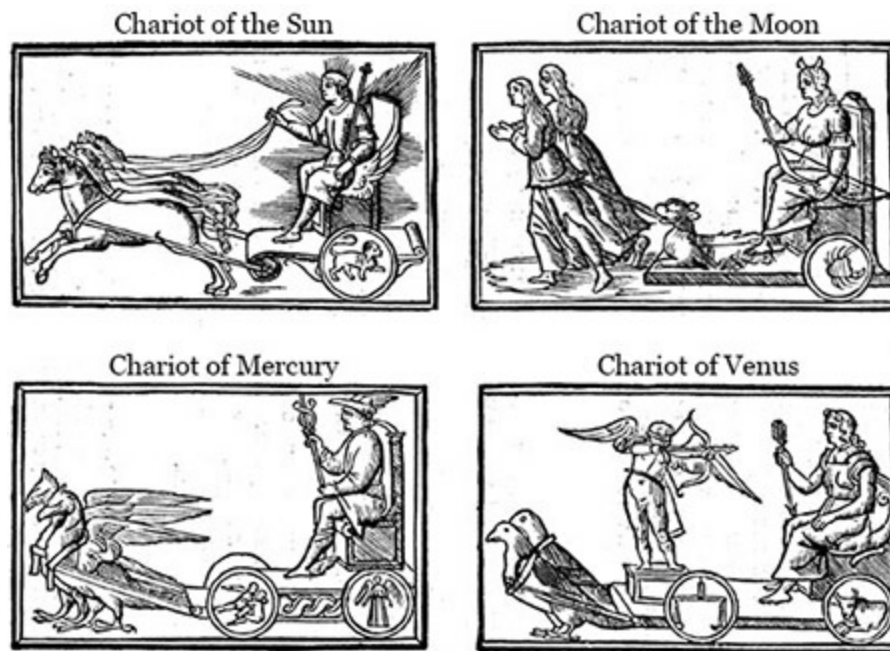


Fig. 3.26. Mediaeval pictures of the chariots of the Sun, the Moon, Mercury and Venus. Taken from Albumasar's *De Astru Sciencia*, 1515. Book archive of the Pulkovo Observatory. Also see [\[543\]](#), page 156, ill. 78-81.

Horses driving the planet Mars in a chariot are shown in the 1562 book of Ioanne Tesnierio ([\[1440\]](#) and fig. 3.23), with Mars referred to by its astrological sign, and in the 1515 book of Albumasar ([\[1004\]](#) and fig. 3.27).

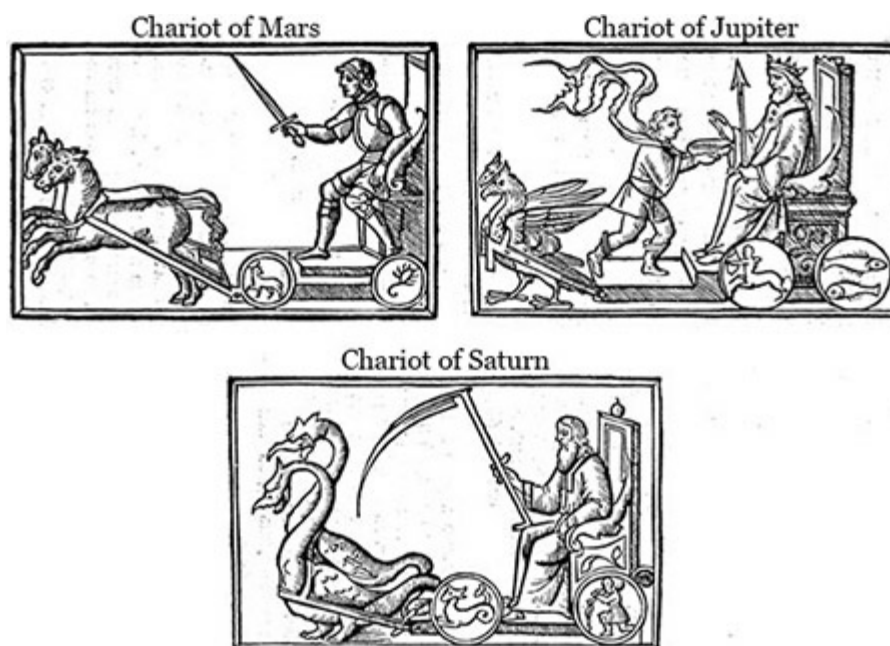


Fig. 3.27. Mediaeval pictures of the chariots of Mars, Jupiter and Saturn. Taken from Albumasar's *De Astru Sciencia*, 1515. Book archive of the Pulkovo Observatory. Also see [\[543\]](#), page 157, ill. 82-85.

Sometimes such books depicted actual horses as chariots, thus accosiating chariots with horses. The chariot of Jupiter, for instance, with a galloping centaur drawn on its gigantic wheels, can be seen in the book by Albumasar [\[1004\]](#) (fig. 3.27).

The concept would evolve. Sometimes horses would draw entire constellations. In the book of Bacharach dating from 1562 ([\[1021\]](#)), horses draw the constellation of Auriga. A similar figure can also be seen in *Astrology* by Radinus (fig. 3.28).

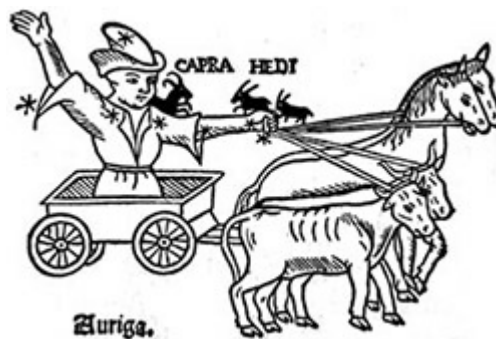


Fig. 3.28. Horses dragging the Auriga constellation. From a book by Radinus dated 1511. Taken from [\[1361\]](#). Also see [\[543\]](#), page 243, ill. 125.

Astronomers ascribed such value to the leaps of the planets that they devised a special symbol of a halted chariot in order to refer to the moments the planets stop before beginning their movement, either straightforward or retrograde. The mediaeval book of Albumasar, for instance ([\[1004\]](#)) depicts the halted chariots of all the planets: Mercury, Venus, Mars, Jupiter, and Saturn (figs. 3.25 and 3.29).



Fig. 3.29. Mediaeval pictures of the chariots of Mars, Jupiter and Saturn. Taken from Albumasar's *De Astru Sciencia*, 1515. Book archive of the Pulkovo Observatory. Also see [\[543\]](#), page 241, ills. 121-123.

Sometimes, instead of horses, chariots were harnessed to fantasy animals – griffins, eagles, and the like. Similar “horses” draw the planets in the mediaeval books of Albumasar ([\[1004\]](#)) and Ioanne Tesnierio ([\[1440\]](#) and figs. 3.23 and 3.30).



Fig. 3.30. A mediaeval picture of Saturn's chariot. Taken from the book titled *Leopoldi compilatio de astrorum scientia*, 1489 ([\[1247\]](#)). Book archive of the Pulkovo Observatory. Also see [\[543\]](#), page 181, ill. 92.

It is well known that in some languages days of the week were associated with planets in a so-called “planetary week.” On the other hand, days of the week were frequently depicted as horses. Whenever an equine planet would pass between the constellations or through them, the constellations were referred to as “saddling” said planet, thus transforming into the riders of this horse.

But let us return to the Book of Revelations.

11.

Jupiter is in Sagittarius

The Apocalypse says: “I looked, and there before me was a white horse. Its rider held a bow, and he was given a crown, and he rode out as a conqueror bent on conquest” (Rev 6:2).

This apparently describes a bright equine planet carrying the glorious rider, or the constellation with the bow. There is only one such constellation in the zodiac – Sagittarius (fig. 3.16).

The horse is said to be white. The Greek text renders this as “dazzling white” or “resplendent” ([\[542\]](#)). The combination of the characteristic “conqueror bent on conquest” and the fact that the horse in question is the first to ride out most likely refers to Jupiter.

Another dazzling white planet is Venus; however, it cannot be located here, since the text of the Apocalypse (12:1) indicates the sun to be in Virgo, in which case Venus, which never goes too far away from the sun, can by no means be in Sagittarius. We are thus given a direct reference to the fact that Jupiter was in Sagittarius.

12.

Mars is beneath Perseus in either Gemini or Taurus

The Apocalypse says: “And there went out another horse that was red [the Greek text renders this as follows: “Then another horse came out, a fiery red one (see [\[542\]](#) – A. F.)]. Its rider was given power to take peace from the earth and to make men slay each other. To him was given a large sword” (Rev 6:4).

What we see here is the description of a red equine planet. There is only one such planet – Mars. There is also only one constellation with a sword – Perseus. Thus, Perseus is described in the Book of Revelations as the rider of Mars. Consequently, Mars is located in either Gemini or Taurus, with Perseus above (see the fragment of a mediaeval star chart on fig. 3.31.) This is the map from Ptolemy’s *Almagest*. N. A. Morozov proposes to consider this an indication that the zodiacal constellation of Aries was located beneath Perseus ([\[542\]](#)). However, it is only in such a case that the word “beneath” could be understood in relation to the ecliptic, that is, the constellation of Perseus were projected onto the ecliptic from its pole. But in such a case Perseus shall be suspended over Mars in an unnatural position – on his back. This can be observed on the same mediaeval map, fig. 3.31.

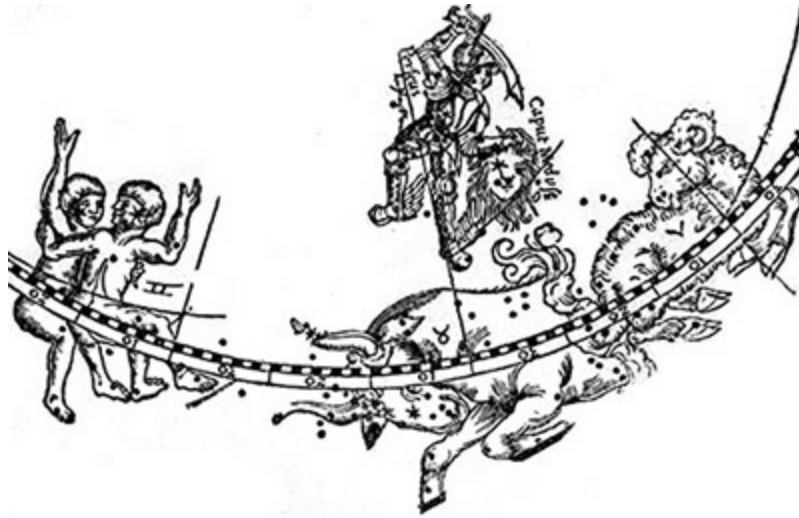


Fig. 3.31. Constellations of Perseus, Gemini and Taurus on a star chart from Ptolemy's *Almagest*. A close-up of a fragment of a map. We have removed all other constellations so as not to make the illustration look too cumbersome. Taken from the *Pelusiensis Alexandrini omnia quae extant opera* by Claudius Ptolemy. Published in 1551 ([\[1073\]](#)). Book archive of the Pulkovo Observatory. Also see [\[543\]](#), the inset between pages 216-217.

This description most probably refers to the zodiacal constellations located under the feet of Perseus. These can either be Taurus or Gemini. Perseus seems to be standing on them. But in case with Aries he lies on his back, with his feet directed upwards. Furthermore, it is important to consider the position of the local horizon of the observer. Indeed, when the observer writes that Mars is located beneath Perseus – that is, Perseus was visible above Mars – this most likely means that their position is given in relation to the local horizon. It is natural that one should search for such an astronomical solution, in which the observer would be able to see Perseus above Mars considering the relation to the local horizon – for instance, some location in the Mediterranean region.

This was well understood by N. A. Morozov. While pondering one of the solutions, namely, the solution of 1486 A.D., he did not note any aberrations concerning Mars. But on the date he indicated, 1 October 1486, Mars was located in Gemini and not Aries. We should thus understand that Mars must be searched in either Gemini or Taurus.

13.

Mercury is in Libra

The Apocalypse says: “I looked, and there before me was a black horse. Its rider was holding a pair of scales in his hand. Then I heard what sounded like a voice among the four living creatures, saying, ‘A quart of wheat for a day’s wages, and three quarts of barley for a day’s wages, and do not damage the oil and the wine!’” (Rev 6:5-6).

Apparently this is Mercury, the faintest of all of the primary planets. Only Mercury, Venus, Mars, Jupiter, and Saturn were considered primary in antiquity. Mercury is truly the “invisible” planet. Furthermore, due to its proximity to the sun, Mercury is only rarely visible due to the intensity of sunshine. Therefore, errors were frequently made in estimations of the position of Mercury in the Middle Ages.

The synodal translation says “a quart on the scale in thy hand”. According to the Greek translation, the rider holds a scale in his hand ([\[542\]](#)). The entire verse 6 distinctly speaks about trade. Even the prices of wheat and the barley are given. Mercury was considered the patron of trade.

Thus, the position of Mercury is indicated in Libra.

14.

Saturn is in Scorpio

The Apocalypse says: “I looked, and there before me was a pale horse. Its rider was named Death, and Hades was following close behind him. They were given power over a fourth of the earth to kill by sword, famine and plague, and by the wild beasts of the earth” (Rev 6:8).

The Greek text provides the rendering “deathly pale, greenish” ([\[542\]](#)). Most probably, this refers to the ominous planet Saturn. The rider on it, named Death is, apparently, Scorpio. In the Middle Ages Saturn entering Scorpio was considered an omen of great afflictions.

The Greek text renders another part of the passage as “They were given power,” which corresponds with this pair of death symbols even better ([\[544\]](#), Volume 1, pages 46–47, ill. 27).

N. A. Morozov was not the first one to associate four of the famous horses of the Apocalypse with planets. E. Renan put this hypothesis forth a long before Morozov ([\[725\]](#), page 353). Renan considered that:

- red horse = Mars (this is correct),
- black = Mercury (this is also correct),
- white = Moon (this is incorrect)
- pale = Jupiter (also incorrect).

Renan did not provide any proof for the last two identifications, and, as we can see, they actually do not correspond to the description given in the Apocalypse. However, Renan did not even attempt to date the Apocalypse on the basis of this astronomical information.

15.

The Sun is in Virgo with the Moon underneath the feet of the latter

The Apocalypse says: “A great and wondrous sign appeared in heaven: a woman clothed with the sun, with the moon under her feet and a crown of twelve stars on her head” (Rev 12:1).

This apparently is the picture of the celestial sphere in its usual mediaeval imagery. The sun is named as being in Virgo. Let us point out that Virgo is the only female constellation on the ecliptic. The moon is located at the feet of Virgo. Directly above the head of Virgo, in the direction of the zenith, we see the constellation of Coma Berenices or the Twelve Stars. On any celestial chart one can see the well-known globular cluster, the Diadem, or the Crown. It is referred to as 5024/M5e in contemporary numeration.

The Apocalypse refers to a crown of twelve stars. It is interesting that the standard designation for globular clusters on star charts is specifically a crown of precisely twelve stars in a circle. (See the maps in [\[293\]](#), for instance).

Thus, the sun is in Virgo and the moon at the feet of Virgo.

16.

Venus is in Leo

The Apocalypse proceeds to tell us that “To him who overcomes... I will also give him the morning star” (Ap. 2:26, 2:28).

The morning star, as is well known, a mediaeval name for Venus. But in zodiacal constellations “he who overcomes” is, of course, the constellation of Leo. This follows directly from the passage “See, the Lion of the tribe of Judah, the Root of David, has triumphed. He is able to open the scroll and its seven seals” (Ap. 5:5). The text of the Apocalypse clearly indicates that “he who overcomes” is Leo.

17.

The astronomical dating of the Apocalypse by the horoscope it contains

The Apocalypse apparently contains the descriptions of the stars in the sky. They give us the following horoscope:

1. Jupiter in Sagittarius,
2. Mars in Gemini or Taurus (N. A. Morozov included Aries here as well),
3. Saturn in Scorpio,
4. Mercury in Libra,
5. The sun in Virgo,
6. The moon under the feet of Virgo,
7. Venus in Leo.

For a rough astronomical calculation, even three of these basic planets would suffice: Jupiter, Mars, and Saturn. The sun moves rapidly and makes a complete zodiacal revolution in a year. Therefore it is only useful in determining the month. Mercury is usually poorly visible. (See above.) Therefore, its position was frequently misestimated in the Middle Ages.

• **The Assertion of N. A. Morozov** ([\[542\]](#) and [\[544\]](#), Volume 1, pages 48–50)

N. A. Morozov asserted that the three basic planets of Jupiter, Mars, and Saturn were sufficient in order to date the Apocalypse to the fourth century A.D. the earliest, because the indicated horoscope, that is, the arrangement of planets, was only true for 395, 632, 1249, and 1486 A.D.

N. A. Morozov thought that 395 A.D. was the best solution, but in this solution Mars is located above Aries, which, as we have noted, is not very

fitting. Morozov was satisfied with this answer, because he thought the Apocalypse could not have been written after the fourth century A.D. But his result was cautiously formulated in this manner: “If the Apocalypse was written during the first four centuries of the Christian era, this happened in 395 A.D.” ([\[542\]](#)).

However, nowadays, after the new research into the chronology of antiquity, we understand that Morozov had no real point in limiting himself to the first four centuries of the new era.

Once we break free from these limitations, we shall see two additional solutions: a 1249 solution and 1 October, 1486. The solution of 1249 is worse because Mercury, which in this case is in Virgo, was closer to Leo that year.

- **Main Assertion** (A. T. Fomenko and G. V. Nosovskiy)

The solution of 1 October 1486 ideally satisfies to all conditions, as indicated in the Apocalypse:

Jupiter is in Sagittarius,
Saturn is in Scorpio,
Mars is in Gemini, close to the boundary with Aries, and directly at the feet of Perseus,
Mercury is in Libra,
The sun is in Virgo,
The moon is under the feet of Virgo, and
Venus is in Leo.

The arrangement of the planets on 1 October 1486 (shown in figure 3.32) provides clear evidence that all planets are found exactly in the constellations indicated in the Apocalypse. We verified this astronomical result with the aid of the Turbo-Sky software, which is modern, simple, and convenient for such approximated calculations. The result is shown in figures 3.33 to 3.39. The program came up with the year 1486 as the astronomical solution. See also fig. 3.40.



Fig. 3.32. Planet disposition for 1 October 1486. It is distinctly visible that all the planets are located in the very constellations indicated by the Apocalypse.

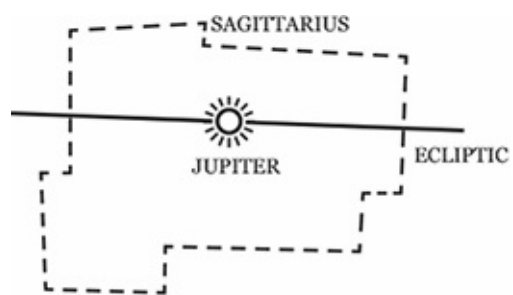


Fig. 3.33. On 1 October 1486 Jupiter was actually in Sagittarius.

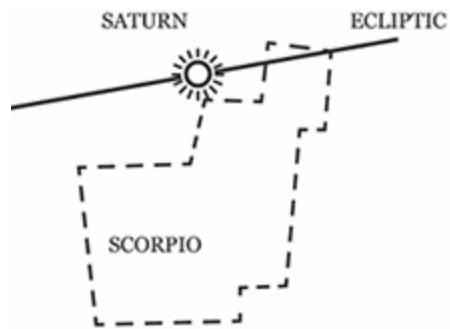


Fig. 3.34. On 1 October 1486 Saturn was actually in Scorpio.

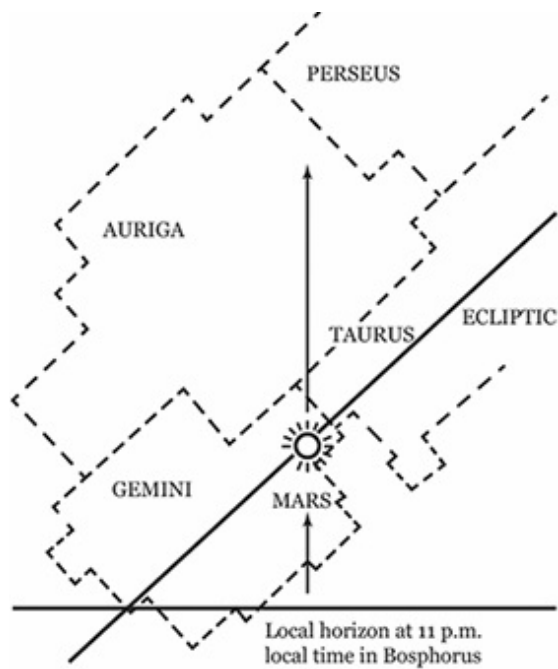


Fig. 3.35. On 1 October 1486 Mars was actually in Gemini, close to the Taurus border, right under Perseus.

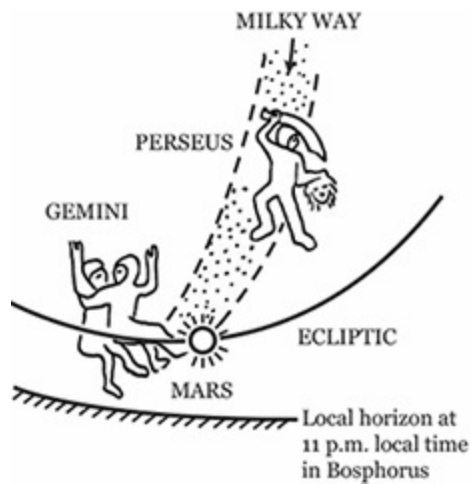


Fig. 3.36. The location of Mars in Gemini, close to Taurus, right under the feet of Perseus, on 1 October 1486.

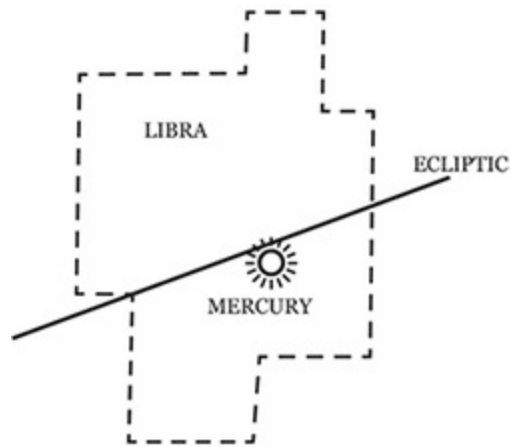


Fig. 3.37. On 1 October 1486 Mercury was actually in Libra.

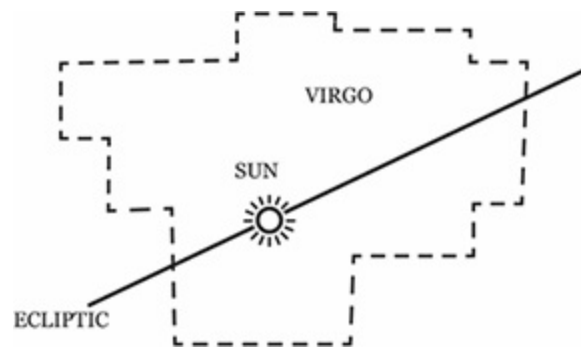


Fig. 3.38. On 1 October 1486 the Sun was actually in Virgo.

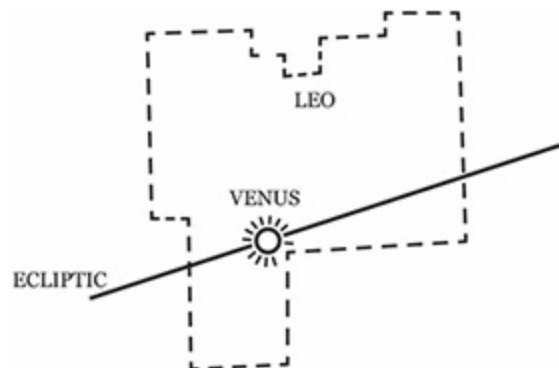


Fig. 3.39. On 1 October 1486 Venus was actually in Leo.

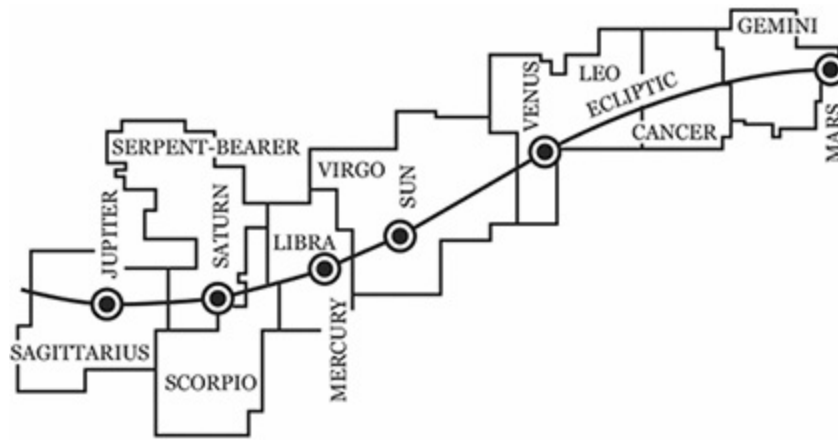


Fig. 3.40. Planet disposition for 1 October 1486. Calculations performed with Turbo-Sky software.

The visibility conditions of the planets on the night of 1–2 October 1486 was verified for the Mediterranean by using an observation point in the vicinity of the Bosphorus as an example.

It turns out that on 1 October 1486 the sun set at 17:30 local time, that is, at 15:30 GMT.

The crescent of the new moon was visible after sunset until 19:00 local time, after which the Moon set at the local horizon.

Saturn was visible until 20:00 local time.

Jupiter was visible until 21:45 local time.

Mars did not become visible immediately, because it was located below the horizon. It ascended at 21:05 local time and was visible the whole night.

At this time Mercury was located at almost the maximum distance from the sun for the terrestrial observer, almost in the maximum elongation, and had a brightness of $M = +0.7$. Consequently, it was located in almost the best visibility conditions. Mercury was actually visible until 20:15 local time, after which it went under the local horizon.

Venus ascended at 3:00 local time that night, and was perfectly visible up until sunrise.

All of this data was received from the calculations performed with the aid of the Turbo-Sky software, which is convenient for approximate

computing.

We re-emphasize that the solution of 1 October 1486 is ideal from all points of view. The arrangement of the planets for 1 October 1486 A.D. is reflected in the Apocalypse with surprising accuracy.

It is evident, as one can see in fig. 3.35, that the mediaeval observer was quite correct about Perseus riding Mars: “Its rider was given power to take peace from the earth and to make men slay each other. To him was given a large sword” (Rev 6:4). At this time Mars was actually located directly underneath the feet of Perseus. This can clearly be seen on fig. 3.36, which shows a fragment of a mediaeval map from Ptolemy’s *Almagest* with the position of Mars for the 1 October 1486 pointed out. Mars was in Gemini, right under the feet of Perseus. And compared to the line of the local horizon in the environs of the Bosphorus, at 23:00 local time, Mars was exactly under Perseus. Finally, the brightly luminous Milky Way passes precisely through the constellations of Perseus and Gemini in the nocturnal sky. That is where Mars was located on that date, and the Milky Way seemingly bound together the constellations of Gemini and Perseus, as well as the planet Mars (fig. 3.36). The mediaeval observer pointed out this remarkable event.

But why did the observer mention Mars in combination with the constellation of Perseus rather than Gemini? Indeed, Perseus is not a zodiacal constellation, unlike Gemini. The reason the observer did this apparently owes to the fact that the author of the Apocalypse described the forthcoming Doomsday, obviously, a very dramatic event. Therefore, he selected the symbols maximally pertinent to the spirit of a great catastrophe.

The first primary planet (Jupiter) ended up in Sagittarius, or the “martial constellation,” depicted with bow and arrows.

The second primary planet (Saturn) ended up in Scorpio, which is believed to be a terrifying, mortally dangerous constellation.

The third primary planet (Mars) ended up in Gemini, which is a “peaceful constellation.” But directly above it at this moment was Perseus,

the martial constellation with the sword, held in his hands and used for beheading the Gorgon Medusa with her serpent hair and stare that turned all living things to stone (fig. 3.36). Furthermore, Mars himself, as it is commonly known, was considered the God of War. It is therefore quite clear that the author of the Apocalypse selected Perseus with the Sword due to its perfect correspondence with the eschatological scenario.

One begins to understand why Mars is referred to in the Greek text of the Apocalypse (translated by N. A. Morozov) as having “*gone beyond, to the other side*”, qv above and in [\[542\]](#). Fig. 3.32 demonstrates clearly that on 1 October 1486 Mars was really in visible opposition to the other planets, which were all grouped in Scorpio. A terrestrial observer would see Jupiter, Saturn, the moon, Mercury and the sun near one side of the celestial dome, and Mars *drawn to its other side*, qv on fig. 3.32.

Why did Morozov reject the solutions of 1249 and 1486 A.D.? Morozov’s answer is simple and sincere. He frankly explained: “Hardly anyone would dare to say in this respect that the Apocalypse could have been written on 14 September 1249” ([\[544\]](#), Volume 1, page 53]. He did not even consider 1486 a possible solution.

However, nowadays, more than seventy years after N. A. Morozov, and relying on new results obtained from our books on New Chronology, among other things, one can confidently claim the Apocalypse to have been written precisely in 1486, that is, during the epoch of the Ottoman=Ataman conquest. See [Chron6](#) for more details.

Why is 1486 the most congruous dating for the writing of the Book of Revelations in our reconstruction? As it is commonly known, the Book of Revelations is primarily concerned with all matters related to Doomsday. “The Apocalypse and its visions (apart from the first three chapters)... is an image of the final hour of the World... or the Eschaton, and it must serve as a manual for the Revelations” ([\[845\]](#), Book 3, Volume 11, page 511). But that year, when the entire mediaeval Christian world anticipated Doomsday in terror, is well known to history. This is 1492 A.D., which was year 7000 from Adam of the Byzantine era. According to the tradition

of the epoch, Doomsday was supposed to have happened that very year.

The Apocalypse is thus concerned with the advent of the Judgement Day, expected in 1492 A.D. The first lines of the Apocalypse state explicitly: “Because the time is near” (Rev 1:3). That should mean the proximity of the year 1492 A.D., or the year 7000 since Adam. Note that it was in 1492 that Columbus set out to sea, in the age of Doomsday expectations.

Therefore, our independent astronomical dating of the Apocalypse, or the year 1486 A.D. – that is, 6994 years from Adam – corresponds ideally with the content of the book. The Apocalypse was written only six years before the expected End of the World in the XV century.

Dating the Apocalypse to the end of the fifteenth century also corresponds ideally with our formal mathematical result as discussed in [Chron1](#), Chapter 5:9.3. Namely, it implies that the Apocalypse must not be considered the last book of the Bible canon chronologically, but, rather, one of the first books of the Old Testament. In other words, the Apocalypse chronologically occurs simultaneously with the Pentateuch of Moses, or the very beginning of the Bible, and not the Gospels.

In other words, the position of the Apocalypse in the Biblical canon is chronologically incorrect. It was written much later than the Gospels. The Gospels describe the events of the XI century, according to our reconstruction. See more details below.

18.

Our reconstruction of the initial content of the Apocalypse

The Apocalypse predicts Judgement Day masking the prediction with astronomical symbolism. However, it is possible that this symbolism was obscured in the subsequent editions of the XVI-XVII century. An astronomical horoscope is encrypted in the Apocalypse, and provides for the possibility of dating it. The date of the horoscope is 1 October 1486, which ideally corresponds to the expected mediaeval date of the Judgement Day in 1492.

The Apocalypse was most likely written at the end of the XV century A.D., several years before what the entire mediaeval Christian world perceived as the impending Judgement Day in the year 7.000 since Adam, or 1492 A.D. Mortal fear of this event is vividly reflected in the Apocalypse.

The consensual opinion that the Apocalypse was written by Apostle John, the author of the fourth Gospel, is apparently incorrect, because the Gospels were most likely written in the XII-XIII century, that is, much earlier than the XV century. On the contrary, the assertion of many old ecclesiastical authors that Apostle John, and John, the author of the Apocalypse, are different persons, is confirmed by our independent astronomical dating of the Book of Revelations. Thus, the Gospels and the Apocalypse were written in different and distant epochs.

We have already pointed out that the epoch of the Apocalypse apparently coincides with the epoch of the Pentateuch. As we demonstrate in [Chron6](#), this is the epoch of the Ottoman = Ataman conquest of the XV century A.D., that is, the “Biblical Exodus” under the leadership of Moses and Aaron – Leo/Lion. The Apocalypse is correct in dubbing him “he who

overcomes”. The constellation of Leo, “is adorned with the morning star,” or Venus. The identification of “he who overcomes” mentioned in the Apocalypse Leo – Aaron or Moses – is also supported by the following verse: “To him who overcomes, I will give some of the hidden manna. I will also give him a white stone with a new name written on it, known only to him who receives it” (Ap.2:17). Let us recall that manna is described in the Biblical book of Exodus, which, as we will show in [Chron6](#), tells of the Ottoman = Ataman conquest of the XV century. And we can easily recognize the white stone with the “new name” written upon it as the stone tablets of Moses, whereupon the new law, or Deuteronomy, was written.

After having astronomically dated the Apocalypse to the end of the XV century, it is interesting to evaluate the mediaeval illustrations to this Biblical text from an entirely new point of view. A mediaeval XVI century picture of the Apocalypse can be seen in fig. 3.41 ([\[745\]](#), Volume 8, page 442). We see a rider who is shooting a musket (figure 3.42). The lock of the musket is quite visible. The rider pulls the trigger, and the barrel disgorges fire. The powder horn can be seen attached to the barrel. The word “Death” is written above the rider. We see that mediaeval artists reflected the realities of the epoch when the Apocalypse was written in their illustrations. It is well known that firearms, muskets, and guns were already widely used on the XV century battlefields. For example, in the Constantinople siege of 1453, the Ottomans used heavy artillery ([\[240\]](#)).



Fig. 3.41. A mediaeval illustration from the Biblical Apocalypse. XVI century. The Lenin State Library, folio 98, no. 1844, sheet 24. One sees a rider firing a musket and the fire of a shot coming from the barrel. Taken from [\[745\]](#), Volume 8, page 442.



Fig. 3.42. Fragment of an illustration from the Biblical Apocalypse. Death is riding a horse and firing a musket. Taken from [\[745\]](#), Volume 8, page 442.

Another XVI century illustration from the Apocalypse ([\[745\]](#), Volume 8, page 451 and fig. 3.43) shows the destruction made by an angel “blowing into the pipe” from which a fountain of flame escapes. This very probably depicts a mediaeval gun, shooting with either cannonballs or case-shot. The mediaeval artist depicted the flame of a large explosion where the ball landed. Apparently, in the Middle Ages guns were sometimes referred to and depicted as pipes belching fire and smoke. This tradition of depicting guns on the illustrations to the Apocalypse survived until as recently as the XVIII century. Figure 3.44 provides an illustration from the **Commented Apocalypse** of 1799 ([\[745\]](#), Volume 9, page 485). On the whole, the subject is the same as that of the XVI century illustration – an angel “blowing into a pipe” disgorging fire. We also see flames rising from the explosion of the missile at a distance. A gunshot is even better visible in the mediaeval illustration to the Apocalypse which one sees on fig. 3.45 (see [\[745\]](#), Volume 9, page 486). Above we can see the “pipe,” into which

the angel blows. The flame escapes the pipe, and we see a faraway explosion of a projectile hitting the ground.



Fig. 3.43. A mediaeval illustration from the Biblical Apocalypse. XVI century. The Lenin State Library, folio 98, no. 1844, sheet 33. The angel is “blowing a horn” which disgorges a bright fiery flare. Probably a representation of a mediaeval cannon in action. Taken from [\[745\]](#), Volume 8, page 451.

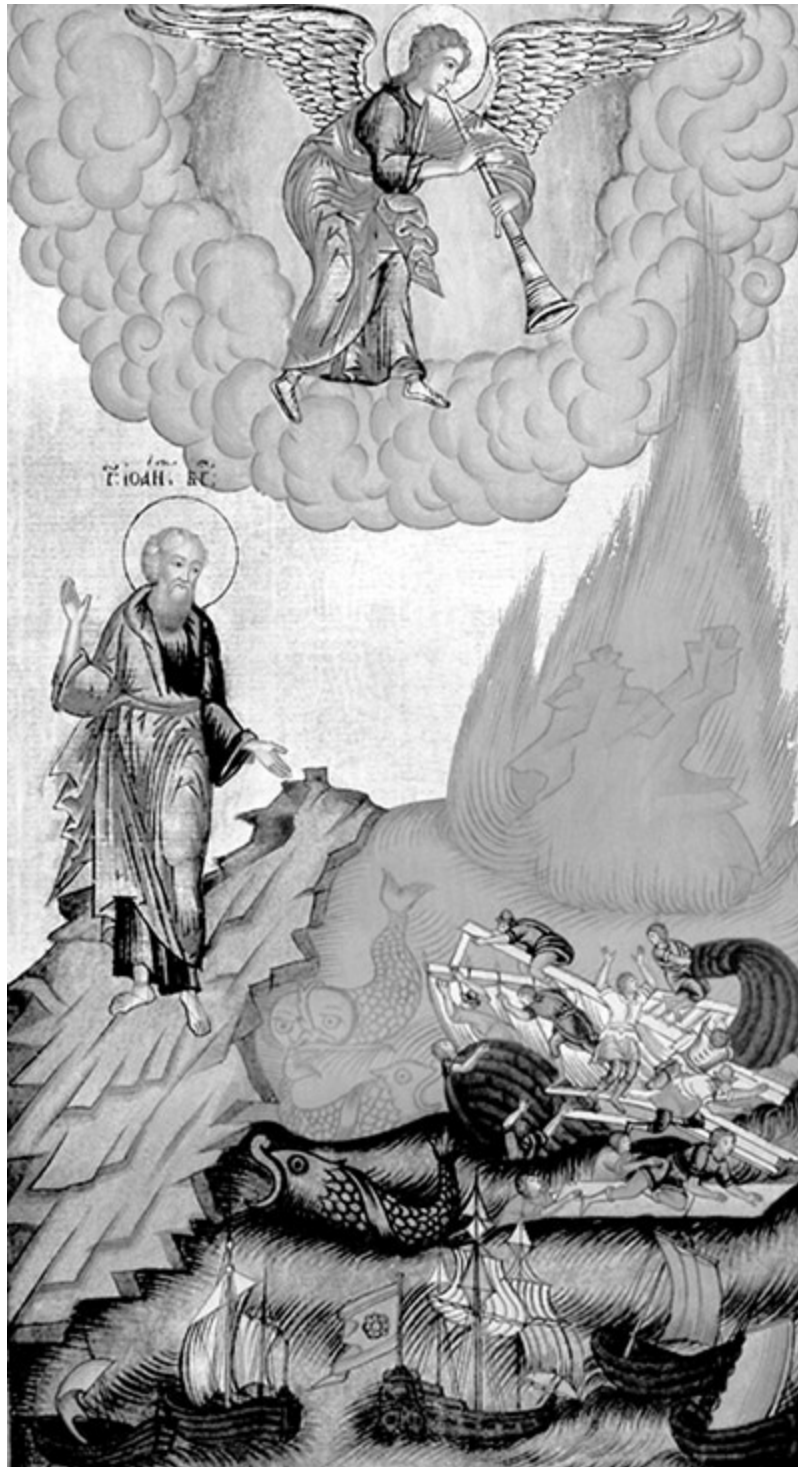


Fig. 3.44. A mediaeval illustration from the *Biblical Commented Apocalypse*, 1799. The State Library of Russia, folio 247, no. 802, sheet 61, reverse. We see the subject that we're already familiar with: a horn-shaped cannon firing a shot. One also sees the explosion of the cannonball. Taken from [\[745\]](#), Volume 9, page 485.



Fig. 3.45. A mediaeval illustration from the *Biblical Commented Apocalypse*, 1799. The State Library of Russia, folio 247, no. 802, sheet 61, reverse. The same subject. Gunfire, the “grenade” falling and exploding. Taken from [\[745\]](#), Volume 9, page 486.

From the XV century and on, guns invoked terror in Europe. The appearance of such terrifying images on the illustrations to the recently

written Apocalypse was therefore completely natural. All of this, albeit indirectly, confirms our astronomical dating of the Apocalypse to the end of the XV century.

PART TWO

Astronomy in the Old Testament

By Anatoly Fomenko

1.

Mediaeval astronomy in the Old Testament Book of Ezekiel

1.1. The title of the book

Charles Briggs, Professor of Theology, wrote that “most of the books in the Old Testament were compiled by authors whose names and exact relation to the writings were lost in deep antiquity” ([543], pages 119-120).

Let us regard the actual name of the book of Ezekiel. As N. A. Morozov pointed out, the Hebrew IEZK-AL translates as “The Lord Shall Overcome” ([543], page 226). Scaligerian history believes Ezekiel to have lived between 595 and 574 B.C. However, the word “Ezekiel” is only used for referring to a person just once (Ezekiel 24:24), in a rather vague context that becomes clear only after we translate “Ezekiel” as “The Lord Shall Overcome.” God addresses the author of the prophecy dozens of times, always saying “thou” and never calling him by name. One can come to the logical conclusion that “Ezekiel” is merely the name of the actual book, which concurs with its content perfectly well – predicting the victory of some currently disavowed deity. This rational explanation of the name of the book is in no way related to the analysis of its astronomical content, as we can understand perfectly well; however, it is useful for pointing out just how useful it is to think about the possibility that ancient words and names may be translated, since it clarifies a great many things.

N. A. Morozov’s analysis performed in [543] shows that the entire prophecy is based on two main topics:

1) Visible borrowings from the New Testament Apocalypse

Modern commentators interpret this in reverse, since the books of the Old Covenant are considered to have been written a lot earlier than those of the

New Covenant. However, this is most probably erroneous, and the Gospels either *predate* the Heptateuch, or were created around the same time (see [Chron6](#)).

2) *The astronomical “visions” of the author of the prophecy*

N. A. Morozov was of the opinion that the book of Ezekiel contained a planetary horoscope. He even tried to date it astronomically, coming up with the date 453 A.D. as the first solution that he found moving forward in time from deep antiquity towards contemporaneity. There may have been other solutions dating from a much later epoch that Morozov failed to discover due to his certainty that the Bible couldn't have been written later than the V-VI century A.D. This was a grave error of his. The Bible was most probably compiled in the XI-XVII century A.D. See [Chron6](#) for more details.

Our opinion is as follows: unlike the Apocalypse, the horoscope of Ezekiel is described *extremely vaguely*, and this ambiguous and Delphic description is *hardly applicable to astronomical dating*. We shall refrain from wasting time on it; should the readers get really interested, Morozov's oeuvre [\[543\]](#) gives an exhaustive account of the issue.

What N. A. Morozov is definitely correct about is the fact that the testamentary book of Ezekiel is really filled with all kinds of *astronomical* information that allows us to consider this book a mediaeval – possibly late mediaeval, astrological text, and be quite confident about it. This particular fact is important enough for us to illustrate it by the following examples ([\[543\]](#)).

1.2. The description of the Milky Way and the Ophiuchus constellation

The Bible says: “The heavens were opened, and I saw visions of God” (Ezekiel, 1:1). We are given the same direct indication as we got from the book of Revelation – namely, that we should observe the sky.

N. A. Morozov periodically queried the synodal translation of the Bible using the Hebraic text without vocalizations. Apparently, the authors of the synodal “translation” often failed to understand the old text. These circumstantiations of Morozov often facilitate the translation greatly and elucidate the actual meaning, so we shall be making references to his comments as we proceed ([\[543\]](#)).

The Bible says:

“And I looked, and, behold, a whirlwind came out of the north, a great cloud, and a fire infolding itself, and a brightness was about it [a more exact translation would be “an irradiance like a river of light,” qv [\[543\]](#) – A. F.]” (Ezekiel 1:4).

The irradiance goes to the south from the north. Since the events take place in a starlit sky, as we have mentioned above, this metaphor most probably stands for the Milky Way, which may really be perceived as a luminous river of light flowing from the north to the south.

The Biblical observer looks towards the luminosity and sees that “out of the midst thereof came the likeness of four living creatures [the Hebraic text uses the term “living entities,” whereas the synodal translation refers to them as “beasts,” qv [\[543\]](#) – A. F.]... they had the likeness of a man” (Ezekiel 1:5). N. A. Morozov makes the correction referring to the Hebraic text, and suggests that the Bible really says that “the image of man could be seen right there.” What could this possibly mean?

Nearly every astronomical map of the Middle Ages – see fig. 4.1, for instance, has a constellation in the south, right in the middle of the Milky Way, that has the shape of a man – the Ophiuchus (see fig. 4.2).



Fig. 4.1. A mediaeval star chart from a book by S. De Lubienietzki titled *Historia universalis omnium Cometarum*, Lugduni Batavorum, 1681 ([\[1257\]](#)). Book archive of the Pulkovo Observatory (Saint-Petersburg). Also see [\[543\]](#), pages 26-27.



Fig. 4.2. The constellation of the Ophiuchus against the background of the Milky Way. A mediaeval book titled *Astrognoia*, XV century. Book archive of the Pulkovo Observatory (St. Petersburg). Also see [\[544\]](#), Volume 1, page 218, ill. 57.

1.3. The Biblical description of the astronomical sectors, or “wings,” on the celestial sphere

As we have already mentioned, the mediaeval celestial sphere was divided into 12 pairs of star hours that were pictured as meridians that converged

at the poles of the sphere and divided it into 24 sectors, or “wings,” qv fig. 3.12. Ophiuchus is holding the Serpent, and both of them occupy two pairs of wings – two on the left, and two on the right. In our case, four “living entities” are mentioned in the constellation of Ophiuchus – possibly planets. The Bible, for instance, tells us that “every one had four wings” (Ezekiel 1:6). See the mediaeval book of Borman dating from 1596, for example ([\[1045\]](#)), which gives the position of Ophiuchus as well as that of his wings.

The synodal translation tells us that the “living creatures” also had four faces each. N. A. Morozov points out the missing words “one obscured” and gives his own translation: “he was the one with four faces, and it was he in his mystery who had possessed four wings” (Ezekiel 1:6).

The synodal translation tells us that “they four had their faces and their wings. *Their wings were joined one to another*, and they turned not when they went; they went every one straight forward” (Ezekiel 1:9). It is obvious that the reference is to the sectors, or the wings on the celestial sphere. It is natural that they should be *joined together*.

N. A. Morozov’s translation proceeds to tell us that “the procession of these creatures was immutable, and the concavity of their pass was like the concavity of a circumference, and all four faces shone like polished brass.”

1.4. The constellations of Leo, Taurus and Aquila

Let us now regard a mediaeval map – [\[1256\]](#) or [\[1257\]](#) by S. Lubienietzki, for instance (see fig. 4.1), and study the constellations in the south of the sky, next to Sagittarius. On the right we see Ophiuchus and the Serpent, with Leo on his right and Taurus on his left. On top, near the peak of the trajectory of the sphere’s rotation, we can see Aquila in the centre, above all of the constellations. The human hands of Sagittarius and Hercules can be seen rising from beyond the equinoctial, as described in the prophecy: “and they had the hands of a man under their wings” (Ezekiel 1:8).

This astronomical picture is explicitly described in Ezekiel’s prophecy.

The Bible says the following (in N. A. Morozov's translation):

“The outline of Leo was to the right of all four, with the outline of Taurus to the right of all four, and Aquila above the four” (Ezekiel 1:10).

Since Morozov's translation differs from the synodal at times, we shall demonstrate the difference by the following example. The synodal text of this quotation is as follows:

“they four had... the face of the lion, on the right side: and they four had the face of the ox on the left side; they four also had the face of an eagle” (Ezekiel 1:10).

The similarity is apparent; however, N. A. Morozov's translation makes a lot more sense.

According to the Bible, “as for the likeness of the living creatures, their appearance was like burning coals of fire, and like the appearance of lamps” (Ezekiel 1:13). What we see here is an astronomical comparison of the planets with lamps and coals. “And the living creatures ran and returned as the appearance of a flash of lightning [in zigzags – A. F.]” This must refer to the forthright and retrograde movement of planets on the celestial sphere (see figs. 3.19, 3.20 and 3.21).

1.5. The Biblical description of the mediaeval “wheels,” or planetary orbits

We shall now return to the mediaeval charts. They often depict planet orbits as concentric wheels, with the Earth in the centre. They reflect the initial concepts of the mediaeval astronomers who used to regard the Earth as the centre of the universe. Such imagery is clearly pre-Copernican. One should, however, bear in mind that the planetary orbits would occasionally be drawn in that manner as recently as the XVII-XVIII century.

The concentric planetary orbits can be observed in the mediaeval book by J. Steeb ([\[1412\]](#), see fig. 4.3). The wheels bear the planetary names and

insignia.

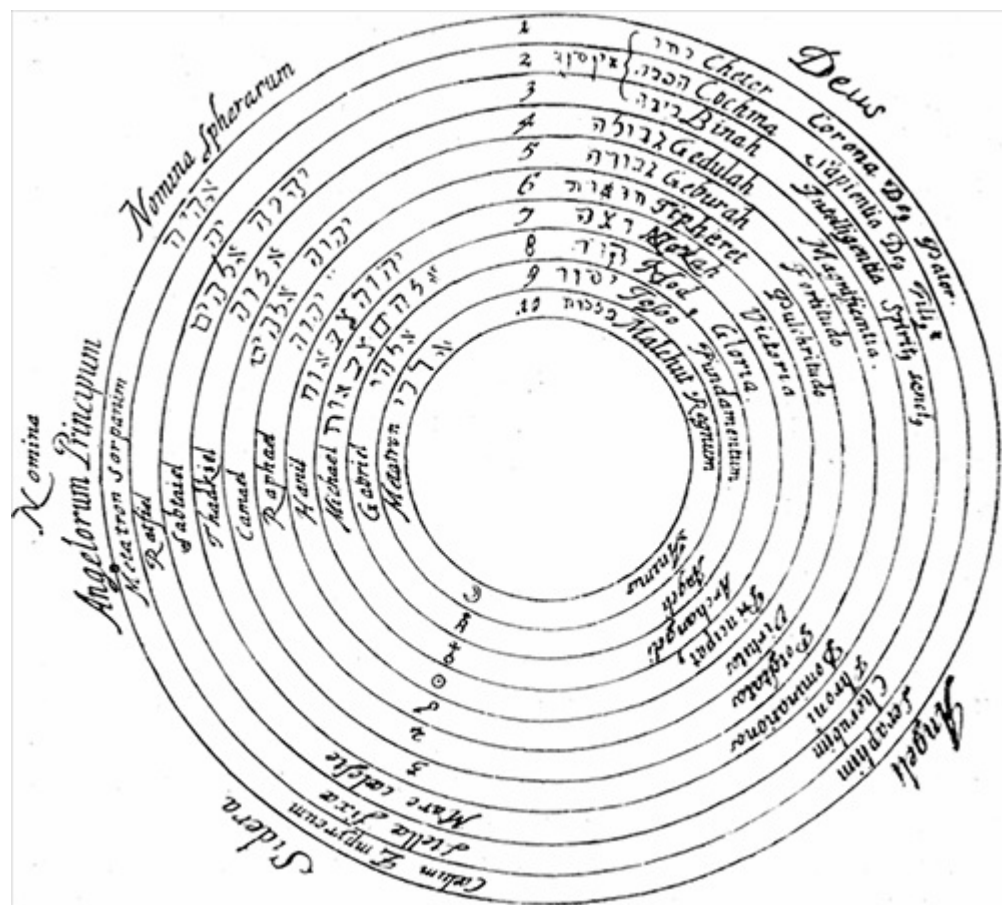


Fig. 4.3. A mediaeval picture of the ten celestial spheres as concentric wheels. Taken from the Latin book by J. Ch. Steeb titled *Coelum Sephiroticum Hebraeorum* (*The Sephirotic Skies of the Jews*), Maguntiae, 1679 ([\[1412\]](#)). Book archive of the Pulkovo Observatory (St. Petersburg). Also see [\[543\]](#), page 15, ill. 5.

The first wheel, which is also the greatest, is the empyrean.

The second wheel is the sphere of immobile stars.

The third wheel is the celestial ocean.

The wheels to follow are those of Saturn, Jupiter, Mars, the sun, Venus, Mercury, and the moon.

Planetary orbits are also drawn as concentric wheels in the book by Orontius Finaeus Delphinatis allegedly dating from 1553 ([\[1320\]](#), fig. 4.4). The orbital wheels can rotate independently. Concentric wheels, or several concentric planetary orbits, can be seen in Sacro Bosco's (or Sacrobusto's)

book allegedly dating from 1516 ([\[1384\]](#), fig. 4.5). One should emphasize that the felloes of the wheels are *covered in stars*, or eyes, which is quite natural, since the orbits are celestial objects and exist amidst myriads of stars.

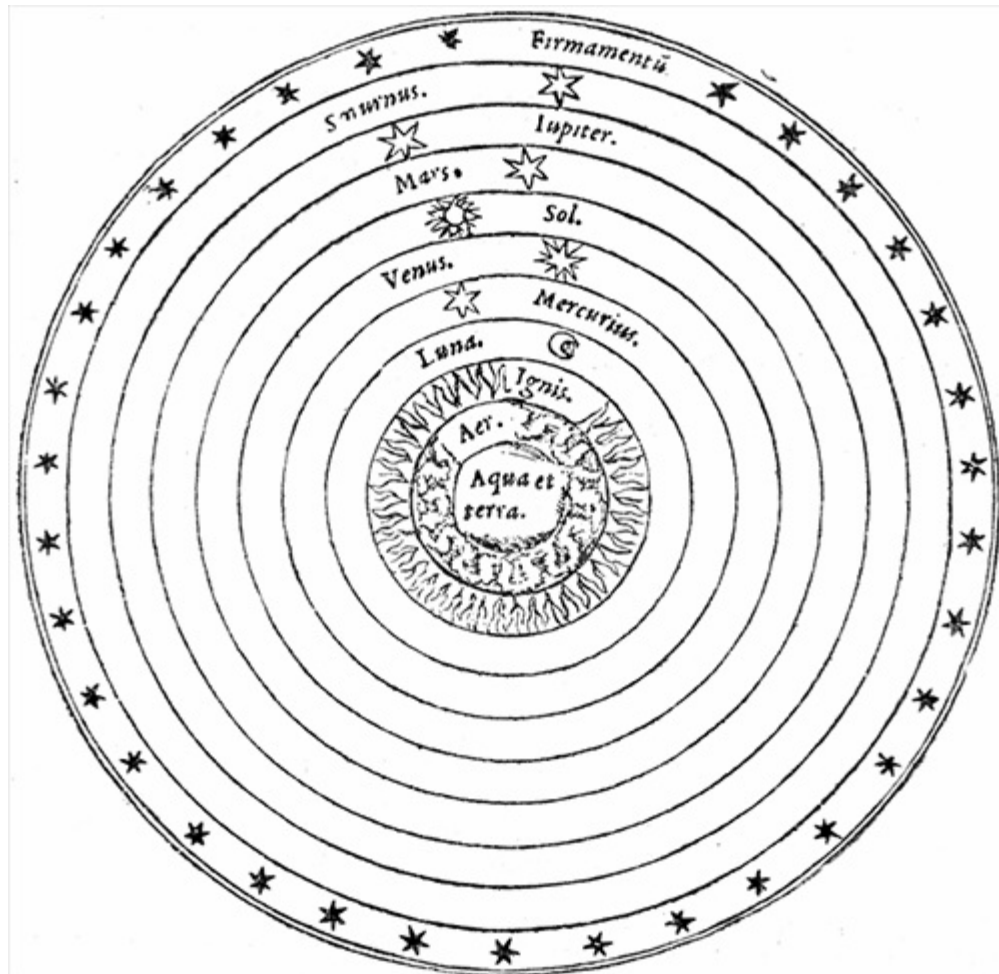


Fig. 4.4. According to the mediaeval cosmological concept, the planetary orbits had the shape of concentric wheels. Taken from the book titled *Canonum Astronomicum*, 1553 ([\[1319\]](#)). Book archive of the Pulkovo Observatory (St. Petersburg). Also see [\[543\]](#), page 54, ill. 22.



Fig. 4.5. Planetary orbits as concentric wheels. Taken from a mediaeval book by J. de Sacro Bosco (or Sacrobusto) titled *Sphaera Materialis*, 1516 ([\[1384\]](#)). Book archive of the Pulkovo Observatory (St. Petersburg). Also see [\[543\]](#), page 118, ill. 65.

Wheel-like orbits are drawn in another book by Sacro Bosco (or Sacrobusto) allegedly dating from the XVI century ([\[1385\]](#)). The felloes of the concentric orbital wheels bear the images of the Zodiacal constellations filled with *stars*, q.v. fig. 4.6.



Fig. 4.6. Mediaeval wheel-like orbits. The terrestrial globe is in the centre, and the planetary orbits surround it. Taken from a book by Sacro Bosco (or Sacrobusto) titled *Opusculu de Sphaera... clarissimi philosophi Ioannis de Sacro busto*, Viennae Pannoniae, 1518 ([\[1385\]](#)). Book archive of the Pulkovo Observatory (St. Petersburg). Also see [\[543\]](#), page 131, ill. 72.

Wheel-like orbits with felloes covered in stars can also be seen in the book by Corbinianus allegedly dating from 1731 ([\[1077\]](#) and fig. 4.7). The orbital wheels roll over the zodiacal belt. In general, one has to remark that

mediaeval science had developed an extremely complex articulation system for the *orbital wheels* in order to explain planetary movements. This science was cast into oblivion by Copernicus, who placed the sun in the centre of the system instead of the Earth. However, this sophisticated geocentric system used to flourish before Copernicus.

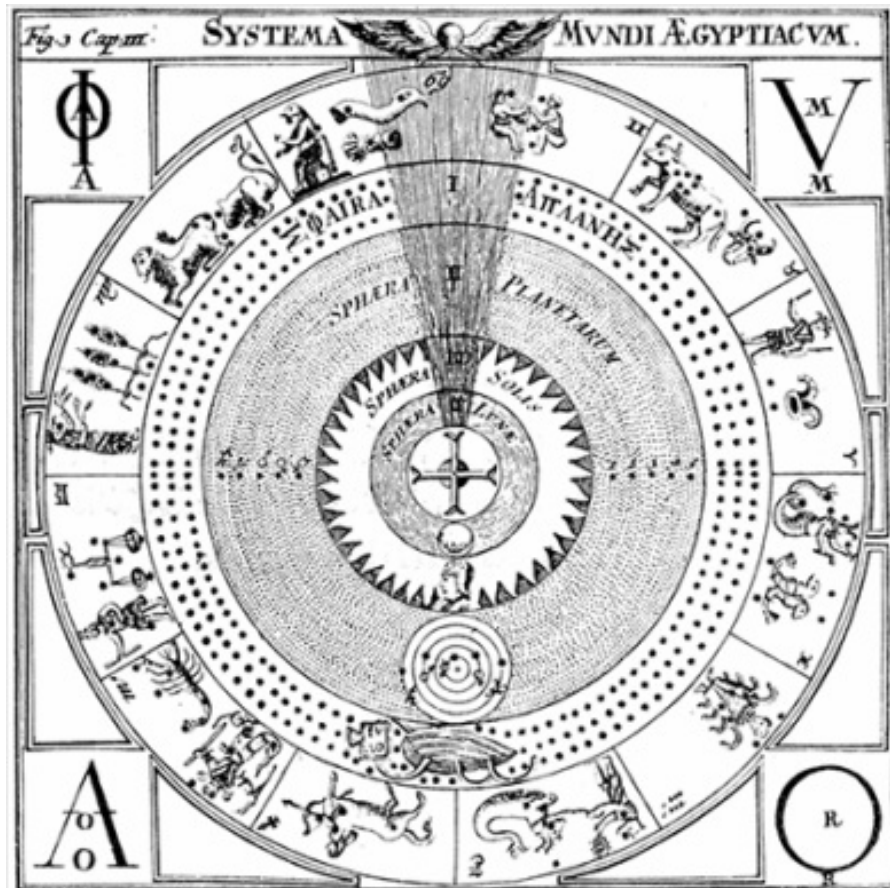


Fig. 4.7. Mediaeval Egyptian cosmology. The wheel-like orbits roll across the zodiac. Taken from *Firmamentum Firmianum* by Corbinianus dating from 1731 ([\[1077\]](#)). Book archive of the Pulkovo Observatory (St. Petersburg). Also see [\[543\]](#), page 254, ill. 136.

Let us return to the Biblical prophecy of Ezekiel. The Bible says:

“Behold *one wheel* upon the earth *by the living creatures* [planets? – A. F.], with his four faces. The appearance of the wheels and their work was like unto the colour of a beryl: and they four had *one likeness* [or identical construction – A. F.]: and their appearance and their work was as it were a wheel in the middle of a wheel... As for their rings, they were so *high* [above the ground – A. F.] that they

were dreadful; and their rings were full of eyes [full of stars! – A. F.] round about them four. And when the living creatures *went*, the wheels *went by them*; and when the living creatures were *lifted up* from the earth, the wheels were *lifted up in line with them* [the rotation of the planetary orbital wheel – A. F.]. Whithersoever the spirit was to go, they went... and the wheels were *lifted up over against them*: for *the spirit of the living creature was in the wheels*. When those went, these went; and when those stood, these stood; and when those were *lifted up* from the earth, the *wheels were lifted up in line with them*.” (Ezekiel, 1:15-16, 1:18-21)

The Biblical observer quite explicitly describes planets and their quotidian movement over the orbital wheels. The description is so clear that identifying the “living creatures” with planets appears quite natural.

By the way, many late mediaeval painters who illustrated the Bible without understanding the correct astronomical meaning of the “eyes round about them four” would interpret this literally and draw a multitude of eyes covering the entire body of the animal. The result was of dubious aesthetic value, and could serve as yet another illustration of the distortions one gets when later commentators fail to understand the original meaning of the ancient text.

1.6. Parallels with the astronomical symbolism of the Apocalypse

What we encounter later in the prophecy of Ezekiel resembles direct quotations from the Apocalypse, a New Covenant book: starlit sky, semblance of a crystal, etc.

According to the Bible,

“the likeness of the firmament upon the heads of the living creature was as the colour of the terrible crystal, stretched forth over their heads above. And under the firmament were their wings straight, the one toward the other... and every one had two, which covered on that side, their bodies. And when they went, I heard the noise of their wings... when they stood, they let down their wings” (Ezekiel 1:22-

24).

Also:

“And above the firmament that was over their heads was *the likeness of a throne* [the constellation of the Throne, q.v. above – A. F.], as the appearance of a sapphire stone: and upon *the likeness of the throne* was the likeness as the appearance of a sapphire stone: and upon the likeness of the throne was the likeness as the *appearance of a man above upon it*” (Ezekiel 1:26).

This is virtually identical to the Revelation of St. John, where we encounter the following passage: “and behold, a *throne* was set in heaven, and one sat on the throne... and there was a rainbow [the Milky Way – A. F.] round about the throne, in sight like unto an emerald” (Revelation 4:2-3). See the previous paragraph.

1.7. Biblical cherubim, chariots, and mediaeval planetary orbital wheels

Let us remind the reader that *planets* were often represented as *chariots* in the Middle Ages. More on this can be seen in the paragraph above that deals with the Apocalypse. Chariots would be drawn by horses, and occasionally fantasy animals. A planet would ride a chariot, and the gigantic *orbital wheels* would bear the planetary insignia, or zodiacal constellations where the wheels were rolling. Let us point out that planets move over the zodiac, and the symbolism used here was typical for the Middle Ages.

It is amazing that the book of Ezekiel describes *virtually identical symbols*. This fact alone would give sufficient cause to inquire whether this Old Covenant book could have been written in the Middle Ages, around the XIII-XVI century A.D.

The Bible tells us the following:

“behold, in the *firmament* [in the sky yet again – A. F.] that was above the head of

the cherubim there appeared over them as it were a sapphire stone, as the appearance of the likeness of a *throne* [the Throne constellation – A. F.]” (Ezekiel 10:1).

The word “cherubim” (KHRBIM or RKHBIM) can also be used to refer to a chariot ([\[543\]](#), page 72). The 10th chapter of Ezekiel’s prophecy that we quote tells us about several new celestial observations of the Biblical author that are unlike the ones mentioned in the first chapter (see above). He refers to planetary chariots, or the Cherubim moving across the firmament, or the celestial dome, somewhere near the Throne constellation.

The Bible says:

“And when I looked, behold the four wheels by the cherubim, one wheel by one cherub [chariot – A. F.], and another wheel by another cherub: and the appearance of the wheels was as the colour of a beryl stone [the reference is probably made to each planet possessing an orbit of its own – A. F.]. And as for their appearances, they four had *one likeness*, as if *a wheel had been in the midst of a wheel*... they turned not as they went... and their whole body, and their backs, and their hands, and their wings, and the wheels, *were full of eyes round about*, even the wheels that they four had.” (Ezekiel 10:9-12)

We shall quote the next fragment in the translation of N. A. Morozov: “The names of these wheels... the one in the rear bore semblance to a Chariot.” It is possible that what we see here is a reference to Ursa Major, which used to be represented as a chariot. This rare mediaeval depiction can be seen on the chart from the 1524 Apianus book, for instance ([\[1013\]](#), fig. 4.8).

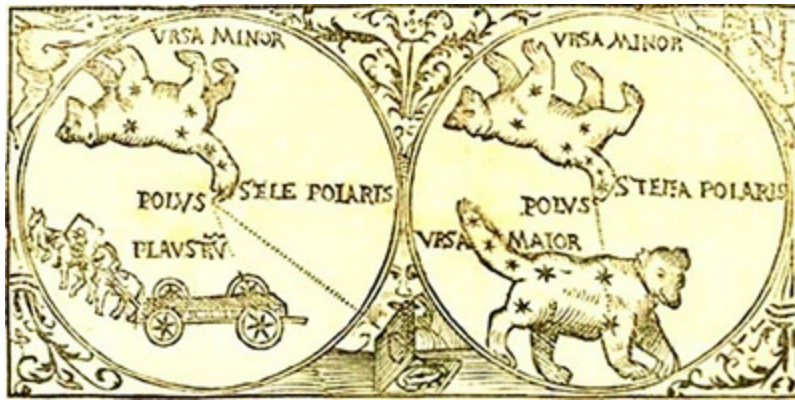


Fig. 4.8. This picture shows us that the Chariot constellation (on the left) was *replaced* by Ursa Major (on the right). Taken from *Cosmographicus Liber Petri Apiani mathematici studiose collectus*, Landshutae, impensis P. Apiani, 1524 ([\[1013\]](#)). Book archive of the Pulkovo Observatory (St. Petersburg). Also see [\[543\]](#), page 91, ill. 53.

Let us carry on with quoting Morozov’s translation: “the second had the likeness of a man and the third, that of a lion; the fourth had the likeness of an eagle. The chariots went upwards. They were *the same living creatures as I have seen*” (Ezekiel 10:14-15). The Biblical observer points out that the chariots and the living creatures that he describes in the first chapter are one and the same. Could they be planets?

We witness mediaeval astronomy on the pages of the Biblical prophecy yet again: planets on their orbital wheels moving across the celestial sphere.

The Bible says that “when the cherubim [the chariots – A. F.] went, the *wheels went by them*: and when the cherubim lifted up their wings to mount up from the earth, the same wheels also turned not from beside them. When they stood, these stood; and when they were lifted up, these lifted up themselves also: for the spirit of the living creature was in them” (Ezekiel, 10:16-17).

1.8. The Biblical description of mediaeval cosmology as a celestial temple

One should definitely point out another remarkable astronomical fragment in the book of Ezekiel. Morozov’s translation is as follows: “there was a

likeness of a Man together with the likeness of a Serpent. He had a *land-chain and measuring cane* in his hands and stood at the gates” (Ezekiel 40:3).

An entire page is to follow, dedicated entirely to the descriptions of various measurements and numeric coefficients of the *celestial temple*. Some surveyor is conveying the measurements. Who could he be, and what exactly is the temple that the Bible describes in such great detail, giving the locations of rooms, partitions, entrances and exits, pillars, their size, and so on? The answer is amazingly simple. It suffices to turn to mediaeval star charts yet again.

The 1731 book by Corbinianus, for instance ([\[1077\]](#)) contains a picture of Ophiuchus as a man who holds the equinoctial in his hands in the shape of a chain, or rope, or lasher, q.v. fig. 4.9. The semblance between the equinoctial and a measuring rope or land-chain is obvious, since the equinoctial has degree marks upon it. This is how most ancient star charts depict it. We can also see a vertical cane on this picture – the lower solstice meridian, which the Ophiuchus holds in his hand vertically. Therefore, the ancient maps portray him as a measurer. We see that this mediaeval map of constellations is represented in the Old Covenant book quite faithfully.

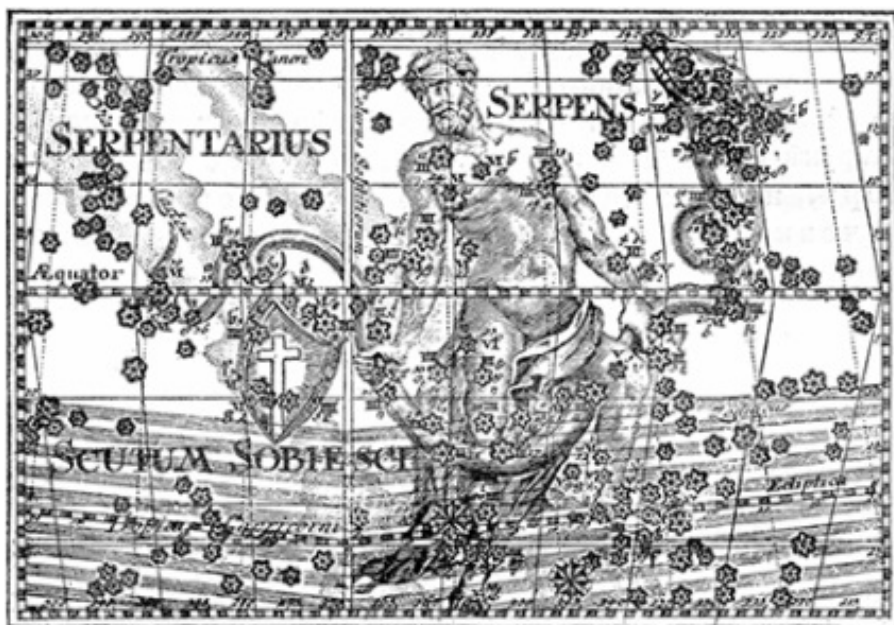


Fig. 4.9. A mediaeval picture of the Ophiuchus holding the equinoctial in his hands. There are grading points on the equinoctial, making it look like a measuring-rope. Taken from the *Firmamentum Firmianum* by Corbinianus, 1731 ([\[1077\]](#)). Book archive of the Pulkovo Observatory (St. Petersburg). Also see [\[543\]](#), page 105, ill. 57.

The celestial temple is depicted as a large hall on dozens of late mediaeval charts as a well-known astronomical object, exactly the way the Biblical prophecy refers to it. A temple, or a hall in the sky can be seen in the book by P. Apianus, for instance ([\[1013\]](#), fig. 4.10). Similar celestial palaces can be seen in the book by Bacharach dating from 1545 ([\[1021\]](#)) – on the so-called Egyptian Zodiac. See also [\[543\]](#), pages 81-82, ill. 39-50 and 51. The celestial hall merely reflects the cosmological concepts of the mediaeval astronomers. We can see planets, their orbits, the zodiac, constellations, their movement, etc. This is the pre-Copernican mediaeval cosmology.

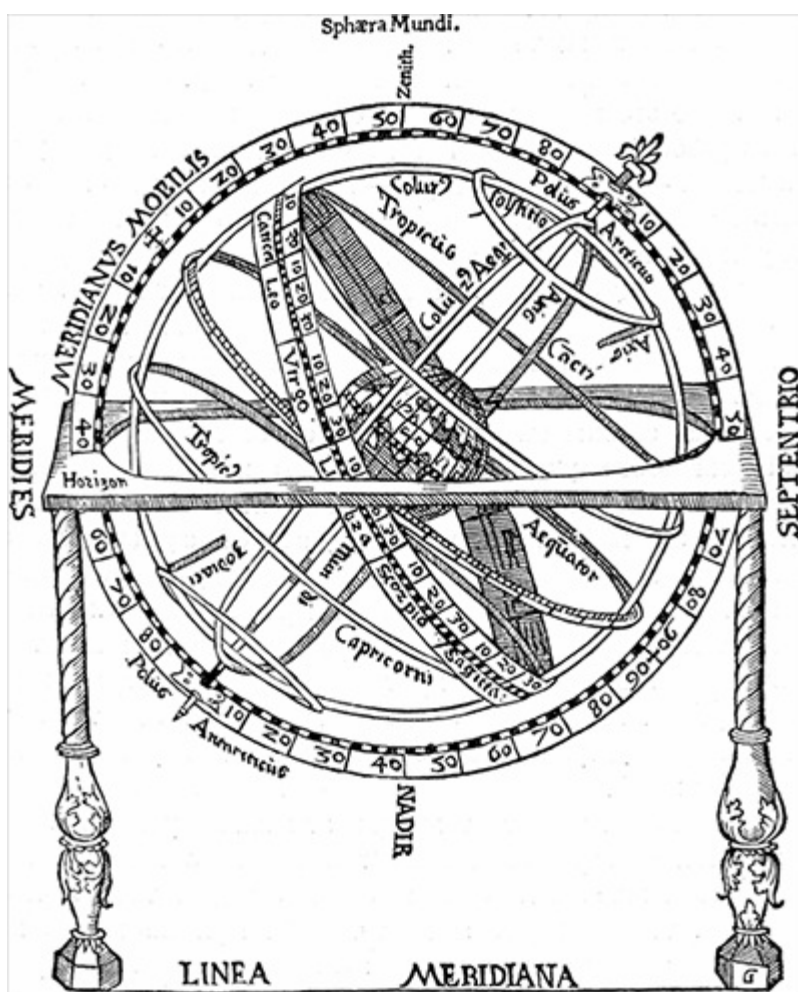


Fig. 4.10. A mediaeval model of the celestial temple. We can see celestial mechanisms of all kinds, pillars, corbeils, etc. Taken from *Petri Apiani Cosmographia*, 1540, or *Cosmographicus Liber Petri Apiani mathematici studiose collectus*, Landshutae, impensis P. Apiani, 1524 ([\[1013\]](#)). Book archive of the Pulkovo Observatory (St. Petersburg). Also see [\[543\]](#), page 129, ill. 71.

The plan of the celestial temple as a building that has planetary orbital wheels and a zodiacal wheel revolving inside it can be seen in the XVI century book by Sacro Bosco (or Sacrobusto) – see [\[1385\]](#) and fig. 4.11. Another similar representation from a different book by Sacro Bosco ([\[1383\]](#)) is shown in fig. 4.12. This picture reflects the entire mediaeval cosmology. Angels move within a hall, revolving the eaves, the pales, and the heavy zodiacal belt that has planetary orbital wheels sliding across it.

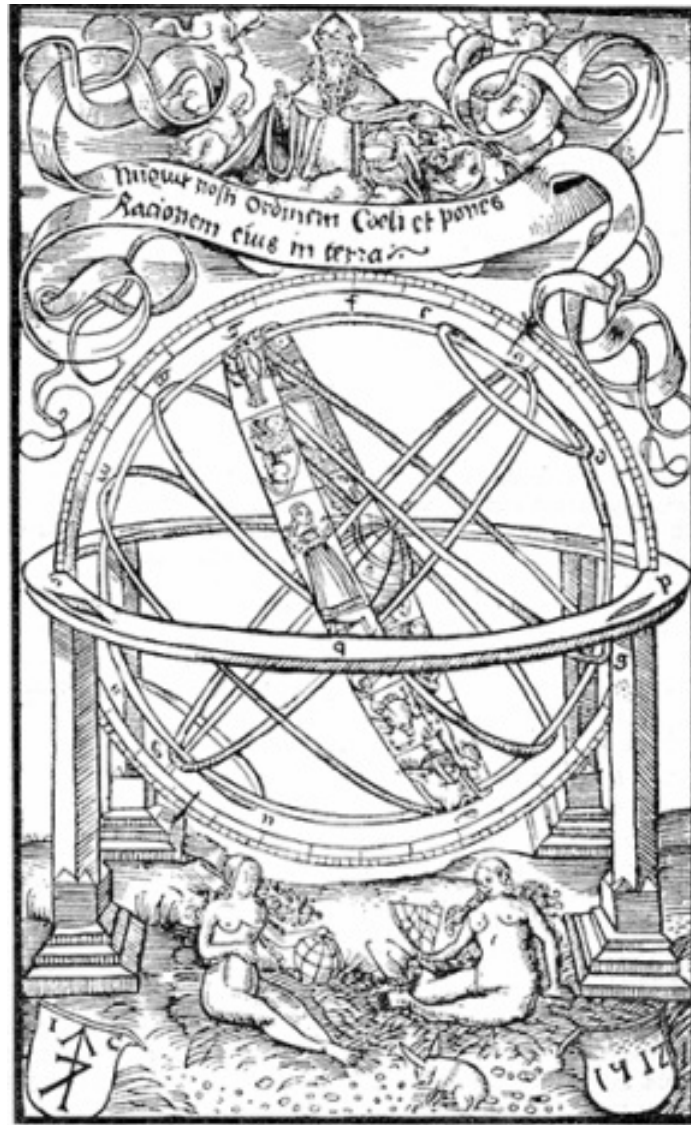


Fig. 4.11. A picture of the celestial temple from the *Opusculu de Sphaera ... clarissimi philosophi Ioannis de Sacro busto*. Book archive of the Pulkovo Observatory (St. Petersburg). Also see [\[543\]](#), page 111, ill. 61.



Fig. 4.12. Mediaeval concept of cosmology, or the construction of the celestial temple. The angels rotate the axes, the wheels, and the zodiacal belt. Taken from the *Opusculum Johannis de Sacro busto spericum, cu figures optimus ei novis textu in se, sine ambiguitate declarantibus* by J. de Sacro Bosco (Leipzig, 1494). See [\[1383\]](#). Book archive of the Pulkovo Observatory (St. Petersburg). Also see [\[543\]](#), page 118, ill. 64.

We may be told that the mediaeval astronomers merely drew the “extremely ancient” Biblical images on their charts, which came to them from the pages of the Bible “out of deep antiquity.” This interpretation is highly dubious, in our opinion. Most probably, the astronomical objects were of a primary nature, and not their literary descriptions – in the Old Testament, for instance. All the astronomical images listed above are far from being “illustrations to the Bible.” They are filled with concrete scientific meaning: orbital wheels, equinoctials, meridians, star hours, etc. These concepts were introduced by mediaeval astronomers who pursued pragmatic and scientific ends, which were far away from the literary paradigm. It was only *afterwards* that poets and writers began to create their literary images after having studied the star charts. Mediaeval cosmology – the celestial temple with its orbital wheels etc, wasn’t created by poets, but rather by astronomy scholars. The poets merely followed them in order to chant praises to science.

The conclusion is rather clear. All the astronomical fragments from the Biblical book of Ezekiel are manifestations of mediaeval, or possibly late mediaeval, scientific culture. Late mediaeval star charts, as well as Biblical texts, were apparently created in the XI-XVI century A.D. within the same paradigm of scientific ideology. Scaligerian chronology that came into existence somewhat later is nevertheless persistent in separating them by a temporal gap of 1500-2000 years.

2.

The Biblical prophecy of Zechariah and the date of its creation

Scaligerian chronology tries to convince us that the prophecy of Zechariah was written between 520 and 518 B.C. – about seventy years after the book of Ezekiel, that is. N. A. Morozov suggests to translate the word Zechariah as “The Thunderer Remembers” ([\[544\]](#), Volume 1, page 252). The entire book, as well as the prophecy of Ezekiel, or “The Lord Shall Overcome,” is concerned with the same topic, namely, that some God-to-come didn’t forget his promise of advent. He merely postpones it in order to punish people for their lack of faith.

The combination YHVH was pronounced as Jehovah by the translators of the Bible; it is often translated as The Lord God. “YHVH” can also be the future tense of the verb “to be” – “God-to-be,” or “God-to-come.” Latins transformed this word into Jovis, or Jupiter – an abbreviation of Jovis-Pater, or Jovis-Father. The Greeks transformed this name into Zeus. The historian Eunapius who had allegedly lived in 347-414 A.D. writes that “the Italians call Zeus *Iovius*” ([\[132\]](#), page 86).

N. A. Morozov suggests translating the name YHVH, or Jehovah, as “Thunderer,” since it is a widely used synonym for J-Pater (Jupiter). One has to remember that believers haven’t always had the right to pronounce God’s full name aloud, and called him Adonai, or Lord, instead. This is probably the reason for the existence of the abovementioned abbreviation – the full form YHVH transformed into YAH or IAH, or even single letters I or J, which gave birth to the name Jupiter, or J-Pater – God the Father.

This is how this word is written in the Biblical title of the book of Zechariah. ZECHAR-IAH is written here instead as the more complete ZECHAR-YHVH, or “The Thunderer Remembers.”

All of this, together with the distinct astrological hue of certain Biblical texts referring to Jehovah ([\[544\]](#)) leads one to the thought that the Thunderer, whom the prophets of the Old Testament await with such eagerness, isn't some unknown pre-Christian deity, but, rather, the very same God that says "I am the Alpha and Omega, the beginning and the end" to John in the first chapter of the Apocalypse (Revelation 1:8). None other than Jesus Christ, in other words. The Apocalypse proclaims the Second Coming and Doomsday. The prophets of the Old Testament of the XIV-XVI centuries A.D. are expecting his advent.

The book of Zechariah (ZECHAR-YHVH) is filled with descriptions of the same events that we find in the Gospels. The actual prophecy mentions "Joshua the great priest" often enough (Zechariah 3:1). It is significant that Scaligerian chronology is forced to acquiesce that the prophecies contained in the books of the Old Covenant "predict" the advent of Jesus Christ, as well as certain evangelical events. Let us but give one example.

The book of Zechariah tells us the following:

"And I said unto them, if ye think good, give me my price; and if not, forbear. So they weighed for my price *thirty pieces of silver*. And the Lord said unto me, Cast it unto the potter: a goodly price that I was prised at of them. And I took the thirty pieces of silver and *cast them to the potter* in the house of the Lord... Woe to the idol shepherd that leaveth the flock!. His arm shall be clean dried up, and his right eye shall be utterly darkened." (Zechariah 11:12-13, 11:17)

It is assumed nowadays that all of this was written centuries before Jesus and the legend of the apostle Judas who betrayed him for *thirty pieces of silver*. Compare the passage from Zechariah to the following from the Gospels:

"and said unto them, What will ye give me, and I will deliver him unto you? And they covenanted with him for *thirty pieces of silver*... And he cast down the pieces of silver in the temple, and departed, and went and hanged himself. The chief priests took the silver pieces and said, It is not lawful for to put them into the

treasury... and they... bought with them the *potter's field*, to bury strangers in.”(St. Matthew 26:15; 27:5-7)

This alone should tell us that the testamentary book “The Thunderer Remembers,” or “Zechariah” was written after the Crucifixion – which occurred in the XI century A.D. by our reconstruction.

The fact that the versions of the Gospels that have survived until our day make frequent and extensive references to the books of prophets most probably means that they all were written around the same time, or, alternatively, that the editing of the Gospels lasted for a long enough time, after their creation in the XII-XIII century A.D., to incorporate such references.

The analysis of the astronomical fragments of the book “The Thunderer Remembers” is based on the same principle as the analysis of Revelation and the book “The Lord Shall Overcome,” or Ezekiel. We shall thus cut the details short, and give a brief summary. Details can be found in [\[543\]](#).

In the book of Zechariah we encounter the same four planetary chariots as described in Ezekiel. This time the reference to the “four chariots” remained in the synodal translation as well (Zechariah 6:1). One marks the uniformity of the symbolism found in Zechariah and Ezekiel. Actually, according to the Scaligerian point of view, Biblical prophecies were written in the same epoch and belong to the same literary tradition. We see no reason to argue with this, and share the opinion of historians.

N. A. Morozov believed that Chapter 6 describes a horoscope that he dated to 453 A.D. the earliest. However, despite the fact that this description is clearly astronomical, it is rather hard to use it for obtaining a reliable horoscope.

3.

The Biblical prophecy of Jeremiah and the date of its creation

According to N. A. Morozov, the word “Jerem-Iah,” or IERMNE-IAH translates as “The Thunderer Shall Cast a Bolt” ([544], Volume 1, page 267). This is apparently a title as opposed to the author’s name yet again. Scaligerian chronology dates the book to the alleged years 629-588 B.C. – the same epoch as Ezekiel, that is. Their ideological proximity is duly noted, even the use of the same literary style and form. Since these considerations only refer to relative chronology, we find no reason to argue with historians.

The book contains another reference to the god who declares his intent to keep the promise that he once gave, that he will soon come to earth at the time of great afflictions in order to judge the people. This looks like yet another variation of the Apocalypse.

The impending advent of God is symbolized by a poised mace hanging in the sky. The synodal translation offers “a rod of almond tree” as an alternative (Jeremiah 1:11). However, the Hebraic text says MKL-SHKD, which stands for “a poised stick, a mace ready to strike, or a club ([543], page 184). This is why the translation should run as follows: “I said, I see a poised mace [almond rod]. Then said the Lord unto me, Thou hast well seen” (Jeremiah, 1:11-12).

As with the other prophetic books treated presently, Jeremiah contains a large number of astronomical fragments. We shall refrain from analysing them here, since an in-depth analysis is given in [543]. According to N. A. Morozov, this refers to a *comet* that appeared in the sky.

Pictures of comets can be found in many mediaeval books on astronomy. Comets were oftentimes represented as fantasy images whose

purpose was to intimidate. A club or a poised mace is a mediaeval image that was frequently used to denote a comet.

Bacharach's book allegedly dating from 1545, for instance, depicts a comet as a *mace* (see fig. 4.13). The same book contains another picture of a comet as a mace *surrounded by stars* (see fig. 4.14). The book of Stanislaw Lubienietski dating from 1666-1668 depicts a comet similarly ([\[1256\]](#), fig. 4.15).



Fig. 4.13. A mace-shaped comet. Taken from the mediaeval *Astronomia* by Bacharach, dated 1545. Book archive of the Pulkovo Observatory (St. Petersburg). Also see [\[543\]](#), page 185, ill. 94.



Fig. 4.14. A mace-shaped comet. Taken from the mediaeval *Astronomia* by Bacharach, dated 1545. Book archive of the Pulkovo Observatory (St. Petersburg). Also see [\[543\]](#), page 188, ill. 96.

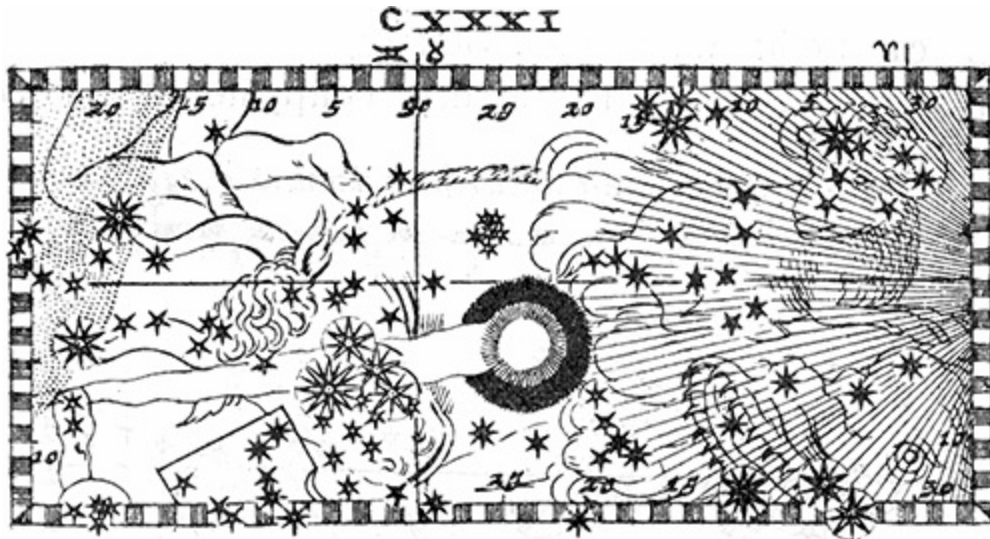


Fig. 4.15. A mace-shaped comet. Taken from the *Theatrum Cometicum, etc.* by Lubienietzki, Amstelodami, 1666-1668 ([\[1256\]](#)). Book archive of the Pulkovo Observatory (St. Petersburg). Also see [\[544\]](#), page 195, ill. 101.

A particularly vivid description of a comet is given in the following fragment of “The Thunderer’s Bolt,” or “Jerem-Iah”: “What seest thou? And I said, I see a seething pot; and the face thereof is toward the north. Then the Lord said unto me, Out of the north an evil shall break forth upon all the inhabitants of the land” (Jeremiah, 1:13-14).

Bacharach’s astronomy allegedly dating from 1545 has a most remarkable illustration where one sees a comet that looks like a gigantic round *face seething with flames and heat*, surrounded by stars incinerated by the flames (see fig. 4.16). The illustration is done in such a manner that the spectator has the illusion of seeing the top of a *boiling cauldron*.



Fig. 4.16. A comet shaped as a boiling cauldron concealing a face. Taken from the mediaeval *Astronomia* by Bacharach, dated 1545. Book archive of the Pulkovo

Observatory. Also see [\[543\]](#), page 185, ill. 93.

Thus, the book of Jeremiah doubtlessly contains a mediaeval description of some comet. The actual fact that the description refers to a comet was noted a long time ago. D. O. Svyatsky wrote about it in his *Halley Comet in the Bible and the Talmud*. He tried to date this comet, but without any success. It is also possible that the very title of the book, “The Thunderer’s Bolt,” is related to the appearance of a comet in the sky.

There is no reliable horoscope in the prophecy of Jeremiah, despite the fact that we have seen some fragments that were clearly astronomical in nature. Dating the book astronomically is far from simple. Using the description of the comet for a dating is also impossible. Comets in general are poor assistants in matters of astronomical dating since their descriptions are usually rather vague and fanciful. Furthermore, there is no reliable historical proof for numerous reappearances of periodical comets which could provide some basis for “comet datings.” We shall consider comets in more detail in [Chron5](#).

4.

The Biblical prophecy of Isaiah and the date of its creation

The prophecy of Isaiah is one of the longest in the Bible. It is allegedly dated to 740 B.C. According to N. A. Morozov, the word “Isaiah” means “Forthcoming Freedom.” This prophecy is also among the most famous. N. A. Morozov had been of the opinion that it contained the description of a comet, which he attempted to date – unsuccessfully, in our opinion, since, as we shall demonstrate below, comets are hardly suitable for independent dating.

The book is full of memories of Christ. It isn't without reason that this particular prophecy is often referred to as the Fifth Gospel ([\[765\]](#)). Let us cite several “Jesus fragments” from the book of Isaiah as examples:

“Behold my servant, whom I uphold; mine elect, in whom my soul delighteth; I have put my spirit upon him: *he shall bring forth judgement to the Gentiles*” (Isaiah 42:1).

The reference is most probably to John – a follower of Jesus and the author of the Revelation that predicted Doomsday.

“As many were astonished at thee; his visage was so marred more than any man” (Isaiah 52:14).

“He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were our faces from him; *he was despised, and we esteemed him not*. Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted. But *he was wounded for our transgressions...* the chastisement of our peace was upon him; and with his stripes we are healed. All we like sheep have gone astray... and the Lord hath laid on him the iniquity of us all. He was oppressed, and he was afflicted, yet he

opened not his mouth: he is brought as a *lamb* [sic! – A. F.] to a slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth. He was taken from prison and from judgement... *for the transgression of my people was he stricken*. And he made his grave with the wicked [compare with the Gospels – “there they crucified him, and the malefactors, one on the right hand, and the other on the left” (Luke 23:33) – A. F.], and *with the rich in his death* [another reference to the Gospel – buried by Joseph – A. F.]... by his knowledge shall my righteous servant justify many; for *he shall bear their iniquities*.” (Isaiah 53:3-9, 53:11)

And so on, and so forth.

Scaligerian history attempts to prove to us yet again that all of this was written many centuries before Jesus Christ was crucified. We deem this to be highly dubious. This text was most probably created after the XII century A.D., long after the “Passion of Christ.” We should also point out that if one translates the words “salvation” and “saviour” which are scattered all across the text of Isaiah in great abundance, we shall get the word “Jesus.” See details in [\[543\]](#).

5.

The Biblical prophecy of Daniel and the date of its creation

Historians used to date this book to 534-607 B.C. ([765]). However, this point of view was subsequently revised. Nowadays the book is considered to have been written around 195 B.C., so the date was moved about four centuries forward. This fact alone should tell us that there is no reliable way of estimating the independent dating of the book in Scaligerian chronology. The book of Daniel is considered to be the last prophecy ([765]). If Scaligerite historians can keep ignoring the relation of other prophecies from the Old Testament to the Revelation, the prophecy of Daniel is in a privileged position. The parallel with the Apocalypse here is so *obvious* that historians were forced to admit its existence.

Apparently, this is exactly why the dating of the book of Daniel started travelling forwards in time – it was necessary in order to get closer to the Scaligerian dating of the Apocalypse pertaining to the first centuries of the new era. The historians say the following in this regard: “its nature [that of the book of Daniel – A. F.] demands calling it apocalyptic rather than prophetic” ([765], pages 93-94).

According to N. A. Morozov, the name Daniel translates as “The Truth of God” ([544], Volume 1, page 274). Once again we are confronted with the possibility that it is the title of the book and not the name of the author. The Biblical critics have established that it is the *most recent* prophecy from the Bible – it makes references to previous prophets, for one thing. Considering our new results concerning the dating of Biblical books, this prophecy is most probably late mediaeval in its origin.

Apparently, this book contains no precise astronomical horoscope. However, it contains a wonderful description of a comet. Although “comet

datings” are not to be trusted the slightest bit, and can only serve as secondary proof for independent astronomical research, we shall give a brief account of the comet description contained in the book of Daniel.

This book is widely known for its legend about the prophet Daniel who had explained the inscription, “MENE, MENE, TEKEL, PERES,” written by a fiery hand on the wall of a palace, to king Belshazzar.

The Bible says:

“In the same hour came forth fingers of a man’s hand, and wrote over against the candlestick [lamp – A. F.] upon the plaster of the wall of the king’s palace: and the king saw the part of the hand that wrote” (Daniel 5:5).

“And this is the writing that was written, MENE, MENE, TEKEL, UPHARSIN.” (Daniel, 5:25).

Let us also quote Morozov’s translation of the Hebraic text, which differs from the synodal translation somewhat.

“This very hour a finger appeared [ATSBEN in Hebraic, whereas the plural would be “ATSBEUT” – A. F.] in the hand of a stately man [the Hebraic text says DI-ID-ANSH, or ‘the hand of a mighty person,’ while ID indicates possession, and not an actual part of the hand, so there is a human hand that holds some finger – A. F.], and he began to write towards the lamp of night on the plasterwork of the princely hall” (see [\[543\]](#), page 213).

What could a “finger in the hand of a stately man” possibly refer to, and one that wrote on the walls of a “princely hall” – most probably the sky – at that? We have already witnessed that astronomical topics are abundant and obvious in the Bible. It suffices to take a look at the mediaeval illustration to S. Lubienietski’s *Cometography* dating from 1681 ([\[1257\]](#), see fig. 4.17).



Fig. 4.17. Picture of a comet next to a human hand writing something across the sky. Taken from a mediaeval book by S. Lubienetski titled *Historia universalis omnium Cometarum*, 1681 ([\[1257\]](#)). Book archive of the Pulkovo Observatory (St. Petersburg). Also see [\[543\]](#), page 208, ill. 106.

We can observe a cloud of dust on the starlit sky, and a hand that grasps a branch protruding from the cloud. The branch ends with a twig that resembles a finger, which the hand uses for tracing out some illegible inscription. We see a *comet* directly above the hand, depicted as a gigantic fiery star with a tail.

It is very likely that the prophecy of Daniel really contains the description of a comet, since it says that the hand wrote towards the Lamp of Night, or, most probably, the moon. N. A. Morozov was of the opinion that “stately man” referred to the constellation of Ophiuchus. We have discussed this identification above.

The terrified king proceeds to turn to KSHDIA, or “astrologers” ([\[543\]](#)). This is normal, since the profession of the mediaeval astrologers implied interpreting events observed on the celestial sphere (Daniel 5:7). Finally, Daniel explains the inscription to the king:

“And this is the writing that was written, MENE, MENE, TEKEL, UPHARSIN. This is the interpretation of the thing: MENE; God hath numbered thy kingdom... TEKEL; Thou art weighed in the balances... PERES; Thy kingdom is divided, and given to the Medes and the Persians” (Daniel 5:25-28).

The Hebraic text has MNA-MNA, TKL, U PRSIN, which can be translated as “the measurer has measured, Libra and towards Perseus.” We have already pointed out that Ophiuchus was identified with the measurer of the celestial sphere on many mediaeval maps – see fig. 4.9 from the book by Corbinianus dating from 1731 ([\[1077\]](#)). Therefore, “Daniel” as applied to the Measurer is most possibly a second reference to Ophiuchus – in other words, a stately man as depicted on mediaeval star charts. This gives one the idea that some comet may have moved towards Perseus from Libra, passing through Ophiuchus.

Having analyzed the information about comets that has reached our age, Morozov made the assumption that this could have been the comet of the alleged year 568 A.D. or 837 A.D. However, comet dating can by no means be seen as dependable. We shall elaborate on this point in [Chron5](#).

We shall conclude with the observation that the “ancient” Hebraic has no future tense, and so inferences of future time have to be determined according to the context. Therefore some text written in the present tense and referring to the events of the present and the past could be transformed into text written in the future tense, according to the perception of later readers ([\[543\]](#)). Could this be the reason why Hebraic literature contains so many prophecies?

Our reconstruction

Biblical prophecies contain astronomical fragments whose analysis allows for the formulation of a hypothesis about these books being mediaeval or even late mediaeval in origin. This conclusion concurs well with the results of using new empirico-statistical methods in relation to the Bible, transferring the time of its creation into the epoch of the XI-XVI century

A.D. See more about this below. Let us remind the reader that the astronomical dating of the Revelation yields the date of 1486 A.D. This is why the proximity of the Old Testament prophecies to the New Testament Book of Revelations might indicate that all of them were created in the XV-XVI century A.D. We shall point out certain fragments from the book of Daniel that refer to XVI century events in [*Chron6*](#).

HISTORY: FICTION OR SCIENCE?

THE ISSUE WITH DARK AGES



ANATOLY FOMENKO

Contents

[About the author](#)

[Overview of the e-Series](#)

[From the Publisher](#)

[Ages in Chaos](#). Foreword by Dr. Eugen Gabowitsch

1. The mysterious Renaissance of the “Classical Age” in mediaeval Rome

- 1.1. The lugubrious “Dark Ages” in Europe that presumably succeeded the splendour of the “Classical Age”
- 1.2. Parallels between the “antiquity” and the Middle Ages that are known to historians, but misinterpreted by them
- 1.3. Mediaeval Roman legislators convene in the presumably destroyed “ancient” Capitol
- 1.4. The real date when the famous “ancient” statue of Marcus Aurelius was manufactured
- 1.5. Could the “ancient” Emperor Vitellius have posed for the mediaeval artist Tintoretto?
- 1.6. The amount of time required for the manufacture of one sheet of parchment
- 1.7. The “ancient” Roman Emperor Augustus was Christian, since he had worn a mediaeval crown with a Christian cross

2. The “ancient” historian Tacitus and the well-known Renaissance writer Poggio Bracciolini

3. The mediaeval Western European Christian cult and the “ancient” pagan Bacchic celebrations

4. Petrarch (= Plutarch?) and the “Renaissance of Antiquity”

- 4.1. How Petrarch created the legend of the glorious Italian Rome out of nothing
- 4.2. Petrarch’s private correspondence with people considered “ancient characters” nowadays

5. “Ancient” Greece and mediaeval Greece of the XIII-XVI century

- 5.1. The history of the mediaeval Athens is supposed to be obscured by darkness up until the XVI century
- 5.2. Greece and the Crusades

- 5.3. The history of Greek and Athenian archaeology is relatively short
- 5.4. The tendentious distortion of the image of mediaeval Athens in the “restoration works” of the XIX-XX century

6. Strange parallels in the Scaligerian history of religions

- 6.1. Mediaeval Christianity and its reflection in the Scaligerian “pagan antiquity”
- 6.2. Mediaeval Christianity and the “ancient” Mithraism
- 6.3. References to Jesus Christ contained in “ancient” Egyptian artefacts
- 6.4. Researchers of the ancient religions commenting on the strange similarities between the cults of the “antiquity” and of the Middle Ages
- 6.5. Moses, Aaron and their sister Virgin Mary on the pages of the Koran
- 6.6. The XII century as the apparent epoch of St. Mark’s lifetime. The history of Cathedral of San Marco in Venice

7. The “ancient” Egypt and the Middle Ages

- 7.1. The odd graph of demotic text datings
- 7.2. The enigmatic “revival periods” in the history of “ancient” Egypt
- 7.3. The ancient Hittites and the mediaeval Goths

8. Problems inherent in the Scaligerian chronology of India

9. Was the artificial elongation of ancient history deliberate?

What mainstream historians say about the New Chronology?

Bibliography

Ages in Chaos

Foreword by Dr. Eugen Gabowitsch (1938–2009)

It is impossible to make an exhaustive survey of the Russian historical and critical research performed in the XX century, so I shall just give you a brief outline of just what this new Russian critical school is all about. The first question that needs to be asked in order to understand the issue at hand is one about the exact definition of history. Let us adhere to the formula “history begins today” – after all, history is still in formation, and formulate some general postulations.

Firstly, the traditional model of the past as presented in multitudes of historical books is erroneous. Just how erroneous is what we are trying to estimate, as well as the approximate epoch when consensual history finally became crystallised in its present form, if such a thing is at all possible.

And so, our very first question was about the definition of history. One must understand that the object of our critical analysis isn't the past itself, but rather the surviving records thereof. However, “the past” and “history” strike most people as synonyms, which is incorrect – when people refer to “history”, they can only speak about whatever they read in books and not any real past of humankind. One can very easily become confused if one doesn't distinguish between one and the other – a virtual reality populated by a vast number of kings and pharaohs and the real past that we have no substantial information about for the most part. Let us therefore remember that *history is nothing but our model of the past.*

History begins today

The above postulation formulates the very essence of what the Russian critical school is all about. Any historical book we open shall tell us about historical situation for 7000 B.C. being such-and-such, with similar assessments of “historical situations” for 5000 B.C. and so on, 2800 B.C. marking the birth of the Sumerian civilization. This dating isn't substantiated in any way at all; the precision of datings is perfectly scholastic in nature, and the great antiquity of documented history is purely arbitrary.

We shall therefore refrain from beginning our narration with a distant B.C. dating. Let us take the present as a reference point and move backwards gradually, explaining every

step of our chronological voyage. One must remember that it isn't a real past that we are about to explore, but a mere model thereof.

The phrase "history begins today" also applies to our first steps in the direction of an interdisciplinary mindset; this is precisely what the Russian scientists are trying to do nowadays. The community of people who research critical approaches to history is of a very interdisciplinary character itself and consists of mathematicians, computer science experts, professors of history and sociology, chemists, geologists and many representatives of natural sciences in general.

Johan Huizinga wrote that one could hardly fit history into the mediaeval education system. The representation of historical science in universities had indeed been very limited; there is hardly a single important work on history dating from that period that would be written by a university scholar (up until the beginning of the XIX century). One must also add that history gradually transformed into a humanity and therefore not a "science", strictly speaking.

If one should find it hard to grasp the concept of history beginning today, one might as well consider a situation when an alien spaceship lands on planet Earth, and we are confronted with the necessity to explain a great many things to the aliens – our linguistics, our manner of reproduction and the like. They are likely to ask us about our history, and the datings of historical events. How can one give an exhaustive answer to this question? We would have to explain everything to the aliens step by step and very logically – after all, we can't expect them to be familiar with our general university curriculum or our model of the past.

History Creation

Next we must explicate the fact that history is still being created. Most people say a critical watershed in the entire historical formation is the Gregorian Calendar reform of 1582. However, in many cases the veracious historical period begins a great deal later. Three years ago we suggested 1650 as the beginning of the veracious period in history, all prior epochs being in need of thorough research and chronological verification. Having been in close touch with the Russian community of unorthodox historians for quite a few years, I can say that even this dating is far too optimistic; history is still being created, and this process may even be happening a great deal more rapidly nowadays. India, for instance, is attempting to introduce a new model of the Indian past – much more grandiose, yet free from conflicts, wars, violence and all "anti-Ghandian" phenomena in general. This politically correct version of history is being taught in

Indian schools today.

China can be taken as another example. The Great Wall, for instance, has only been built after 1950 – its prior existence is but an old European myth. The reaction of utter surprise and astonishment is very natural. I have published a paper with the results of my research that lead one to the abovementioned conclusion; there is another book in existence, written by a professional historian, that says the very same thing. However, this literature never gets read by the masses; everyone reads newspapers and watches films, which adhere to the model where the Great Wall of China has existed for the last 2000 years. There isn't a single old Chinese drawing of the wall – the oldest ones come from European books. It has been different for the last 50 years or so; the Chinese Communists built an actual wall, and now declare it to be more ancient than even the most daring estimates of historians.

Another example is the invention of the printing press by the Germans in the XV century, 1440 being the earliest estimation. There is nothing odd about this invention being made in Europe around that time – after all, all European languages use phonetic alphabets. However, consensual history is trying to convince us that somebody invented printing moulds in China 300 years before, in the XI century – for tens of thousands of hieroglyphs, no less. The invention had promptly been forgotten, serving no other purpose than going down in history. The more plausible version is that a European (possibly Dutch) book about the invention of the printing press in Germany became translated into Chinese around the XVII century and became part of Chinese history.

One must also recollect the alleged invention of the logarithms in China that took place 500 years before they were invented in the Netherlands. The comparison of two publications, European and Chinese, demonstrates that *a misprint* from Napier's table of natural logarithms (first published in 1620) *was repeated* in a Chinese book that is presumed to be 500 years older. Is that the natural way of making history, one wonders? The Spanish Armada of 300 great vessels also became an important part of Chinese history. Every Chinese history book reports about the construction of a gigantic 300-vessel armada in 1405; some of the ships are said to have been 150 metres long, which is quite impossible for wooden ships. This fleet was presumably sent to India, the Arabic countries and so on; the expedition recurred six or seven times, its purpose remaining unclear. This is obviously the Great Spanish Armada transformed into a Chinese myth.

As a matter of fact, if one does a bit of research, one shall see the very same process taking place *now* in Kazakhstan, Kirghizia, Uzbekistan, Turkmenistan and the Ukraine. I

come from Estonia, and I know the Estonians to have the longest history in the world – tribes of proto-Estonians have presumably inhabited the territory of modern Estonia in 5000 B.C. It is quite naturally a myth that cannot be verified; yet the creation of such myths is still taking place in virtually every country in the world. *Everyone tries to trace their history as far back into the illusionary past as possible.* This is the historical mindset of the XX century.

The most important period in the making of history falls on the XVIII century. This is when the Russian, the German and the Chinese history was created; the creation of Chinese history in particular has been transparent to the extreme, since it amounted to the translation of historical books in different European languages into Chinese. All of them have become native a long time ago, incorporated into Chinese history. Chinese writing is not phonetic; the language of the original becomes thoroughly lost in translation, that is. Nearly every major European chronicle, likewise every invention made in Europe, became reflected in Chinese history.

The origins of the real Chinese history date to the XIV century A.D. the earliest, which is ridiculously late from the consensual point of view. Prior to that, history in the traditional European understanding had been nonexistent in China, and may be referred to as “moral history”. This also applies to Indian history – according to a certain Japanese scientist, modern Indian history is like a telephone directory, with a hodgepodge of names culled from a plethora of chronicles without a single correct dating or indeed any historical events at all.

One can plainly see that a critical approach to history is very much called for; one must however say that critical schools of historians are anything but a recent phenomenon – it suffices to mention Sir Isaac Newton, who had been one of the most vehement critics of consensual history in his epoch. The Russian critical tradition begins with Nikolai Morozov, whose fundamental critique entitled “Christ” was published in the 1930’s. Nowadays Fomenko and his team of scientists possess unsurpassable mathematical and statistical tools that they successfully use for the critical analysis of historical data, discovering more and more irrefutable facts that prove consensual history to have just about as much in common in reality as a book of nursery rhymes. Their latest fundamental work is being translated into English, and the first two volumes are now widely available; one cannot recommend those enough, since their release is doubtlessly a very important step towards the understanding of human history as it is, which is miles and miles apart from what we have grown accustomed to believe.

Fomenko is not alone

Most historians and archaeologists are only vaguely familiar with the theory of the Academician A. T. Fomenko, the eminent mathematician, and his numerous works on chronology (written together with mathematician G. V. Nosovskiyy for the most part) from very negative hearsay, yet they repudiate and criticise the works of these authors with great ardour and much malice, adhering to the principle: “I have never read the works of the renegade Fomenko, and never will, but I condemn the horrendous aspersions that they cast on our beloved Antiquity nonetheless!” All of the above notwithstanding the fact that the books that contain criticisms of the consensual chronology and historiography sell in thousands of copies.

Wide masses of historians that comprise the “consensual chronology army” get very limited exposure to the numerous critiques of chronology and history that have been coming out in Germany and several other countries for many a year. The primary goal of this article is an attempt to familiarise the above with the primary critical works that suggest a radical revision of history and chronology, as well as their authors.

One hopes that a few historians and archaeologists out there will eventually realise the enormous potential of this direction in historical research, once they become aware of the multitude of authors, methods, approaches and historical topics involved in the reformation of history and chronology in one way or another. The most promising stratum of audience is comprised of young scientists and the unorthodox minority of broadly-educated people as opposed to the bureaucratic majority of the “historian backoffice personnel”.

Eminent critics of chronology and historiography in the past

Independent thinkers who weren't afraid of the fact that historical science and the people whose interests it represents have always been extremely hostile towards all criticisms of chronology, existed in every epoch, alongside the masses of obedient historiographers that were too scared or too reluctant to go against the grain. Owing to the fact that these independent researchers had possessed the courage to expose blatant contradictions inherent in the very chronological foundations of historiography, official science didn't manage to keep them out of the general public's reach. We shall mention some of them below.

The four names one finds below are merely the ones who received the most publicity. Many a honest historian has tried to criticise the condition of historical sources, but never dared to cross the border of loyalty to historical science in general, as well as the

corporate mass of fellow historians. They remained in the shade – however, their efforts helped several radical critics of chronology to emerge and voice the existence of the abovementioned contradictions and very blind spots in history publicly.

Sir Isaac Newton

Readers familiar with the works of Fomenko and Nosovskiyy know that the great English physicist had also been an eminent chronologist; they keep emphasizing that in his every book Sir Isaac insists on the necessity of narrowing the historical temporal space drastically. I consider that the great physicist and theologian, rather put emphasis on criticisms of consensual chronology than the shortening of the historical period.

Let us assume that Joseph Scaliger, the founding father of the consensual chronology, had been perfectly scrupulous in his work with the historical sources that he had selected for his research. It is true that he may have invented some of them; however, seeing as how modern historiography regards them as valid historical sources, this circumstance (hardly an extraordinary phenomenon in the past) is of little importance to us. On the other hand, we have no reasons to assume that Newton wasn't capable of conducting his chronological calculations without any errors, based on the sources that he had chosen for this purpose. Assuming this, we can claim that Newton *de facto* proves the following two theorems – empirically, if not logically:

- ***Theorem 1:*** The system of historical sources is woven of contradictions: some of its parts lead one to conclusions that contradict other parts:
- ***Theorem 2:*** Consensual chronology as used by the modern historical science is untrue. Furthermore, the general mass of historical sources that we have at our disposal doesn't allow for its unambiguous reconstruction.
- ***Corollary:*** Historical chronology is nonexistent.

Moreover, Newton had been the first to use statistical considerations for testing the veracity of chronological materials. He can therefore be considered the ideological progenitor of the Russian critical school in Chronology (Morozov, Fomenko *et al.*), which is concerned with natural scientific and mathematical argumentation for the most part, albeit not exclusively.

Jean Hardouin

Jean Hardouin (1646-1729) was a contemporary of Newton and one of the best-educated people of his epoch. A member of the Jesuit order, he had been the director of

the French Royal Library since 1683. Hardouin had also been a Professor of Theology who would constantly surprise his listeners by the depth of his knowledge and his tremendous erudition. Hardouin is the author of several books on philology, theology, history, archaeology, numismatics, chronology and philosophy of history for a complete bibliography). Unfortunately, these oeuvres remain unknown to the wider audience of specialists, one of the reasons being the fact that they're written in Latin for the most part.

Hardouin's most famous work is a collection of ecclesiastical edicts in re the assembly of Ecumenical Councils, starting with the I century A.D. and on. When this grandiose oeuvre finally came out in 1715 after 28 years of labour and after the editions of 1684, 1685 and 1693 (11 volumes with comments altogether), it had remained banned by the church for the 10 years that followed, since the ecclesiastical authorities had, understandably enough, been alarmed by the criticisms of sources contained in the conclusions made by Hardouin in the course of his research. The church had only allowed public access to the materials published by Hardouin after the public renunciation of the latter's former beliefs, which was perceived as a mere formality by Hardouin's contemporaries.

From 1690 and on, J. Hardouin had claimed that the works of many ancient authors were written hundreds of years later than whatever was implied by the consensual datings of their lifetimes. In other words, he had exposed the works in question as forgeries. This critique of sources had been getting ever more scalding; one of Hardouin's final conclusions had been that nearly all the ancient works of literary art date from the XIII century the earliest. He had made exceptions in several cases: the works of Cicero, the satires of Horace, Virgil's "Georgics" and Pliny the Elder's "Natural History". However, his famous comments were written about his authors, and so Hardouin may have found it hard psychologically to recognise them as mediaeval authors.

Hardouin had claimed that Christ and his apostles, if they existed at all, must have read their sermons in Latin. He was convinced that the Greek translations of the New and the Old Testament date from a much later epoch than the church presumes. He had named St. Augustine among the fraudulent Christian classics and didn't trust the veracity of his works. He had also mentioned the falsification of nearly all of the "ancient" coins, works of art, stone carvings and, particularly, the documents of all the Ecumenical Councils that had preceded the Council of Trident (1545-1563).

The reaction of Hardouin's contemporaries to his iconoclasm is of as great an interest

to us as his criticisms of historical sources. Hardouin naturally got criticised, but usually sotto voce, which leaves one with the impression that the critics themselves were well aware that the publication of apocryphal works had been the norm relatively recently. Even his most vehement opponents acknowledged that Hardouin's academic eminence and his highest authority in the scientific world made it unnecessary for him to seek cheap publicity of a nihilist or to amuse himself with disclosures that irritated the ecclesiastical and scientific circles alike. Only deep conviction about the veracity of the critical approach to chronology and historiography could have made Hardouin dare to oppose the entire canonical science and theology.

It is noteworthy that Hardouin criticised Newton's book on amended chronology in the same vein of the complete negation of deep antiquity, urging Newton to stop writing about the fictitious "days of yore". He had been of the opinion that the destruction of Jerusalem and the burning of Troy were the same event in reality, which corresponds to the point of view expressed by Fomenko and Nosovskiy.

Most of Hardouin's work (including the ones published postmortem) **were banned by the church in 1739-1742 and included in the list of banned books**. After the death of J. Hardouin, most of the "ancient" sources that he had exposed have been "rehabilitated" and are once again taken seriously by historical science.

Robert Baldauf

If Newton and Hardouin were world famous scientists whose biographies are known in great detail, the only thing we know about Robert Baldauf, the Swiss philologist, is that he was a Privatdozent of Basel University and published two volumes out of the four that he had intended to publish under the general title of "History and Criticism", namely, the first and the fourth volume. These two volumes are of the utmost interest to the critics of chronology and history, since Baldauf managed to come to virtually the same conclusions as Hardouin using an altogether different method, that of philological analysis.

Baldauf had studied the archives of the famous Swiss monastery of St. Gallen, formerly one of the key centres of Catholicism, and discovered the traces of the barbaric library raid made by Poggio Bracciolini and a friend of his, both of them highly educated servants of the Roman curia. They purloined numerous manuscripts and books that were considered ancient from the library of this monastery (however, the manuscripts may date to a more recent epoch, which wouldn't preclude them from serving as prototypes for the manufacture of numerous "ancient" works by Poggio and

his assistants.

One must also mention Baldauf's study of numerous presumably ancient manuscripts and the exposure of the latter as recent forgeries for the most part. Baldauf discovered parallels between the "historical" books of the Old Testament and the works of the mediaeval Romance genre as well as Homer's "Iliad" that were blatant enough to lead the scientist to the assumption that both the Iliad and the Bible date from the late Middle Ages.

Some of the mediaeval chronicles ascribed to different authors resembled each other to such an extent that Baldauf was forced to identify them as works of the same author, despite the fact that the two documents were presumed separated chronologically by an interval of two centuries at least. At any rate, some of the expressions characteristic for Romanic languages that one finds in both documents fail to correspond with either of the alleged datings (one of them being the IX and the other the XI century). Apart from that, some of the manuscripts contain distinctly more recent passages, such as frivolous stories of endeavours in public steambaths (which the Europeans only became acquainted with during the late Reconquista epoch) and even allusions to the Holy Inquisition.

Baldauf's study of the "ancient" poetry in Volume 4 demonstrates that many "ancient" poets wrote rhymed verse resembling the mediaeval troubadours. Unlike Hardouin, Baldauf is convinced that the verse of Horace is of a mediaeval origin, pointing out German and Italian influences inherent in his Latin. Furthermore, Baldauf points out such pronounced parallels between the poetry of Horace and Ovid (who were presumably unaware of each other's existence) that one becomes convinced that the works of both belong to a third party – apparently, a much later author.

Robert Baldauf wasn't alone in his criticism of the style characteristic for the "ancient" authors. As early as in 1847 Borber expressed surprise about the striking similarity of the Druids and the Egyptian priests as described in Julius Caesar's "De bellum Gallico", which he considers a later forgery, likewise "De bellum civile" by the same author. Baldauf sums up his research in the following words: "Our Romans and Greeks have been Italian humanists". All of them – Homer, Sophocles, Aristotle and many other "ancient" authors, so different in our perception, hail from the same century, according to Baldauf. Furthermore, their home wasn't in the Ancient Rome or Hellas, but rather Italy of the XIV-XV century. The entire history of the Ancient Greeks and Romans, likewise the Biblical "history", which correlates with the above to some extent, was conceived and introduced by the Italian humanists, as well as their

colleagues and followers from other countries.

Humanism has given us a whole fantasy world of the antiquity and the Bible, as well as the early Middle Ages, which Baldauf had also considered an invention of the humanist writers. This fictional history, initially drafted on parchment, was carved in stone and cast in metal; it has rooted itself in our perception to such an extent that no positivist criticisms can make humanity doubt its veracity.

Wilhelm Kammeier

In case of Wilhelm Kammeier, a German critic of historical sources, we don't know so much as the date of his birth; he was born between 1890 and 1900. He died in 1959 in Arnstadt (Thuringia, former East Germany). He was a lawyer by trade, and had worked in Hanover as a notary. He had taken part in World War II and was taken prisoner. After that, he had lived in Arnstadt, which became the new home of his family after the destruction of their Hanover residence during the war. All his post-war life he had been afflicted by poverty and state repressions. Very probably his death resulted from chronic malnutrition.

The job of a notary provided Kammeier with an excellent basis for the critical research of old documents, which he became fascinated with in 1923. By 1926 he had completed his 292-page manuscript entitled "The Universal Falsification of History", where he subjects historical documents serving as the basis for the mediaeval history of Germany to rigorous criticisms. However, it had taken him many years to find a publisher for this critique.

He sent a brief summary of the key points related in the manuscript to the Prussian Academy of Sciences with a request to be given the opportunity of making a public speech in front of the historians. This request was rejected under a formal pretext that private persons weren't allowed to address the Academy, with no substantial argumentation given. The mere fact that Kammeier had not held an office in an academic institution sufficed for the rejection of a well-reasoned critique.

Kammeier's manuscript got published only as late as 1935. This was followed by a brochure, where the criticisms of historical sources were taken further, encompassing the entire mediaeval period in Europe, and seven more brochures on the same subject. This work ([\[g9\]](#)) has long ago become a bibliographic rarity. It was published again in a small number of copies as part of the book ([\[g10\]](#)) that also includes the following works of Wilhelm Kammeier dating from 1936-1939: "Enigmas of Global History – an Answer to my Critics", "The Mystery of Mediaeval Rome", "Dogmatic Christianity and

the Falsification of History”, and “The Foundation of the Roman Ecumenical Church”.

Finally, Kammeier’s manuscript on the “sources” of the early Christianity and their falsification, previously unpublished and presumed lost, came out as a book ([\[g11\]](#)).

Official science had only been reacting to Kammeier’s works during the first few years that followed the release of his first book – critically, of course. One of his critics, a certain Professor Heimpel, accused Kammeier of having no positive conception of history. A critic must naturally be concerned with the positive historical picture first and foremost, regardless of whether or not it is a work of fiction through and through: “If we see the entire historical conception of the Middle Ages disintegrate and transform into a spot of impenetrable darkness, or indeed a gigantic question mark, we shall naturally end up with feeling inner resentment against Kammeier’s criticisms, well-reasoned or not”.

Kammeier’s counter-argumentation was that it hadn’t been his fault that the history of Germany and the entire Ancient World proved a work of fiction to a tremendous extent, the literary and documental sources of the epoch being forgeries. He only pleaded guilty of discovering this historical falsification, mentioning the necessity to live with a new historical truth that new generations of historians would inevitably face (as we know, they still shudder at the mere thought), alluding to Schopenhauer’s concept about truth needing no permission for its existence. Once perceived, the truth becomes an elemental force: intelligent persons shall try to turn this force to their benefit instead of opposing it.

However, after the reasoned refutation of the historians’ criticisms by Kammeier, the learned scholars have switched to the tried and viable tactics of obstruction and concealment (after all, things that remain unknown to the general public may as well be nonexistent). The world war that broke out around that time had aided this obstruction greatly. Kammeier’s participation in military action, his captivity and the unsettled state of his post-war life had interrupted his active research for a long time.

The only job Kammeier managed to find in the East Germany was that of a schoolteacher. As soon as circumstances allowed, he resumed his research of the “ancient” documents, concentrating all of his attention on the documental foundations of the history of early Christianity. It is quite possible that he had counted on a benevolent attitude towards this topic from the part of Socialist historiography in an atheistic country that the East Germany was striving to become. Instead of that, as soon as he had offered his critique of early Christian documents to the historians of the German Democratic Republic, he became a victim of repressions: he lost his job, the manuscript

of his book ([\[gl1\]](#)) was confiscated and had been presumed lost for a long time; his estate was nationalised, and his family forced to dwell in hunger and poverty.

Kammeier's research of the "ancient" documents begins with the trivial remark that every donation document (the most common kind of mediaeval documents; donations could assume the form of estate, privileges, ranks etc), must contain information about the nature of the gift, the date of the donation, the names of the benefactor and the receiver and the place where the document was written. Documents with blank fields (date, name of the donation's receiver etc) are *null and void* from the legal point of view, and can only serve as historical sources indirectly (in the research of historical falsifications, for instance).

Documents kept in libraries often fail to correspond to these criteria:

- One finds documents with no date, or a date that was obviously introduced later – alternatively, the date can be incomplete or transcribed in a manner that fails to correspond with the presumed epoch of the document's creation.
- Documents dating to the same day would often be "signed" in different geographical location.

The analysis of places and dates leaves us with the following picture: all German emperors, regardless of age, health and basic human logic, don't reside in any capital, but keep on the move all the time, occasionally covering gigantic distances in a single day, in order to make more and more donations to their loyal subjects.

It would be interesting to feed all such data to a computer in order to compile analytical overviews of the movement speed of the German feudal rulers and their supernormal Wanderlust. However, the tables that the historians have already compiled, demonstrate that German emperors often managed to be present in two mutually distant geographical locations on the same day. For instance, Emperor Conrad is presumed to have been present in 2 or 3 different cities at the same annual Christian feast for 50 years in a row.

The family name of the donation's recipient is absent from a great number of documents (this is the case with up to half of all surviving documents for some epochs) – one can therefore speak of headers at best, valid official documents being a far cry.

Naturally, Kammeier wasn't the first to discover forgeries during the research of ancient (or presumably ancient) documents. His primary merit is that he had managed to recognize the more or less systematic large-scale activities of whole generations of hoaxers serving the Catholic Church or individual feudal rulers and grasp the real scale

of the historical falsification campaign, which had been great enough to surprise historians even before his time.

These hoaxers have destroyed a great many of old originals and replaced them by forgeries. Old text would often be erased with new one taking its place on an ancient parchment, which would make the forgery look like an “authentic ancient relic” in the eyes of the hoaxers. It would often take a very minor alteration to change the original meaning of an old document completely.

According to Kammeier, the key goal of this prolonged and massive campaign for the falsification of historical documents had been the concealment, distortion and arbitrary extension of the pre-Christian history, with all the achievements of the pagan epoch ascribed thereto. Apart from that, “legal” acknowledgement of the possession rights must have been in *high demand* among the new feudal rulers, whose property was acquired from lawful pagan owners rather recently, and in a violent manner. Falsified donation documents were necessary to declare ancient rights of possession; their authorship could be traced to one of the great Christian rulers of antiquity – fictitious entities invented for this specific purpose in many cases.

The general condition of historical sources at the moment can be described as follows: the number of forgeries is mind-boggling, and every “ancient” work of history lacks an original (this is hardly a chance occurrence). However, historians keep on using forgeries in lieu of official documentation – possibly due to the fact that their inaccuracy has not been proven irrefutably yet, or that such irrefutable proof does in fact exist, but remains concealed from the scientific community.

One can find the following corollaries made by Kammeier in the course of his research of mediaeval documents in [\[g12\]](#):

- The humanists took part in the massive falsification of history alongside the Catholic clergy striving to create some proof of the historical significance attributed to their church; this process falls on the XV century for the most part.
- The documents related to the pagan “German” history have been destroyed and replaced by Gallic and Romanic forgeries.
- The existence of Catholic Pontiffs before the so-called Avignon captivity is of a figmental nature through and through.
- Historical events that preceded the XIII century are beyond reconstruction, since all of the earlier documents have been destroyed and replaced by counterfeits.
- The pre-Papal wars between national churches were subsequently presented as struggle against the heretics and the apostates.

- “Ancient” literature is as much of a forgery as the mediaeval documents. One of such fake literary works is “Germany” by Tacitus.
- The Catholic clergy can be credited with the invention of the New Testament, or at least a radical rearrangement thereof.
- The church keeps on manufacturing counterfeited “ancient” manuscripts in order to “prove” the authenticity of Evangelical texts and their great age with the aid of the new “findings.”

Bibliography

- [g1] Newton, Isaac (1725). *Abregé de la chronologie de I. Newton, fait par lui-même, et traduit sur le manuscript Angloise* [par Nicolas Feret]. Paris, Cavelier. Newton, Isaac (1728). *The Chronology of Ancient Kingdoms Amended*. London. Newton, Isaac (1728a). *La Chronologie des Ancien Royalmes Corrigée*. Martin u. a., Paris, 416 S.
- [g2] Topper, Uwe (1999). *Isaac Newton verkürzte die Griechische Geschichte um 300 Jahre*. EFODON Synesis, Heft 4, Juli/August 1999, 4-7. (Isaac Newton shortens Greek History by 300 years.)
- [g3] Gabowitsch, Eugen (1999). *Newton als (neben Hardouin) geistiger Vater der Chronologiekritik und Geschichtsrekonstruktion*. EFODON Synesis, Heft 6, Nov./Dez. 1999, 29-33. (Newton as spiritual progenitor of chronology criticism and reconstruction of history.)
- [g4] Topper, Uwe (1998). *Die Grosse Aktion. Europas erfundene Geschichte. Die planmässige Fälschung unserer Vergangenheit von der Antike bis zur Aufklärung*. Tübingen. (Big Act. Invented History of Europe.)
- [g5] Hardouin (Jean) in: *Enciclopedia Universal Ilustrada Europea-Americana*. Tomo XXVII, 679-680.
- [g6] Hardouin (Jean) in: *Allgemeine Encyclopädie der Wissenschaften und Künste in alphabetischer Folge von genannten Schriftstellern bearbeitet und herausgegeben von J. S. Ersch und J. G. Gruber, Zweite section H-N. Herausgegeben von G. Hassel und W. Müller. Zweiter teil mit Kupfern und Karten*, Leipzig, im Verlag von Johann Friedrich Gleditsch 1828, pages 260-263. (General Illustrated Encyclopedia of Europe & America.)
- [g7] Robert Baldauf. *Historie und Kritik (Einige kritische Bemerkungen)*. Bd. I., Der Mönch von St. Gallen, Verlag der Dykschen Buchhandlung, Leipzig, 1903. Bd. IV. Das Altertum [Römer und Griechen] C. Metrik und Prosa, Friedrich Reinhardt, Universitätsbuchdruckerei, Basel, Mai 1902. (History & Criticism.)
- [g8] Wilhelm Kammeier. *Die Fälschung der deutschen Geschichte*. Adolf Klein Verlag, Leipzig, 1935. (Falsification of German History.)
- [g9] Wilhelm Kammeier. *Neue Beweise für die Fälschung der deutschen Geschichte*. Adolf Klein Verlag, Leipzig, 1936. (Fresh Proofs of Falsification of German History.)
- [g10] Wilhelm Kammeier. *Die Wahrheit über die Geschichte des Spätmittelalters*. Verlag für ganzheitliche Forschung, Wobbenbühl, 1979. (Truth about Falsification of Middle Ages History.)
- [g11] Wilhelm Kammeier. *Die Fälschung der Geschichte des Urchristentums*. Bd. 1-4. Husum, 1981-82. (Falsification of History of Early Christianity.)
- [g12] Hans-Ulrich Niemitz. *Kammeier, kritisch gewürdigt*. Vorzeit-Fruhzeit-Gegenwart, 3/4, 1991, 92-107. (Critical Estimation.)

1.

The mysterious Renaissance of the “Classical Age” in mediaeval Rome

1.1. The lugubrious “Dark Ages” in Europe that presumably succeeded the splendour of the “Classical Age”

As we can see from the global chronological map arranged in the sum of the three shifts, nearly all documents considered “ancient” and referring to events that allegedly predate 900 A.D. in Scaligerian chronology are most likely to be phantom duplicates of the originals referring to the events of the X-XVII century A.D. One may question the availability of “space” for the “Classical age” in mediaeval history – in other words, there may be doubts about whether our attempt to relocate the “ancient” events to the Middle Ages might fail due to the latter being “filled up” with known historical events. This doesn’t seem to be the case, according to the results of our in-depth analysis.

Firstly, the epochs that were considered different *are identified as one and the same*. Consider, for example, the superimpositions of royal dynasties whose similarity wasn’t noticed previously. Secondly, many mediaeval periods in Scaligerian history are believed to be “concealed by tenebrosity.” Now we are beginning to understand why. The respective mediaeval documents describing these epochs were deliberately “set backwards in time” by Scaligerite chronologists. The withdrawal of these documents immersed a great number of mediaeval periods into artificial darkness.

The historians of the XVIII-XIX century gave rise to the peculiar conception that identified mediaeval period as the “Dark Ages.” The “great achievements of the Classical Age” are said to have faced utter decline and vanished. Scientific thought presumably “rolls all the way back into the Stone Age.” The great literary works of the “antiquity” are all supposed to have been kept stashed away as dead weight until the very Renaissance, when they miraculously re-surfaced ([\[333\]](#), page 161). Moreover, these “ancient” texts were allegedly kept by ignorant monks whose prime responsibility was, as we are now told, the destruction of “heathen literature.”

The absolute majority of the top ranking clergy is presumably illiterate ([\[333\]](#), page 166). The great achievements of the “ancient” astronomy – the eclipse theory, the calculation of planetary ephemerides, etc. – are reported to be completely forgotten.

The famous Cosmas Indicopleustes, who is supposed to have lived in the VI century A.D. and researched the movement of the Sun and the stars, honestly believes that the Universe is a box whose centre contains a flat Earth, washed by the Ocean and supporting the bulk of mount Ararat. Apart from this, the lid of the box is studded with stellar nails. There are four angels in the corners of the box that produce wind. This is the level of scientific cosmography of the Middle Ages (see [Chron3](#), Chapter 11:6.3).

Money coinage is allegedly forgotten, the art of architecture rendered unnecessary, and an “overall cultural degradation” spreads far and wide ([\[333\]](#), page 167). And so on, and so forth.

Of course, Scaligerian history of the Middle Ages mentions certain achievements of the period, but always with disclaimers along the lines of: “Even these *sudden flashes* of intellectual work were *random* and *singular* in their occurrence” ([\[333\]](#), page 169). We are being convinced that the “ancient” Latin in its brilliance “degrades” in an odd manner and transforms into a clumsy and squalid lingo, which only manages to regain splendour during the Renaissance – and that over a short period of time, to gain worldwide fame once again as the language of science ([\[333\]](#)).

Without a doubt, there are reasons for painting a picture this lurid if we are to rely upon Scaligerian chronology. But we want to give another explanation to this hypothetical “deluge of barbarity” that is presumed to have overwhelmed Europe, Asia, and Africa in the early Middle Ages. We are of the opinion that what we see isn’t a degradation of “the great legacy of the past” but, rather, the *naissance* of civilization and a gradual creation of the cultural and historical values, which were cast far back into the past due to the chronological errors that lit a spectral light in the “Classical Age” and left many mediaeval periods bare.

The contemporary version of mediaeval Roman history contains a multitude controversies and blatantly obvious *parallels* with the “Classical age” which, under close surveillance, may well be explained by the distorted concept of the historical role played by the Middle Ages. Let us throw a cursory glance at the history of Rome. Why Rome in particular? The reason is that Scaligerian history considers Roman chronology to be of paramount importance (see [Chron1](#), Chapter 1).

We shall begin with an intriguing detail. The famous *Chronicles* of Orosius inform us of the fact that “Aeneas departed from Troy and went to Rome” (!). Moreover, the “ancient” Orosius adds that he was told this *in school*. Let us explain. Such an itinerary of Aeneas, who took part in the Trojan war, makes Scaligerian history *400-500 years shorter* (also see [Chron1](#), Chapter 1).

The fragmentary history of the “ancient” Greece made a certain impact on the formation of the Roman chronology in the days of yore. The historian N. Radzig points out that “the heroic deeds of Aeneas in Italy and the fate of his offspring comprised the Roman pre-history of Rome... Initially this pre-history wasn’t very long: *it had called Romulus the grandson of Aeneas* [this is the root of the 500-year discrepancy with Scaligerian history, as mentioned in [Chron1](#), Chapter 1 – A. F.]; however, later on, when the Roman annalists acquainted themselves with the Greek chronology, they *invented* a whole sequence of Albanian rulers... Proud patrician clans got into the habit of tracing their ancestry all the way back to the companions of Aeneas, and the clan of Julius, directly to the son of Aeneas, whose name was arbitrarily altered for some reason”. ([\[719\]](#), page 8)

N. Radzig is honestly perplexed by such “ignorant endeavours of Roman chronographers.” However, below we shall demonstrate the amazing parallels between events as well as statistics that identify the ancient Trojan War of the alleged XIII century B.C. as the Gothic war of the alleged VI century A.D. that raged in Italy and the New Rome, as well as the Italian war of the alleged XIII century A.D. The Roman annalists were therefore correct in their claims that the Trojan War marks the *actual beginning* of mediaeval Roman history in the XIII century A.D.

We shall give a brief overview of the mediaeval history of Rome that is based, in particular, on the fundamental six-volume work of the German historian F. Gregorovius ([\[196\]](#)). The significance of this work is explained by the fact that it actually consists of a large number of *mediaeval documents* that were meticulously compiled by Gregorovius, along with his scrupulous and accurate comments on the matter.

Gregorovius writes that “ever since the decline of the Gothic state [which supposedly occurred in the VI century A.D. – A. F.], the ancient Gothic rule came to absolute ruination. Laws, monuments, and even historical recollections all fell into oblivion” ([\[196\]](#), Volume 2, pages 3-4).

The mandatory chronological sublation of secular chronicles from *mediaeval* Roman history – the *History* of Titus Livy, for example, which was declared “ancient history” – made Rome a thoroughly ecclesiastical city from the point of view of Scaligerian and modern history. F. Gregorovius writes that “*Rome had miraculously transformed into a monastery.*” This mysterious transformation of “secular ancient Rome” (let us remind the reader of the iron legions and the inflexible heroes of the days of yore) into the “mediaeval ecclesiastical Rome” was proclaimed “one of the greatest and most amazing metamorphoses in the history of humanity.” ([\[196\]](#), Volume 2, pages 3-6).

It is significant that almost all of the political and civil institutions that comprise “the quintessence of ancient Rome” according to Scaligerian history were intact at “dawn of mediaeval Rome.” Mediaeval references to the city of Rome are extremely scarce in Scaligerian chronology. Gregorovius tells us that “the events of the years to follow remain unknown to us, since *the chronicles of that age are as monosyllabic and blear as the epoch itself*, and they only report disasters and afflictions” ([196], Volume 2, page 21) – all of this coming from the author of a fundamental historical tractate ([196]).

The following is told of the middle of the alleged IX century A.D.: “historians specialising in Roman history have to contend themselves with the annals of the Frankish chronographers in what concerns this period, uninformative as the are, as well as Papal biographies that only contain indications of what buildings were erected and what donations made. There is no hope for a historian to present a picture of the city’s civil life during that period”. ([196], Volume 3, page 58)

Further, we learn that: “a great many ecclesiastical acts and regestae were kept in the Papal archive... The loss of these treasures [or their arbitrary transfer into the “antiquity” – A. F.], which perished without a trace in the XII or the XIII century, leaving *a tremendous gap in our knowledge of the epoch*.” ([196], Volume 3, page 121)

All of this appears to mean that the overwhelming portion of surviving documents pertinent to the history of mediaeval Rome in Italy dates from the XI century or even later epochs.

F. Gregorovius writes that “if all of these regestae were in our possession... there is no doubt that the history of Rome between the VIII and the X century [three hundred years, no less – A. F.] would instantly become illuminated by a different, and a much brighter light” ([196], Volume 3, page 131, comment 30).

He writes further:

“Not a single scribe can be found who would care to immortalize the dramatic history of the city in writing. Germany, France, and even Southern Italy... have provided us with a great many chronicles; however, the Roman monks must have been so indifferent to the fate of their city that the events of that epoch remain utterly nebulous”. ([196], Volume 3, pages 125-126)

It is assumed that “at the same time, the papacy carried on compiling its ancient chronicles with vehemence” ([196], Volume 3, pages 125-126). However, this is only a *hypothesis* of Scaligerian history.

This Papal chronicle – or, rather, its late version we’re being offered today – is *by no means continuous. It demonstrates gigantic gaps.* “The biography of Nicholas I

(who is supposed to have lived in the IX century A.D. – A. F) marks the point where the Papal books cease to be kept, and *we shall have many a chance to regret the lack of this source* in our presentation of the history of the city” ([196], Volume 3, page 127).

1.2. Parallels between the “antiquity” and the Middle Ages that are known to historians, but misinterpreted by them

The surviving fragments of mediaeval Roman chronicles tell us things that clearly testify to the “Classical” nature of certain events in their modern interpretation. In such cases historians join their voices in unison and start descanting about the revival of ancient recollections, Classical reminiscences, imitations of antiquity, etc. F. Gregorovius, for one, writes that “certain X century Romans that we encounter have very strangely-sounding names. They draw our attention and *revive ancient realities in our imagination*” ([196], Volume 3, page 316). If we’re to say the same thing differently, in a simpler manner, it turns out that many mediaeval Romans bore names that are considered “ancient” nowadays. This makes the “Classical Age” just another reflection of the Middle Ages.

Scaligerian history often discussed *the existence of the Senate and the Consulate in mediaeval Rome*. On the one hand, these famous political institutions are considered to have existed in the “ancient” Rome exclusively, which was presumably destroyed in the alleged V-VI century A.D. with the decline of the Third Western Roman Empire; on the other hand, some of the mediaeval chronicles that have reached our time occasionally make references to the existence of a senate, senators, consuls, tribunes, and praetors in *mediaeval Rome*. Those titles, grades, and offices are clearly “ancient.” There’s even a “schism” of sorts in the ranks of the Scaligerites, since one party considers these “ancient” institutions to have existed in the Middle Ages as well. Others – the majority that F. Gregorovius himself adhered to, were certain that the mediaeval Romans were using these “ancient” terms by sheer force of habit, without ascribing any “original meaning” to them, and only keeping them as a “pleasant memento” of the greatness of the “ancient Rome.”

F. Gregorovius ruminates upon the same, telling us that “*they* [the mediaeval Romans – A. F.] call upon the ancient graves for help, the ones that already became legends, and invoke the shadows of the consuls, tribunes, and senators that keep on haunting this eternal city throughout the Middle Ages *as if they were real* [sic! – A. F.]” ([196], Volume 3, page 349).

Also: “Consul’s rank is frequently mentioned in the X century documents” ([196],

Volume 3, page 409, comment 20). In the alleged X century “the Emperor [Otto – A. F.] *tried to revive the long-forgotten Roman customs*” ([196], Volume 3, page 388). In particular, Otto III “bore titles devised *in imitation of the titles borne by the ancient Roman triumphators*” ([196], Volume 3, pages 395-396). Gregorovius has got the following to say about the description of mediaeval Rome contained in a well-known mediaeval tractate titled *Graphia*: “the future and the past in the *Graphia* are all mixed up” ([196], Volume 3, page 458, comment 7).

Below we find that “this is precisely what we actually see in Otto III, who was passionately introducing the surviving *remnants* of the Roman Empire, such as the ranks, the garments, and the ideas of the imperial age into his *mediaeval* state where all of it must have looked [from the point of view of modern historians – A. F.] as *patches*... The will to *sanitize the barbaric epoch* with such reminiscing was a *widespread phenomenon* [sic! – A. F.]... The keeping of the priceless Papal book, interrupted at the biography of Stephan V, was resumed in Rome in the X century [our take is that it was most probably inchoated and not resumed, and that this event occurred a lot later than the X century – A. F.] – as short tables referred to as “catalogues”... The catalogues only contain the names of the popes, information about their origins, times of reign, and the odd occasional brief summary of individual events. Nothing provides better evidence of the barbarity of the X century Rome than the famous *Liber Pontificalis* continued in its primary and extremely imperfect form”. ([196], Volume 3, pages 458, 427, 431)

Mediaeval chronicles contain a large number of facts that contradict Scaligerian chronology and prove the existence of the three shifts in the Scaligerian chronological map that we have discovered. Furthermore, Ferdinand Gregorovius, possessing extensive and detailed knowledge of both the “ancient” and mediaeval history of Europe (he is considered one of the greatest specialists in Scaligerian history of Europe, after all), kept on running into *parallels* between the “ancient” and mediaeval events, some of which were blatantly obvious, that seemed extremely bizarre to him. Gregorovius points them out every now and then, and, possibly feeling vague qualms about them, attempts to provide an explanation. However, such “explanations” most often assume the shape of nebulous expatiations about the profundity of the “law of historical recurrences.” The readers should not be surprised, and, above all, are implored not to pay any attention.

It is, however, most significant that *nearly all such parallels* discovered by F. Gregorovius *fit perfectly into our scheme of the three chronological shifts of 330, 1050, and 1800 years, respectively*. In other words, the historian Gregorovius, raised

on the Scaligerian tradition, “discovers” the parallels between the “Classical Age” and the Middle Ages exactly where they are supposed to be according to the general picture of chronological duplicates as described in [Chron1](#), Chapter 6. We shall be citing some of these “Gregorovian parallels” later on.

So, we learn that “Noah [the Biblical patriarch! – A. F.] founded a city near Rome, and named it after himself; Noah’s sons Janus, Japhet, and Camesus built a city called Janiculus on the Palatina... Janus had lived near Palatina, and later built the town of Saturnia near Capitolia together with Nimrod [sic! – A. F.]” ([\[196\]](#), Volume 3, page 437). “In the Middle Ages there was even a monument at Nerva’s forum [in Rome – A. F.] called *Noah’s Ark*” ([\[196\]](#), Volume 3, page 461, comment 26).

All of these presumed “absurdities” (such presumptions are only made within the Scaligerian historical reality tunnel) completely fit the superimposition that we have discovered, wherein the kingdoms of Israel and Judaea become identified as the Holy Roman Empire of the X-XIII century as well as the Habsburg (could that name have been derived from “New Town,” or “Nov-Gorod” in Russian?) Empire of the XIV-XVI century. See more on the lifetime of the Biblical Noah and his most probable identity in [Chron6](#).

Another example of such a “sottise” (according to Scaliger and company) is that “it is well-known that the Franks have considered themselves descendants of the Trojans” ([\[196\]](#), Volume 3, page 361, comment 28).

In general, Gregorovius points out that “only this *Classical spirit* that prevailed in the city throughout the Middle Ages can explain a large number of historical events” ([\[196\]](#), Volume 3, page 443). It appears that the first lists of Roman monuments – compiled in the XII century A.D. the earliest, as we’re being told nowadays – are “an amazing mixture of correct and incorrect monument names” ([\[196\]](#), Volume 3, page 447). A typical example of how the “antiquity” could be de facto identified as the Middle Ages is as follows:

“It [the St. Serge Church – A. F.] was consecrated to St. Bacchus as well as St. Serge; the name of that saint *sounds strange* for this ancient pagan area; however, in Rome in was hardly exceptional, for among the Roman saints [the mediaeval Christian saints, that is – A. F.] we once again find the names of other *ancient gods and heroes*, such as St. Achilles, St. Quirinus, St. Dionysius, St. Hyppolitus and St. Hermes”. ([\[196\]](#), Volume 3, page 447)

All of these mediaeval Christian saints – Achilles, Quirinus, Hermes and others – were later arbitrarily exiled into times immemorial, where they transformed into the allegedly pagan “ancient” gods and demigods: Achilles, Quirinus, Hermes, etc.

1.3. Mediaeval Roman legislators convene in the presumably destroyed “ancient” Capitol

F. Gregorovius tells us that the history of the famous architectural monuments of Italian Rome cannot be traced any further back in time than the XI-XIII century A.D. with any degree of certainty at all.

Let us quote an example:

“For a long period of time (after the “Classical” age is supposed to have finished), we don’t seem to encounter the name of the Capitol; it simply disappears from the annals of history [apparently, due to the fact that Capitol wouldn’t be built until much later – A. F.]; despite the fact that the *Graphia* tells us that the walls of the Capitol were adorned with glass and gold [which is post-X century information – A. F.], *there is no description of the temple... the imperial forums, once full of grace, have drowned in taciturnity...* [which means they haven’t been built yet, either – A. F.], apart from the forum of Trajan; the forum of Augustus was encumbered with ruins to such an extent, and had so many trees growing there, that people used to call it *an enchanted garden*”. ([196], Volume 3, pages 447-448).

Apparently, the forum of Augustus was also built much later, and the place had been grown over with virgin vegetation.

Complete chaos reigns in the mediaeval names of the monuments of Italian Rome – a perfect hodgepodge of “ancient” and mediaeval names. For instance, “the Vestal temple had once been considered to have been a temple of *Hercules Victor*, and is considered to have been a *temple of Cybele* by modern archaeologists; however, this goddess shall, naturally [? – A. F.] have to make place for *some other deity*, which, in its turn, shall be *dethroned* after some other archaeological revolution”. ([196], Volume 3, pages 469-470)

All of these confused re-identifications and the general welter resemble a helpless game rather than scientific statements with a basis. This shows us how flimsy the foundations of the “archaeological identifications” that we’re offered nowadays really are.

F. Gregorovius proceeds to tell us that “for over 500 years this area *remained perfectly obtenebrated* [Capitol and its environs – A. F.]... Only the oral tradition allowed it to attain historical significance *once again* [sic! – A. F.] and become the centre of the city’s political activity, when the spirit of civil independence *awoke*. In the XI century the Capitol had already been the centre of all purely civil matters”. ([196], Volume 4, page 391)

We cannot help asking about whether any of this really could have happened among the ruins. After all, Scaligerian history assures us that Capitol was destroyed way back

in the past, and had been standing unaltered all these years “in a semi-obliterated state” ([196], Volume 4).

And further on we also read that “the halidom of the Roman Empire resurrected in the memories of the Romans, animated conventions of the nobility and the populace alike occurred *among the ruins of the Capitol* [sic! – A. F.]... Later on, in the epoch of Benzo, Gregory VII and Gelasius II, the Romans were summoned to the very same Capitol during high-wrought prefect elections, when the consent of the populace was required for the election of Calixtus II, or when the Romans had to be called to arms. It is possible, that *the city prefect also had lodgements in the Capitol* [slept under the stars? – A. F.], since the prefect appointed by Henry IV had lived here. Furthermore, the litigations also occurred in a palace located in the Capitol [among the ruins as well, or what? – A. F.]”. ([196], Volume 4, page 391).

It goes on like this. The bundle of oddities and absurdities gets ever larger. However, the sole reason for their existence is the certainty of the modern historian that all things “Classical” turned to dust aeons ago.

Is it possible to assume – even hypothetically – that all of these meetings, conventions, counsels, elections, debates, the discussions of documents and their storage, official state pronouncements, the signings of official papers and so on, occurred among old ruins grown over with weeds and reeds, and not in a special building that had been constructed for this very purpose, and precisely in this epoch – the Middle Ages? The destruction occurred a long time later – there were enough “waves of destruction” in the Italian Rome of the XIV-XVI century.

Scaligerian tradition obfuscates the history presented to F. Gregorovius to such an extent that Gregorovius – one of the most serious “documented” experts in the history of Rome and the Middle Ages in general – carries on with his narration apparently unaware of how ludicrous the picture that he offers really is, and to what extent it contradicts common sense.

He writes that “sitting on the prostrated columns of Jupiter or under the vaults of the state archive, amidst shattered statues and memorial plaques, the Capitoline monk, the predacious consul, and the ignorant senator could sense amazement and meditate on the vicissitudes of life” ([196], Volume 4, pages 391-392).

Altogether failing to notice the comical impossibility of such legislative assemblies, Gregorovius carries on telling us that “the mitred senators in their brocade mantles came to the *Capitol ruins* with only the vaguest idea of the fact that in the days of yore the statesmen ratified laws here, and the orators gave speeches... No flout is more

appalling and horrendous than the one suffered by Rome!... *among the marble blocks* [and the senators gathering for sessions in their midst, as we may well add – A. F.] *there grazed herds of goats*, and so a part of the Capitol received the name of Goat Hill... like the Roman forum that became dubbed The Cattle-Run [a senatorial one, perhaps? – A. F.].” ([196], Volume 4, pages 393-39).

Gregorovius cites a *mediaeval* description of the Capitol in order to prove the sad Scaligerian picture of the decline of Rome, which had remained the only original source up until the XII century A.D. or even later ([196], Volume 4, page 394). The most amazing fact is that this old text that occupies an entire page of a large-format modern book *doesn't utter a word about destructions of any kind*, describing the mediaeval Capitol as a functioning political centre of mediaeval Rome instead. *The narration mentions luxurious buildings, temples etc.* There isn't a single reference to the caprine herds dejectedly roaming this gilded splendour.

Gregorovius, having scrupulously quoted the entirety of this mediaeval text – one cannot deny him being conscionable as a scientist – couldn't help making another attempt at proselytizing, in his telling the reader that “in the description of the Capitol given by the *Mirabilia* we see it as if it were *lit with the last light of a dying dawn*; we have *no other information* about this epoch” ([196], Volume 4, page 394). And also: “even for these legendary books, everything remains *an enigma* and a matter of *days long gone*” ([196], Volume 4, page 428, comment 16).

It is most expedient to turn to original sources more often and to read them open-mindedly, without prejudice and a priori judgements. We find out lots of interesting things, the ones that Scaligerite historians prefer to hush up.

In reference to mediaeval Rome of the alleged X-XI century, Gregorovius points out (for the umpteenth time) that “Rome appears to have *returned to times long gone*: it had a *Senate* again, and was *at war with the Latin and the Tuscan cities*, which had united against Rome once again” ([196], Volume 4, page 412).

In the alleged XII century a “Classical revival” is observed yet again. Gregorovius tells us that “Arnold [of Brescia – A. F.] *was excessively vehement about adhering to the ancient traditions*” ([196], Volume 4, page 415). Apparently, he had “*revived*” the estate of *cavaliers* considered “ancient” nowadays ([196], Volume 4, page 415). Later on, in the alleged XII century, Pope Alexander III “*revives the pagan triumph of the ancient emperors*” ([196], Volume 4, page 503).

F. Gregorovius informs us of the fact that “the legendary name of Hannibal *reappeared as a mediaeval family name* borne by senators, warlords and cardinals for

several centuries” ([196], Volume 5, page 122). Hannibal is nevertheless considered an “extremely ancient” character nowadays.

Another “revival of antiquity” is presumed to have occurred in the alleged XIII century:

“The Roman populace has developed a new spirit over this time; it marched forth to conquer Tuscany and Latium *as it had done in ancient times*, in the age of Camillus and Coriolanus [believed to be “distant antiquity” nowadays – A. F.] *Roman banners bearing the ancient S.P.Q.R. initials appeared on battlefields yet again*”. ([196], Volume 5, pages 126-127).

A detailed list of the allegedly “revived” and “resurrected” traditions, names, and rites deemed “ancient” can be continued on dozens of pages, since practically all of the primary institutions of the “ancient” Rome appear to have been “revived” in the Middle Ages. We limit ourselves to a number of individual examples here. The interpretation of this amazing phenomenon as a “revival,” and not *naissance*, roots itself exclusively in the errors of Scaligerian chronology.

Nowadays the only original sources on the archaeology and the monuments of mediaeval Italian Rome add up to just two books compiled in the XII-XIII century at the earliest ([196], Volume 4, pages 544-545). We suddenly learn that according to Scaligerian chronology, the names of Roman monuments given in these mediaeval books are often considered *erroneous* and *chaotic*. We are now beginning to understand that what this really means is that they contradict Scaligerian history. Could it be that the old books are in fact correct, unlike the Scaligerian version?

For instance, these texts refer to *Constantine’s Basilica* as “the Temple of Romulus” (sic!). This sounds preposterous for a modern historian; however, this mediaeval indication concurs *perfectly* with the identification of Emperor Constantine as King Romulus that we have discovered as a result of a dynastic parallel (see fig. 6.52 in [Chron1](#), Chapter 6). Apart from such “bizarre” identifications, mediaeval chronicles contradict the consensual chronology of Scaliger and Petavius every now and then.

1.4. The real date when the famous “ancient” statue of Marcus Aurelius was manufactured

Ricobaldus, for one, claims that *the famous “ancient” equestrian statue of Marcus Aurelius was cast and erected by the order of Pope Clemens III. However, in this case the event occurred in the XI century, and not in the “Classical Age”* ([196], Volume 4, page 568, comment 74). Let us remind the reader that historians date this

statue to the alleged years 166-180 A.D. ([930], page 91). By the way, according to the parallelism that we have discovered (see fig. 6.45 in [Chron1](#), Chapter 6), the “ancient” Marcus Aurelius of the alleged years 161-180 is but a “phantom duplicate” of the mediaeval Otto IV of the alleged years 1198-1218 A.D.

The claim that Ricobaldus makes about the statue of Marcus Aurelius (that it was only erected as late as the papacy of Clemens III) makes Gregorovius utter the following rather embarrassed remark: “this is an *erroneous* statement that Ricobaldus makes...” ([196], Volume 4, page 568, comment 74). What is the argumentation that Gregorovius offers? It is rather droll indeed: “how could such a bronze work be crafted considering the barbaric level of fine arts characteristic for Rome of that epoch?” ([196], Volume 4, page 573). In other words, mediaeval Romans “could not manufacture anything of value.” The “ancient” Romans that preceded them by several centuries have, on the other hand, been fine craftsmen, and could confidently cast such masterpieces in bronze (see fig. 7.1).



Fig. 7.1. An “ancient” statue of the emperor Marcus Aurelius. According to F. Gregorovius ([196]), Ricobald used to claim that the famous “ancient” equestrian statue of Marcus Aurelius was cast and mounted *by an order of Pope Clemens III*. However, this period falls on the *end of the XI century*, and not the “antiquity”. Picture taken from [\[958\]](#), page 9.

The chronological oddities engulfing this famous statue are so blatantly obvious that they even make their way into the mainstream press on occasion. This is what our contemporaries write:

“The history of the equestrian statue is truly unusual. It contains many riddles, and has grown over with legends. *For instance, its author and previous location in ancient Rome remain unknown...* It was discovered by accident in the Middle Ages in one of the Roman squares... The statue was *mistaken for a representation of*

Constantine [?! – A. F.]” (See the issue of the *Izvestiya* newspaper dated 16 February 1980).

According to Gregorovius, this explanation was proposed by the historian Theo, who “points out that *the equestrian statue of Marcus Aurelius became confused with the statue of Constantine, and thus managed to survive the Middle Ages*. Such errancy is possible in Barbarian times” – as Gregorovius proceeds to expostulate – “but how can it be possible that the figure of Constantine could not be told apart from that of Marcus Aurelius in the times when the *Noticia* were written?” ([196], Volume 1, page 49, comment 32)

Scaligerian history has even got an “explanation” of sorts for the fact that “ancient masterpieces” have survived the twilight of the Middle Ages despite the militant church presumably busy destroying the pagan legacy. We are told that in the daytime the ignorant mediaeval monks destroyed pagan statues and “ancient” books, in order to secretly reconstruct them at night, copying the “legacy of the ancients” meticulously in order to carry it through the mediaeval tenebrosity to the luminous peaks of the Renaissance.

In the alleged XIII century we see a period of efflorescence in the arts which presumably represents ruthless pillaging of the “ancient” constructions and their transformation into mediaeval ones. For instance, we are now told that mediaeval Romans used “ancient sarcophagi” for their own entombments. Apparently, they had none of their own, since they did not know how to build them; the knowledge had been lost, and there were money shortages. According to the Gregorovian interpretation, new and original mausoleums – ones, that is, that didn’t resemble the “ancient” buildings (the way Gregorovius imagined them) – only started to emerge towards the end of the XIII century, and these were dubbed “mediaeval” with great relief. However, Gregorovius proceeds to voice his surprise at the fact that “*not a single monument of any Roman celebrity from the first part of the XIII century remained in Rome*” ([196], Volume 5, page 510). This should not surprise us. According to our reconstruction, the foundation of the Italian Rome as a capital city took place in the XIV century A.D. the earliest (see [Chron5](#)).

Incidentally, the mediaeval cardinal Guglielmo Fieschi, who allegedly died in 1256, “lays in an *ancient* [sic! – A. F.] marble sarcophagus, whose carvings in relief picture a *Roman wedding* – a peculiar symbol for a cardinal!” ([196], Volume 5, page 510). The amazement of Gregorovius is perfectly justified. Could the mediaeval cardinals really have been so poor as to be forced to use “ancient” sarcophagi, offhandedly shaking out the remains of their ancestors? It is considered sacrilege, after all. Common sense tells

us that the matter here lies in the contradiction between the planted Scaligerian chronological concepts and true specimens of mediaeval art that were later declared “ancient” (as in “very old indeed”).

The senatorial mausoleum in Arceli is a most curious artefact. This “monument *appears to associate the antiquity with mediaeval forms*; a marble urn with Bacchic relief carvings... serves as a foundation for a sarcophagus embellished with inlays and a Gothic superstructure” ([196], Volume 5, page 511). The amazement of Gregorovius is truly ceaseless.

Let us formulate a question: *where did the powerful clans of the Guelph and Gibelline aristocracy reside in mediaeval Rome?* It is hard to fathom. Apparently, we are told that they lived *among the ruins of the ancient steam baths*. This is precisely what the historians of today are forced to assume in their attempts to unravel the oddities of Scaligerian chronology.

This is what F. Gregorovius tells us:

“Powerful clans owned the slopes of Quirinal, and they built their fortifications near the forum of Imperial times... among them... the Capocci, who found lodgings in the thermae [in the steam baths – A. F.] of Trajan, as well as the Conti, whereas the nearby thermae of Constantine [steam baths again! – A. F.] housed the fourth castle of Colonnus... The enormous ruins of the forums built by Augustus, Nerva and Caesar have easily transformed [? – A. F.] into a fortress, which was erected by the Conti as a citadel reigning over the entire city”. ([196], Volume 5, pages 526-527)

Gregorovius, albeit obliged to follow Scaligerian chronology, cannot squirm out of having to admit that there is no genuine evidence of the existence of this gigantic and allegedly “ancient” fortress *before* the mediaeval Conti – it simply had not existed! He writes that “there is *no proof* that it had stood for centuries and only been enlarged by the Conti” ([196], Volume 5, page 527). Doesn’t this directly imply that Conti had most probably built this castle as his fortress in the Middle Ages, and its “extreme antiquity” was declared a lot later? This was done by the historians and archaeologists of the XVII-XVIII century when Scaligerian chronology began to shift authentic mediaeval constructions into the distant past.

1.5. Could the “ancient” Emperor Vitellius have posed for the mediaeval artist Tintoretto?

Let us formulate the following concept that may strike one as somewhat unexpected at first. It is possible that the XVI century painter Tintoretto (1518-1594) drew the “ancient” Roman emperor Vitellius from nature.

The catalogue titled *The Five Centuries of European Drawing* contains a drawing by the well-known mediaeval painter Jacopo Tintoretto ([714], page 52). He lived in 1518-1594 ([1472], pages 23-24). The drawing is dated to approximately 1540 A.D. The name that it is catalogued under draws one's attention instantly: "Etude of the head of the so-called Vitellius" ([714], page 52). See fig. 7.2.



Fig. 7.2. The etude of the head of the Roman emperor Vitellius done by the famous mediaeval painter of the XVI century Iacopo Tintoretto. According to Scaligerian chronology, emperor Vitellius and painter Tintoretto are separated by a period of roughly 1470-1500 years. Taken from [714], page 52.

Let us remind the reader that Vitellius is considered to have been an "ancient" emperor of Rome regnant in the alleged year 69 of the new era ([72], page 236). Thus, according to Scaligerian chronology, Tintoretto and Vitellius are separated by an interval roughly equalling 1470-1500 years. The modern commentary to this rather famous drawing is very noteworthy:

"Tintoretto had either a mask or a marble replica of an *ancient* bust in his studio, that was *considered a portrait of the Roman emperor Vitellius in the XVI century*. The *original* was given to the *Venetian Republic* by the cardinal Domenico Grimani *as a present* in 1523, and is currently part of the exposition of the Archaeological Museum of Venice (inventory number 20). *Modern archaeology* that dates this artefact to the epoch of Hadrian (roughly 178 A.D.), *excludes the possibility of identifying the portrait as that of Vitellius*, who had reigned in the years 67-68. However, Tintoretto has kept this sculpture under this very name, and the testament of the artist's son Domenicus proves this explicitly mentioning the "head of Vitellius."... More than twenty etudes of this head are known that were done by Tintoretto himself and his apprentices". ([714], page 187).

The XVI century opinion was that the bust really portrayed the Roman emperor Vitellius. As we have seen, the real history of the bust only began in 1523, when it entered the possession of the Venetian republic. It may have been drawn in the XVI century either from the death-mask of the emperor, or from nature – namely, the body of

the recently deceased Vitellius. Tintoretto's drawing clearly depicts someone who has just died, or is asleep. It is only natural that Scaligerian history deems it perfectly impossible to place the "ancient" Vitellius in the XVI century. It would therefore be interesting to try dating this bust to the XVI century within the paradigm of the New Chronology for comparison, especially considering the dynastic parallels that we have discovered. The historians consider Vitellius to have been an emperor of the Second Roman Empire ([72], page 236). As we already know, it is a phantom duplicate of the Holy Roman Empire of the X-XIII century (fig. 6.23 and 6.24 in [Chron1](#), Chapter 6), which, in turn, is a carbon copy of the Habsburg (New Town, or Nov-Gorod?) empire of the XIII-XVII century A.D. for the most part (see figs. 6.21 and 6.22 in [Chron1](#), Chapter 6).

The "ancient" Vitellius is considered to have been a short-term governor, and the immediate predecessor of the "ancient" Vespasian. He is supposed to have reigned in 69 A.D. ([72], page 236). Therefore, he travels forward in time as a result of said dynastic superimpositions, and turns out to have been a mediaeval ruler of the first half of the XVI century; as can be seen from fig. 6.22 in [Chron1](#), Chapter 6, the end of his reign and his death fall roughly on the year 1519. It is significant that, as mediaeval historians tell us, the bust that must have portrayed the recently deceased Vitellius only appeared on the historical scene around 1523, when it was given to the Venetian republic as a present ([714], page 187). Thus, the two dates correlate perfectly well: the "ancient" Vitellius dies around 1519, and a bust is made which the cardinal gives to the Venetians in 1523, four years later.

Everything falls into place. Apparently, the bust of Vitellius portrays a real mediaeval ruler of the first half of the XVI century. Tintoretto the painter and his apprentices paint Vitellius as a recently deceased famous contemporary of theirs. The latter saponaceous addition – "so-called" – added by the historians of the Scaligerian tradition, needs to be crossed out of the name of Tintoretto's drawing, leaving it with the shorter and more correct "Etude of the head of Vitellius."

If we're to consider the possibility of *minor* veers and fluctuations in mediaeval chronology, it might turn out that Vitellius died a few years later than 1519, so Tintoretto could have drawn him *from nature*, while one of his colleagues was making an intravital "ancient" bust of Vitellius. The apprentices of Tintoretto naturally trained for their task by first drawing a bust being inspired by the drawing done by their mentor – who, as we feel obliged to reiterate, may have been present to witness the famous emperor's death.

Another peculiar detail has to be mentioned. The lower part of Tintoretto's drawing bears the legend "1263" (see fig. 7.2) – dating from 1263. But Tintoretto lived in the XVI century. Modern historians mention this circumstance as well, albeit without commenting on it: "At the bottom in the centre one sees the number 1263 drawn with a pencil" ([714], page 187). We are confronted with an important fact here. The artist Tintoretto, having done the drawing around 1540, dated it to 1263. However, usually all painters date their works to the time of their creation. Tintoretto thus transcribes the year 1540 as 1263. This shows us, which is exactly what we claim, that there were various mediaeval chronological traditions that differ from the one that we're accustomed to. For instance, the number 1263 could have been used to refer to the year 1540. If we interpret it according to the modern tradition, we shall get a much earlier date, which would make the drawing about 277 years older. This is probably what Scaligerian historians usually did in such situations; however, this time they had to "let the drawing stay" in 1540, since Tintoretto is linked to the XVI century by various independent evidence.

1.6. The amount of time required for the manufacture of one sheet of parchment

We shall conclude with another useful observation. Many of the classical "ancient" texts are written on parchment or papyrus – however, they're written in a *perfect acrolect*. On the other hand, many really old mediaeval texts are written in a clumsy and brief manner, which is quite natural. Primitive language requires time in order to become literary language. Furthermore, really ancient texts contain words written in nothing but consonants comprising semantic skeletons of words, with vowels either altogether missing, or replaced by small diacritic signs. This is the reason for the existence of the vocalization problem in many ancient texts, namely, the Biblical ones – it translates as the necessity to find just the right vowels in order to restore the original. Apparently, due to the scarcity and high cost of writing materials in antiquity, the scribes were frugal with them, and condensed the text, leaving nothing but consonants. One naturally comes to think that a polished literary style implies a long evolution of culture, and also the availability of writing materials, since style takes practice to evolve. Paper, for instance, is rather cheap (although this has not always been the case). However, there was no paper in "antiquity." As we are being told nowadays, the "ancient" classics used parchment exclusively. Just how available had parchment been?

The manufacture of one sheet of parchment requires the following (see [544], for

instance):

1. skinning a young calf no older than 6 weeks, or a young lamb;
2. macerating the skin in running water up to 6 days;
3. scrubbing the membrane off with a special scrubber;
4. loosening the wool via souring the skin in a damp pit and subjecting it to ash and lime for 12-20 days;
5. scraping off the loosened wool;
6. fermenting the clear skin in oat or wheat bran in order to remove excessive lime;
7. tanning the skin with special extracts to make it soft after drying;
8. eliminating the roughness by pumicing the chalked skin.

This is the procedure required for the manufacture of *every* leaf of parchment. This made both parchment and papyrus luxuries, which had been the case until the very discovery of rag-paper before the Renaissance.

Let us open the work of the “ancient” Titus Livy. He begins his narration ornately and grandiloquently:

“Shall my writing of the history of the Roman people from the foundation of the capital be worth the effort? I do not know it well, and even if I did, I would have been too timid to utter it aloud. This endeavour, as I can see perfectly well, is far from original, and was attempted by many; also, the new writers that keep on appearing think they may either add something new factually, or excel the austere antiquity by the art of enunciation...” ([482])

We are being assured that such a free-flowing and elaborate style was used in the alleged I century B.C. for the writing of 142 (or 144, according to different sources) books of Titus Livy. Developing a style as confident as his must have required writing *lots of drafts*. How much parchment (and how many calves and lambs) would it require? We believe the explanation to be simple – the creation of all these “ancient” books took place in the Middle Ages, when paper was already widely known.

1.7. The “ancient” Roman Emperor Augustus was Christian, since he had worn a mediaeval crown with a Christian cross

In fig. 7.3 we can see the well-known mediaeval Hereford map, dating from the end of the alleged XIII century ([1177], pages 309-312). Its physical size is rather large – 1.65 metres by 1.35 metres. It is assumed that this map is based on the *History* by Paul Orosius, who is supposed to have lived in the IV century A.D. ([1177], page 311). As we understand, this map must have really been created in the XVI century at the latest.



Fig. 7.3. The famous mediaeval Hereford map allegedly created near the end of the XIII century. Its diameter is about 1.3 metres. In the bottom left-hand corner one sees the “ancient” Roman emperor Augustus sitting on a throne. On his head there is a crown with a Christian cross. See a close-in on the next illustration. Taken from [\[1177\]](#), page 311.

In the bottom left corner of this map we can see the famous “ancient” Roman emperor Augustus. He is handing out his edict demanding the creation of a description of the World to three geographers (see [\[1177\]](#), page 206, and fig. 7.4). Modern historians make the following comment: “on the left of the map we read that the measurements of the world have been commenced by Julius Caesar. In the bottom left corner we see a picture of the emperor Augustus holding his edict in his hands” ([\[1177\]](#), page 309).



Fig. 7.4. The bottom left-hand corner of the Hereford map showing the “ancient” Roman emperor Augustus sitting on his throne. We can see a crown with a *Christian cross* on the emperor’s head.

The fact that what we see on the head of the “ancient” Roman emperor Augustus is a mediaeval crown with a *Christian cross* (it looks very much like a Papal tiara as well, see figs 7.5 and 7.6) is perfectly astonishing within the reality tunnel of the Scaligerian history. Generally, the entire appearance of the famous Roman emperor doesn’t resemble his likeness in the “ancient history teaching aids” for the Scaligerian history whose mass production era in Western Europe peaked in the XVI-XVIII century, the least bit. In fig. 7.7 we can see an example of such a “propaganda” statue of Augustus which is kept in the Museum of the Vatican nowadays ([\[304\]](#), Volume 1, page 489). Octavian Augustus is represented in an austere and heroic manner here, doubtlessly an example to inspire the youths. This “ancient” statue must have been manufactured in the XVII century at the latest. On the Hereford map the very same Roman emperor Augustus is represented in a completely different manner, *in a crown with a Christian cross, a beard, and wearing typically mediaeval clothing*. As we now understand, there is nothing strange about it. The map is correct, and this ruler couldn’t have lived earlier than the XIII century A.D.



Fig. 7.5. A fragment of the Hereford map. We can see a mediaeval crown with a Christian cross on the head of the “ancient” Octavian Augustus. Taken from [\[1177\]](#), page 206.



Fig. 7.6. A Christian crown with a cross on the head of the “ancient” Roman emperor Octavian Augustus. Taken from [\[1177\]](#), page 206.



Fig. 7.7. An “ancient” statue of the emperor Octavian Augustus from the Vatican museum, most probably dating from the XVII century the earliest. Serves as a “visual learning aid” to the Scaligerian history textbook. Taken from [\[304\]](#), Volume 1, page 489.

2. The “ancient” historian Tacitus and the well-known Renaissance writer Poggio Bracciolini

Today it is considered that the famous “ancient” Roman historian Tacitus lived in the I century A.D. ([833], Volume 2, pages 203, 211). His most famous work is the *History*. In Scaligerian chronology, the books of Tacitus disappeared from sight for a long time, fell into oblivion, and only resurfaced in the XIV-XV century A.D. This is what Scaligerian history tells us:

“Mediaeval authors of the XI-XIII century usually demonstrate *no immediate knowledge* of Tacitus, he is only known by proxy of Orosius... In the XIV century Tacitus becomes known better. The Montecassino manuscript had been used by Paulinus of Venetia (in 1331-1334)... and later on Bocaccio... Then it... came to the well-known Florentine humanist Niccolo Niccoli, and is also kept in Florence currently, in the Medicean Library... Our tradition of the last books of the *Annals* and *History* ascends to this manuscript for the most part. Only the Italian manuscript of 1475 currently kept in Leiden must have had some other source. In the 1420's, the Italian humanists started to look for Tacitus' manuscripts in Germany. The history of this search remains unclear in many ways due to the fact that the owners of the freshly-found texts often withheld their acquisitions, especially if they were made illegally. In 1425 the eminent humanist and Papal secretary Poggio Bracciolini received an inventory of a number of manuscripts that contained several minor works of Tacitus from a monk from the Hersfeld Abbey... Whether the manuscript had really been from Hersfeld or from Fulda, or whether Poggio had really received it, likewise the possible date of this event – all of this remains a mystery. In 1455 the manuscript or its copy was already in Rome, and provided the basis for the manuscripts that have reached our day”. ([833], Volume 2, page 241).

We have thus been told the following:

1. According to Scaligerian chronology, Tacitus lived in the alleged I century A.D., presumably around the years 58-117 A.D. ([797], page 1304).
2. However, his *History* had not been known in the Middle Ages.
3. The biography of the *History* by Tacitus that we have at our disposal can only be traced as far back from our time as the XIV-XV century A.D.
4. *Nothing is known* about the fate of the *History* before the XIV century. Hence the hypothesis that the books of Tacitus may have been *mediaeval* in their origin and referred to *real mediaeval events* of the X-XIV century A.D. However, they may have been edited in the XVI-XVII century.

This summary would have been sufficient. However, let us point out an interesting fact. The academic account of the fate of Tacitus' books that we have quoted from [833] is written neutrally and demurely, and contains nothing that could surprise us. Except for

the odd *gap of a millennium and a half* between the moment the book was written and its surfacing in the XV century A.D.

This arid text really conceals some rather peculiar circumstances blearing the entire history of the discovery of the books written by the “ancient” Tacitus. Modern historians aren’t too keen on recollecting these facts, since they lead to a number of confused questions and serious doubts about the correctness of the datings of the events described in the books of Tacitus.

Let us give an account of what really happened in the XV century. We shall study the history of how the famous *History* by Cornelius Tacitus was discovered, according to the following works: [\[1195\]](#), [\[1379\]](#), and [\[21\]](#). Towards the end of the XIX century the French expert Hochart and the English expert Ross independently proclaimed the *History* of Cornelius Tacitus to have actually been written in the XV century by the eminent Renaissance humanist Poggio Bracciolini. In other words, *they accused Bracciolini of premeditated forgery*.

The publication of the works by Hochart and Ross initially caused a great scandal in the historian community. However, their opponents were forced to give over with the discussion, since they had nothing of substance to counter the evidence of Hochart and Ross with; they resorted to the stance of complete obmutescence instead. This is a method common for such adversaries. The modern commentary to [\[833\]](#) is a perfect example, since it doesn’t mention the research of Hochart and Ross with a single word.

The analysis performed by Hochart and Ross was very important. Let us state right away that nowadays when we possess information that had been unknown to Hochart and Ross, we should say that we cannot agree with their conclusion about the *History* of Tacitus being a forgery. The facts that we have discovered and the new concept of the abbreviated chronology suggest that it was based on a lost *original* – which was, however, describing real *mediaeval* events and not some distant antediluvian epoch. However, this text reached us in a more recent edition, possibly done in the XVI-XVII century.

Hochart and Ross discovered distinct *relics proving the History of Tacitus to be mediaeval in its origins*. Hochart and Ross had only been wrong concerning one thing – namely, the interpretation of their own results. Remaining perfectly unaware of the inveracity of the Scaliger-Petavius chronology, they considered the facts they discovered to prove *History* a sham; however, from our point of view the very same facts may indicate that the *History* of Tacitus was a genuine historical text describing real events of the XIV-XV century A.D. However, it could have undergone a

transformation in the hands of the partisan “caring editors” of the XVI-XVII century.

Let us consider the Renaissance atmosphere that the “ancient” manuscripts were “surfacing” in.

Poggio Bracciolini is considered one of the most spectacular writers of the XV century Renaissance. An old portrait of his can be seen in figs. 7.8 and 7.9. He is the author of top-bracket historical and moralistic tractates. “In what concerns theological issues... he can speak in a language that would have been considered belonging to one of the Holy Fathers by anyone if it hadn’t been for Bracciolini’s signature” ([21], pages 358-363). He is the author of the historical study guide of Roman monuments and the famous *History of Florence*, which is a work that resembles the chronicle of Tacitus.



Fig. 7.8. A portrait of Poggio Bracciolini allegedly dating from the XV century taken from his book titled *De varietate fortunae*. The modern commentator has the following to say about it: “This fantastic miniature depicts Poggio, one of

the most famous adventurers of the entire XV century who had researched the Classical past. Poggio Bracciolini is walking down a street surveying the ruins of Rome” ([1374], page 92.



Fig. 7.9. A close-in of Bracciolini’s portrait allegedly dating from the XV century. Taken from [1374], page 92.

“This brilliant imitator had fully been a universal mastermind of his century. The critics equated him with the greatest Renaissance authors... Many found it possible to define the first half of the Italian XV century as the “Age of Poggio”... Florence built an intravital statue in his honour that belonged to the chisel of Donatello...

A rather splendid way of living had cost Poggio Bracciolini dearly... and put him in constant need of money. The search, preparation, and copy-editing of ancient authors were an additional source of income for him. In the XV century... this was a *very lucrative activity*. With the aid of the Florentine scientist and publisher Niccolo Niccoli (1363-1437)... Poggio Bracciolini founded a studio of sorts that occupied itself with the edition of the ancient texts, having engaged a large number of partners and counteragents, very educated ones, but most of them had been marked by obloquy...

The first findings were made by Poggio Bracciolini and Bartholomeo di Montepulciano in the epoch of the Constantian council... in a *forlorn and humid tower* of the St. Gallen monastery... “in a *forlorn and humid tower where a prisoner would not survive three days*” they managed to find a pile of ancient manuscripts – the works of Quintillian, Valerius Flaccus, Asconius Pedianus, Nonius Marcellus, Probus, and others. The discovery created more than a sensation – it initiated an entire literary epoch”. ([21], pages 358-366).

A while later Bracciolini “discovered” fragments “from Petronius” and the *Bucolic* by Calpurnius. The circumstances of these findings remain nebulous.

Apart from the originals, Bracciolini also traded in copies, which he sold for great sums of money. For instance, having sold a copy of Titus Livy's manuscript to Alphonse of Aragon, Poggio made enough money to buy a villa in Florence.

"He charged Duke D'Este a hundred ducats (1200 francs) for the letters of St. Jerome, and that with great irritation... Poggio's clients were the Medici, the Sforza, the D'Este, the aristocratic families of England, the Duchy of Burgundy, cardinals Orsini and Colonna, rich people like Bartolomeo di Bardi, universities, which... either started to set up libraries, or were busy extending their old book storages". ([21], pages 363-366).

Let us now regard the history of the discovery of Tacitus' books.

The main copies of Tacitus' works – the so-called First and Second Medicean Copies – are kept in Florence, in a book storage which had Poggio amongst its founders. According to Scaligerian chronology, these copies are the prototypes of all the other ancient copies of Tacitus.

The first printed edition of Tacitus is supposed to have come out in the alleged year 1470, based on the Second Medicean copy or a copy thereof that is supposed to have been kept in the St. Marcus library in Venice. "However, it has disappeared from there, or maybe wasn't kept in the library in the first place" ([21], pages 366-368).

"The two Medicean copies... contain the complete historical works of Tacitus that have reached our days" ([21], pages 366-368).

Scaligerian chronology is of the opinion that Tacitus was born between 55 and 57 A.D. "The year Tacitus died remains unknown" ([833], Volume 2, pages 203, 211). Thus, it is presumed that Tacitus lived in the I century A.D.

After that, his name disappears for many centuries, until the Renaissance epoch ([833]). Hochart and Ross have collected all the references to Tacitus made before Poggio's discovery in the XV century. It turns out there are very few such references, and they are all general and vague enough that they could refer to people who have nothing in common with the author of *History*. Thus, even in Scaligerian chronology there is no real information about Tacitus – the author of *History* – that would predate the XV century.

How did the "discovery of Tacitus" really occur? "In November 1425 Poggio notified Niccoli in Florence from Rome that "some monk" was offering him a batch of old manuscripts... including 'several works of Tacitus unknown to us' " ([21], page 382). Niccoli agrees upon the deal immediately. However, the actual purchase takes several months for some reason.

"Poggio procrastinates, giving different excuses... He gives a rather meandrous answer to Niccoli's inquiry that

only makes clear the fact that he had not been in the possession of the Tacitus' book yet... In what concerns the monk, Poggio blatantly lies and appears confused: the monk is allegedly a friend of his, but for some reason failed to have visited Poggio while in Rome... the books were in Hersfeld, but had to be collected in Nuremberg, etc.”([21], page 382).

Niccoli demanded the book catalogue “discovered” by Poggio, being rather irritated. It turned out that “there were no works of Tacitus in the catalogue”!

“Such strange rigmarole of miscomprehensions that look clearly artificial marks the years 1427 and 1428” ([21]). Finally, Poggio notifies Niccoli in 1428 that the mysterious monk had arrived in Rome again – but without any book!

“The almost quinquennial procrastination led to the situation where Poggio’s discovery had been made public prior to having actually been made, and many strange rumours surrounded it. The latter made Niccoli worry greatly, to which Poggio replied: “I know all the songs that are sung in this respect... so this is what I’ll do: once Cornelius Tacitus arrives, I shall hide him well from strangers.” One would think – as Hochart justly remarks – that the most natural protection of the manuscript from vicious rumours would be making it public for the scientists, explaining all the ways, means, and secrets of its appearance. Poggio, on the contrary, promises to palter yet again...” ([21], pages 374-382).

Hochart and Ross have found that “in a much later edition of his letters to Niccoli, Poggio, having lost track of the dates of his Tacitus-related correspondence of the years 1425-1429, had for some reason *forged the dates* of 28 December 1427 and 5 June 1428 in two of the letters that were made public” ([21], pages 374-382).

In these letters Poggio asks Niccoli to send him (!?) another copy of Tacitus that had allegedly already been in Niccoli’s possession. Comparing the dates of the correspondence and the texts of the letters, Hochart claims the mysterious “second copy” to have been nothing else but the First Medicean copy that had allegedly been discovered many years after!

Hochart is of the opinion that “*the letter dates are counterfeited*, they have been composed post factum after Niccoli had made Tacitus public in order to validate the reputation of the first... copy [the so-called Second Medicean one – A. F.] that had entered the collections of several palatine libraries, and prepare the way for the second copy” ([21], pages 374-382). Today’s historians are of the opinion that these two copies were discovered in a reverse order.

Amphitheatrov, whom we often quote here, wrote the following:

“Studying the history of the origins of the First Medicean Copy [the second to have been discovered – A. F.]... one cannot fail to notice the recurrence of the legend that had engulfed the copy of Niccolo Niccoli 80 years

ago... a northern monastery figures here again, as well as some mysterious, unnamed monks. Some German coenobite brings the first five chapters of the *Annals* to Pope Leo X. The Pope is delighted, and presumably designates the monk as the editor of the work. The coenobite refuses, pleading semi-literacy. One clearly sees the resurrection of the legend about the provisioner of the Second Medicean Copy [the first to have been discovered – A. F.] and the Hersfeld monk... the legend calls Arcimboldi the intermediary in this deal... however, Arcimboldi doesn't mention this with a single word, despite the fact that he is supposed to have received 500 sequins from Leo X in order to pay for it – that amounts to 6000 francs, an entire fortune considering the cost of money [this makes chronology irrelevant! – A. F.]. All of these mysterious monks with no name, origin, and place of residence are the perpetrators of the falsification system started by Poggio Bracciolini in the eyes of Hochart. No one ever sees them or knows anything about them, yet today one of them brings a lost decade of *Titus Livy* from Sweden or Denmark, tomorrow another one comes from Corbea or Fulda with a work of Tacitus, etc. – they always come from the North that is far away and hard to reach, and they always bring the very goods that are sought after and that the book market of the century is starved for” ([21], pages 374-382).

The study of Poggio's correspondence leads to stronger suspicions. The authors of the letters either fail to mention the findings, or give mutually exclusive versions.

“Bayle tells us [already in the XVIII century – A. F.] that Pope Leo X wanted to find the missing chapters of Tacitus so much that he promised an *indulgence of sins* for them as well as money and power. Is it surprising that they were found with haste? [Chronology is of little relevance here – A. F.]. Therefore, both parts of the Tacitus' codex are of equally *mysterious origins*. Hochart assumes that the relation of legends and mystery that surrounds them indicate a common origin and family, namely, that they have been *forged in the Roman studio of the Florentine Poggio Bracciolini*”. ([21], pages 374-382).

Hochart and Ross provide information that speaks unequivocally about Poggio's penchant for transformation. For Poggio Latin is a mother tongue. “He doesn't write in any language but Latin, and how he does it! His imitational flexibility makes him the Prosper Mérimée of the XV century... when the reader wants it, Poggio becomes Seneca, Petronius and Titus Livy; he can write like anyone, a true chameleon of word and spirit” ([21], page 385).

The analysis of the books by Tacitus shows serious discrepancies between their content (in what concerns the history and the geography of “ancient” Rome) and the consensual Scaligerian version of “ancient” Roman history.

“A great list of contradictions is cited by Gaston Boissier... Having listed a great number of mistakes [have they really been mistakes? – A. F.] that couldn't have been made by a I century Roman [according to Scaligerite historians – A. F.], Hochart points out the ones that give the author away as *someone adhering to the XV century traditions and Weltanschauung*”. ([21], pages 387-390).

This is an important moment. For Hochart, Ross, Gaston Boissier and other critics of Tacitus all of this signifies the *History* to be a forgery. Being raised on Scaligerian history and certain of the fact that “the real Tacitus” must have lived in the I century A.D., they cannot interpret the XV-century relics found in the text of the *History* by

Tacitus in any different way. For us, there is no contradiction here. It suffices to suppose the following: the “History” of Tacitus refers to real events of the XIII-XV century A.D. Tacitus, being a XV century author, naturally “adheres to the XV century traditions and Weltanschauung”; thus, the “misses” found by the historians become evidence of the fact that Tacitus’ *History* is *genuine*, albeit with the condition that we transfer the time period that it covers into the Middle Ages.

At the same time, Hochart and Ross have found some extremely peculiar circumstances of the unearthing of Tacitus’ *History*. They consider these to be indications of forgery; our take is that they indicate a tendentious editing of the real text of the *History* by Poggio Bracciolini. However, it is possible that Tacitus was a nom de plume used by Poggio Bracciolini. He could really have described the “ancient” Roman events that occurred in the XIII-XV century A.D. having read about them in some genuine documents that he managed to lay his hands on. See for yourselves:

“His [Poggio’s – A. F.] sojourn in London was marked by greatly frustrated hopes for Beaufort’s generosity... In 1422... Piero Lamberteschi offers him a project of some historical work that is supposed to have been based on Greek sources and done in the utmost secrecy over the period of three years, for which Poggio would receive a fee of 500 golden ducats. “Let him pay me six hundred, and I’m game” – writes Poggio, leaving Niccoli to take care of the matter. “The task that he offers pleases me greatly, and I hope to produce something worthy of reading.” A month later he writes: “if I see... that Piero backs up his promises with deeds, it shall not just be the Sarmatians that I shall study, but the Scythians as well... Keep the projects that I’m telling you about secret. If I shall indeed go to Hungary, it should remain unknown to everyone except for a few friends”.

In June: “Rest assured that if I’m given enough time... I shall write something that shall please you... When I compare myself with the ancients, I believe in myself. If I really get to it, I shan’t lose my face before anyone...” His subsequent location remains a mystery. According to Corniani, he had really lived in Hungary for some reason. Tonnelli tells us that he went straight to Florence. Whether his mysterious deal with Lamberteschi reached any results at all remains an enigma as well. Lamberteschi’s name disappears from Poggio’s correspondence, which Hochart explains by the fact that Poggio himself was the editor of his collected letters.

Even if the deal had fallen through and come to nothing, what possible residue could have been left by this episode? The following: “Lamberteschi was offering Poggio the creation of some secret historical work. The secrecy was planned to be great enough to make Poggio work in Hungary while everyone would think him to have still been in England. For this work he would have to study the Greek authors... and compete with the ancient historians, which he both feared and yearned for. And, finally, all the demands for secrecy that he had been ready to comply with demonstrate that the deal,

albeit literary and scientific, had been a murky one”. ([21], pages 393 ff).

Lamberteschi had a moral right to confront Poggio with such a suggestion, since the latter had already been caught red-handed at the *manufacture of a forgery*. Several years before, Poggio had published the *Commentaries of Q. Asconius Pedianus* via Niccoli.

“The original for these *Commentaries* wasn’t seen by anyone, and all the copies have been made by Niccoli from another copy that Poggio had sent him from Constance. It was a great success, despite the fact that... the world of science soon sensed that something was wrong... The success of the sham Asconius Pedianus had ensued in an entire series of forgeries bearing the name of the same fictitious author, but they were all too rough, and immediately got exposed as fakes. Poggio... simply turned out more artful than the others...

Prior to his involvement in the Tacitus business, he tries to sell some amazing copy of Titus Livy to Cosmas Medici and Leonello D’Este – again in an atmosphere of mystery, with a faraway monastery on some North Sea island, Swedish monks and the like somewhere in the background. It is improbable that we’re speaking of an actual oeuvre being forged, but a forgery of a copy may well have taken place. It is known that Poggio had been a master of Lombardian handwriting, which the manuscript that he tried to entice the princes with had been written in... however, something went wrong there, and the precious copy disappeared without a trace... It is significant that over this period the usually prolific Poggio fails to write anything of his own... However, he spends lots of time educating himself – systematically and unidirectionally, apparently training himself for some serious task of great responsibility concerning the Imperial period in Roman history. Niccoli barely manages to send him the works required: Ammianus Marcellinus, Plutarch, Ptolemy’s *Geography*, etc”. ([21], pages 394 and ff).

Hochart is of the opinion that Poggio had been alone when he began the forgery, but was probably soon forced to engage Niccoli as well. They must have planted the so-called Second Medicean Copy first, holding the First one back hoping to “skin the same steer twice.” However, the market had soon been addled by a great number of exposed forgeries. Poggio refrained from risking it the second time. The First Copy must have entered circulation by proxy of his son Giovanni Francesco after he had made away with the fortune of his father.

Apart from the works mentioned, the Poggio-Niccoli syndicate has put the following “Classical” texts into circulation:

The complete Quintillian, some tractates by Cicero, seven of his speeches, Lucretius,

Petronius, Plautus, Tertullian, some texts of Marcellinus, Calpurnius Seculus, etc.

The market became agitated after the finding of Tacitus. In 1455 “Enoch D’Ascoli found Tacitus’ *Dialogue of Orators*, *Agricola’s Biography*, and *Germany* (a monastery in the north yet again), whose language and character differ from the *History* and the *Annals* significantly... The *Facetiae* ascribed to Tacitus appeared on the market, and the sham took a long time to expose” ([21], pages 350-351).

Let us reiterate – Hochart and Ross insisted that the *History* of Tacitus was a sham exclusively because of their unswerving trust in Scaligerian chronology. Rejecting it and transferring “ancient” Roman events into the XIII-XV century A.D. cardinally changes our attitude even to such events as Poggio’s mysterious involvement in the discovery of Tacitus’ books.

Finally, let us cite an ancient miniature from the *Historiarum ab Urbe condita* by Titus Livy that was published in Italy in the alleged XV century ([1485], page 264). The miniature is on the very first page of the book (see fig. 7.10). The inscription below says “Titi Livii...” What we see on the miniature is a typically mediaeval interior of the house of a writer who is working on a book (see fig. 7.11). The artist must have tried to draw the author of the oeuvre, namely, Titus Livy. However, learned historians prefer to assure us that it isn’t the “ancient” Titus Livy, but, rather, an anonymous humanist writing some book. Modern historians archly comment that “On top of the first page of the text we see a writer who finishes his work... The picture shows a humanist scientist in his study” ([1485], page 264). However, most probably, the picture represents the author of the book, or the mediaeval writer Titus Livy. He may have been a contemporary of Poggio, or Poggio Bracciolini himself, who had been a humanist scientist after all.



Fig. 7.10. The first page of the *Historiarum ab Urbe condita* by Titus Livy published in the alleged XV century. The picture probably portrays the author himself. The entire ambience is clearly mediaeval. Taken from [1485], ill. 349.



Fig. 7.11. A close-in of a fragment portraying a mediaeval writer, most probably, Titus Livy himself. Taken from [\[1485\]](#), ill. 349.

What one has to note in this respect is that on the pages of the books by the “ancient” Titus Livy and other “Classical authors” one keeps coming across mediaeval symbolism, Christian crosses and coats of arms, for instance (see fig. 7.12). The modern commentators naturally noticed this phenomenon a long time ago. For instance, the current edition of the book by Titus Livy is commented upon in the following matter: “The beginning of Book 21... one sees a coat of arms with a cross and some angels” ([\[1485\]](#), page 265). However, today the commentators prefer to assure us that all these visible late mediaeval relics have been introduced into the “ancient” books by the artists just in order to please the mediaeval book-owners. The real explanation is most probably a different and more natural one – namely, that the mediaeval Christian artists used the mediaeval Christian symbols in order to illustrate a mediaeval book of a late mediaeval author who was describing contemporary mediaeval events.



Fig. 7.12. A Christian cross on the page of a book by the “ancient” Titus Livy. Taken from [\[1485\]](#), ill. 350.

3. The mediaeval Western European Christian cult and the “ancient” pagan Bacchic celebrations

According to our reconstruction, the “ancient” Dionysian (Bacchic) pagan cult prevailed in Western Europe in the Middle Ages, that is, in the XIII-XVI century, and not in “distant antiquity.” This may have been one of the forms of mediaeval Western European Christianity. Can we find support for this theory in the original sources that have reached our time? We can, and rather substantial support at that.

N. A. Morozov in his analysis of ecclesiastical history has paid attention to the known, albeit oftentimes withheld, fact of the *openly Bacchic practise of Christian officiations* in mediaeval Italy and France, where liturgies often transformed into orgies, convents would frequently serve as houses of ill repute, etc.

What does Scaligerian history tell us about mediaeval Western European monasticism? Let us turn to the book by Alexander Paradisis titled *The Life and Activity of Balthazar Cossa (Pope John XXIII)* ([\[645\]](#)).

“Nothing remained of the reclusion and the piety of the first centuries of Christianity, the decadence of the church and its morals attained grandiose proportions... The nuns’ clothing didn’t help austerity, either, since it served to emphasize their natural beauty and gracefulness... Nearly all Italian monasteries [according to Rodocanachi] allowed male visitors... As for Venetian monasteries – Casanova is not the only source of information in what regards those; St. Didier writes that “nothing attracted as much interest in Venice as the monasteries.” Noblemen have been frequent visitors there, too. Since all of the nuns were beautiful and clean-limbed, none of them went without a lover. The care of the dominae about the morals manifested as aiding the nuns in finding more elaborate ways of meeting their lovers and providing necessary alibis. During the Venetian carnival (which would last almost half a year over there), convents would turn into dance halls filled with masked men... The dresses have been narrow, fitting tight around the waist, with large scoop necklines which demonstrated the white and voluptuous bodies of the nuns.” (see Rodocanachi (E.), *La femme Italienne, avant, pendant et après la Renaissance*, Paris, 1922.)

Charles Louis Pölnitz writes that Venetian nuns curled their hair, wore short dresses that failed to cover their shapely legs, and that their bosoms were only covered when they sang in church choir. The garments worn by the Roman nuns also weren’t exactly characterized by demureness; as for the Florentine nuns, the prior of a friary who had

visited Florence writes that they resembled mythical nymphs rather than “brides of Christ” (see Pizzichi, *Viaggio per l’alta Italia*. Firenze, 1820). There were theatres at many monasteries where it was allowed to give performances, however, only the nuns could take part in those. The nuns of Genoa weren’t exactly known for continence, either. One of the Papal edicts aggrievedly stated that “the sisters from the convents of St. Philip and St. Jacob roam the streets of Genoa, committing whatever ribaldries their hotspurred imaginations dictate” ([645], pages 160-162).

Finally, the church began to persecute this Bacchic form of the Christian cult in the West.

“The dissoluteness of the nuns in the Bolognese convent of John the Baptist had been so great that the authorities were forced to disperse the nuns and close down the convent. The nuns from the convent of St. Leonard were given into custody of the St. Laurence convent which had gained prominence due to its austere and harsh regulations, known as “the tormentor of the nuns”... The amount of nuns persecuted by the justice was growing with the day. Every Bolognese convent had a nickname: “the convent of the dolls” “the convent of the gossipers,” “the convent of the repenting Magdalenes,” “the convent of the wenches,” “the monastery of the Messalinas,” etc. (see Frati (Lodov.), *La vita private di Bologna nel Medio Evo*, Florence, 1898)...

The eminent humanist Giovanni Pontano tells us that in Valencia the Spaniards had free access to the convents, and that it was hard to differentiate between these holy tabernacles and houses of ill repute. Settenbrie, who studied the last collection of Masuccio’s works, writes that the book *The Conjugalilty of Monks and Nuns* has been withdrawn from circulation, and entered the list of the books forbidden by the Catholic Church, while its author was anathematized” ([645], pages 162-164).

Let us stop for a moment and think. A natural question arises, namely, that of the essence of the Christian cult in Western Europe prior to the introduction of the rigid sanctions of the XVI-XVII century. Did it resemble modern Christianity? Nowadays we are often told that the mediaeval clergy frequently spent time in bacchanals. We have all heard of the alleged lechery of many mediaeval monks who are supposed to have corrupted the original ideals, which were intrinsically pure. See figs. 7.13 and 7.14, for instance.



Fig. 7.13. “The Abode of the Jolly Friars” – a Dutch “caricature” of the alleged XVII century depicting monks indulging in drunken revelry. The “caricature” bears the legend “Such is the Way to the Stars”. Taken from [\[492\]](#), Volume 1, page 223.



Fig. 7.14. A “caricature” of Pope Leo X and his debauched life. Copper engraving dating from the XVI century. Taken from [\[492\]](#), p. 181.

An unprejudiced study of mediaeval documents shows this mediaeval Christian cult to have been practically identical with the one we consider the ancient Bacchic, Dionysian cult. N. A. Morozov cites plenty of data showing that, for instance, official prostitution was an integral part of the mediaeval Western European Christian liturgy. Another example is the love-cult prevalent in a number of mediaeval temples located on the

territory of modern India. Accordingly, there exists the possibility of a stance contradicting the official modern standpoint, one which would interpret the *distinct relics of the Bacchic in Christian rituals of the Middle Ages* as the corruption of archetypal Christianity. These “ancient relics” persisting in the Middle Ages strike us as odd nowadays since they contradict Scaligerian chronology. A change of the latter and the dislodgement of the “antiquity” into the Middle Ages instantly eliminates the seeming contradiction.

Scaligerian history contains many relics of the mediaeval Bacchic-Christian liturgies. According to the experts in the history of religions, the Western European Christians of the Middle Ages had (see, for instance, the review given in [\[544\]](#)) religious rituals including nocturnal congregations called “agapes,” or “nights of love.” Despite the efforts of the late mediaeval and modern commentators to convince us that these Christian “love suppers” involved nothing but “comradely libations” and “platonic cordialities,” the initial meaning of the word “agape” reveals something completely different. As N. A. Morozov duly remarks, the correct Greek word for fraternal love is “philia,” whereas “agape” is solely used for erotic love.

Therefore the “agapes” have most probably merely been the way Christians referred to the mediaeval Western European bacchanals of the Dionysian cult with all of their orgiastic attributes – the attributes considered “extremely ancient” nowadays. What Scaligerian chronology presents as an exception must have been the rule for the Western European Christian church of the Middle Ages. For instance, the numerous references to “Papal and Episcopalian lewdness” simply indicate just how widespread the Christian bacchanal cult was in the Middle Ages. This may have been a result of a distortion of the strict Christian rites of the XII century. Let us recollect that the pagan bacchanals were described by the “ancient” Titus Livy in his famous *History of the City*. And the dynastical parallels that we have discovered link the “ancient Rome” of Titus Livy to the epoch of the XI-XIII century, and also partially to the Habsburg (New Town, or Nov-Gorod?) epoch of the XIV-XVI century (see figs. 6.19, 6.20, 6.21, 6.22, 6.23, 6.24, 6.52 and 6.52 in [Chron1](#), Chapter 6).

Apparently, the necessity of curbing the Bacchic cult eventually presented itself. N. A. Morozov puts forth a hypothesis that this Christian-Bacchic practice of religious Dionysian orgies in the *Western* church may possibly have caused a wide propagation of venereal diseases in Western European countries ([\[544\]](#), Volume 5). We shan’t discuss the likelihood of this hypothesis, since it’s well beyond the scope of our work. It is however possible that the Western European church of the XV-XVI century

eventually had to return to the original, ascetic and somewhat austere style of the XII century Christianity in order to mitigate the effect of negative social aftermath of the Bacchic rites. This may have been one of the primary reasons for religious reform, as well as for the rigid celibacy edicts. This reform was later arbitrarily placed in the XI century A.D. and ascribed to “Pope Gregory VII,” or “Pope Hildebrand” (“Ablaze as Gold”), who, according to our reconstruction, is a reflection of the XII century Jesus Christ. One takes it that many events of what we know nowadays as “Hildebrand’s biography” actually pertain to the more recent periods of the XIV-XVI century.

Naturally, doing away with the “ancient” Bacchic or Dionysian cult was far from an easy task due to its great appeal, accumulated social consequences (venereal diseases, etc.) notwithstanding. Nowadays “Pope Hildebrand” is the very person who is said to have given great attention to this problem during the religious reform of the alleged XI century, which is the time period associated with the rigid edicts about the expulsion of those holy fathers who continued their married lives. This decision caused an uproar, since almost all of the Roman clergy was married. As N. A. Morozov pointed out:

“The natural facet of human existence had suffered defeat in this tragic matrimony conflict, and rigid monastic asceticism triumphed due to the influence of the Gospel according to Matthew – the actual celibacy edict must have been caused by a wide propagation of venereal diseases among the clergy as well as the laics, since it is hard to explain and justify such an innovation.” ([\[544\]](#), Volume 5)

The opposition was crushed, although it had taken years of struggle.

The necessity of crushing the orgiastic Christian cult entailed the establishment of the Inquisition for the initiation of hard-line reforms in both clerical and secular life of Western Europe. We should point out that the *Eastern Orthodox Church* and Russia in particular have never seen such open and wide dispersion of *Bacchic* practices. This is why there was no Inquisition in the Orthodox Church. The transition to the stricter modern form of the cult in the Western church may have been caused by the negative social after-effects of the Bacchic liturgies.

However, N. A. Morozov was persistent in regarding the Orthodox church as the heir of the *Western* Latin church, by and large. We consider this to be *another grave mistake of his*. The reason for this error is clear to us now: N. A. Morozov erroneously considered the Western church much *older* than the Orthodox church in general, and the Russian church in particular, since, according to the Scaligerian outlook, the formation of the Orthodox Church in Russia occurred as late as the X-XI century, whereas in Morozov’s opinion the Western church was formed in the IV-V century A.D.

However, nowadays we are beginning to understand that both the Western and the

Orthodox Church – the Russian church in particular, appeared *simultaneously* – in the XII-XIII century, qv in the new statistical chronology as related in [Chron1](#), Chapter 6. Apparently, the Orthodox and the Latin church were of the same origin, and have subsequently been developing in cardinally different ways. The very name of the Orthodox (as in conservative, or ancient) Church indicates the possibility of the Orthodox practice being closer to the proto-cult of the XII century than the Latin-Catholic liturgy.

The mediaeval descriptions of the infamous “diabolic sabbats” in Western Europe must have been based on the same archetypal “agape” Bacchanals as mentioned above, but these have already been declared “a creation of the devil” (see fig. 7.15).



Fig. 7.15. The title picture from a book on witchcraft by Pretorius dating from 1668. A propagandist representation of a “sabbat of the witches”. Taken from [\[492\]](#), Volume 1, page 95.

Let us remind the reader that dissolute orgiastic excesses had been a notable feature of

the agapes or sabbats (according to Scaligerian history). Quite naturally, the new “reformed” Western European church conveniently delegated the responsibility for the agapes (or sabbats, or Bacchanals) to “the devil” in order to smother all recollections of the recent Bacchic Christian past in the congregation. The people’s own history was thus ruthlessly severed and attributed to a “different religion”, or even to “the devil”. After that, it was further removed into an antediluvian age labelled “antiquity.” In fig. 7.16 one can see one of the numerous and rather eloquent pictures of a mediaeval “ancient” Bacchanal – the famous oeuvre by Dosso Dossi bearing that very title. Further, in fig. 7.17, one sees a relief from an “ancient” Attic sarcophagus made in the Middle Ages with an effigy of a Bacchanal feast in the honour of Dionysius. The famed “Bacchanal” by Rubens, painted around 1615, can be seen in fig. 7.18.



Fig. 7.16. “Bacchanal” by Dosso Dossi. Kept in the Castel Sant’Angelo National Museum in Rome. Taken from [\[138\]](#), page 80.



Fig. 7.17. A Dionysian feast. A relief from an “ancient” Attic sarcophagus. Taken from [\[304\]](#), Volume 1, page 103.



Fig. 7.18. “Bacchanal” by Rubens. Dating from around 1615. Taken from [\[188\]](#), sheet 44.

The history of the Bacchic Christian cult in Western Europe must have been a long one. We shall give a few quotes from the rather rare œuvre of Champfleury titled *Historie de la Caricature au Moyen*

Age (*The History of Caricature in the Middle Ages*) ([\[1064\]](#)). Caricature usually serves to reflect reality by hyperbolizing some of its facets in order to draw attention to them.

Champfleury writes: “The mediaeval cathedrals and monasteries have housed strange kinds of entertainment [as seen from the stance of the consensual conception of the Middle Ages that was inflicted upon us – A. F.] during big church feasts in the Middle Ages and the Renaissance epoch. It isn’t just the common clergy that takes part in the dancing and the singing, especially during Christmas and Easter, but even the top ranking ecclesial dignitaries. The monks from the friaries danced with the nuns from nearby convents, and the bishops joined the merrymaking.” ([\[1064\]](#), page 53. Quoted in [\[544\]](#), Volume 5)

Champfleury proceeds to cite the most modest example, presenting it as a caricature [!], which is a picture of a supper enjoyed by monks together with “their ladyloves” from a XIV century *Bible* (which is a fact we feel worthy of emphasizing), see fig. 7.19 taken from [\[1064\]](#), The National Library, Paris, No. 166. But how could this “caricature,” if this is indeed the case, wind up in the Bible, a holy book? The Holy Writ is hardly the place for jests and witticisms, especially considering the fact that the other miniatures from this edition of the Bible do not give the illustrator away as a

farceur. The miniature depicts a typically Bacchic scenario: a monk and a nun are entwined in a passionate embrace in the foreground, and the same actions are performed by a larger group in the background. Other similar mediaeval artwork can be seen in fig. 7.19, the phallic symbolic of the Indian god Shiva-Rudra in fig. 7.20, and other examples in figs. 7.21 and 7.22.

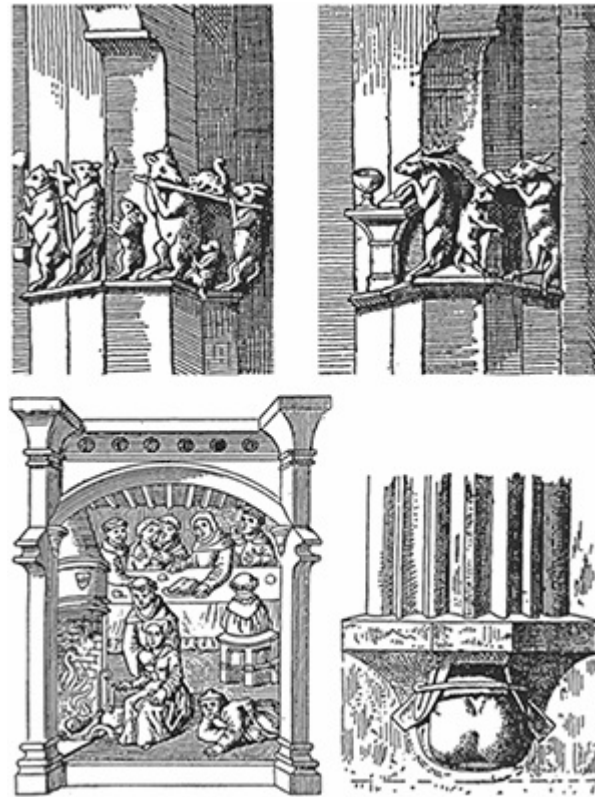


Fig. 7.19. The illustrations on top represent fragments from the capital of the Strasbourg cathedral. A bear is carrying an aspersorium, a wolf follows him with a cross, followed in turn by a hare bearing a torch etc. Further we see: a) a miniature from a moralistic mediaeval Bible (No 166 from the Imperial Library); b) mediaeval “Christian-Bacchic” subjects still adorning some Western European cathedrals. Taken from [\[1064\]](#).



Fig. 7.20. A stone effigy of Shiva Lingamurti. A phallic image of the Indian god Shiva-Rudra. Taken from [\[533\]](#), Vol. 1, page 222.



A bas-relief from the dome of the portal of the Notre Dame of Paris (XII c.)



The capital of the Magdeburg Cathedral



The capital of the nave from the Saint-Hilaire de Melle church in Poitou



A wooden sculpture from Malestroit (Brittany)



A bas-relief from the church in Poitiers



A sculpture from the Saint-Gille church in Malestroit (Brittany)

Fig. 7.21. Mediaeval “Christian-Bacchic” subjects that can still be observed in some Western European temples. For instance, the obscene (in modern understanding) pictures from the dome of the portal of the Notre Dame in Paris, France, and the ones from the capital of the Magdeburg Cathedral. A naked woman is riding a goat, and a monkey is playing the guitar. Otte, *Manuel de l’Archéologie de l’art religieux au moyen age*, 1884. Taken from [\[1064\]](#).

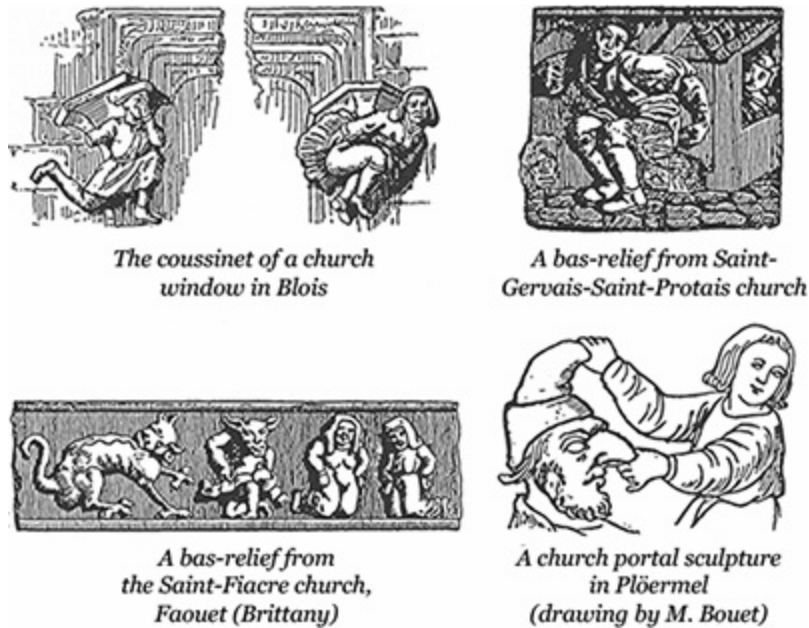


Fig. 7.22. Mediaeval “Christian-Bacchic” subjects that can still be observed in some Western European temples.
 Another example – a picture of a young woman tweaking her husband’s nose, a sculpture on the portal of the Ploërmel church. Taken from [\[1064\]](#).

A Dutch “caricature” of the mediaeval Christian cult can be seen in the *History of the Papacy* by S. G. Lozinsky, for instance (fig. 7.23). A crowd of parishioners bursts into a church following a priest, while a crowd is being rampantly joyous on the square in front of the church.



Fig. 7.23. Mediaeval Dutch “caricature” of the Roman church. Taken from [\[492\]](#), Volume 1, page 17.

The number of such “caricatures” in mediaeval manuscripts that have reached our age is great enough. Incidentally, Pope Pius II, for one, was the author of “numerous erotic poems and an extremely obscene [by current standards – A. F.] comedy titled *Chrysis*” ([\[492\]](#), Volume 1, page 156). It would also be apposite to remind the reader of the “Song of Songs,” part of the Biblical canon with explicit erotic references and descriptions galore. Of course, the theologians of our age cagily interpret those as an “allegory” of sorts.

Champfleury in his attempt to make the monastic life of Western Europe in the XIII-XVI century fit modern morals and inculcated concepts of religious life and “monastic ideals” of the epoch, tries to convince us that all such phenomena in mediaeval art aren’t to be regarded as *illustrations of contemporary reality*, but rather as an admonishment against such actions ([\[1064\]](#)). However, it is most odd, since the “admonishment” is pictured in a most enticing manner indeed. Is it possible to conceive of someone who would try to restrain the public from debauchery with the aid of pornographic editions? This would most probably have the opposite effect. Furthermore, if these were “admonishments,” one would expect to see depictions of

unpleasant after-effects of such actions. However, none such are present!

Such illustrations in religious literature only make sense if they are a rendition of quotidian phenomena from the life of the mediaeval clergy – events considered normal by everyone, in other words. Had the painter wanted to express his reprehension of the subject matter, he would have shown this carousal in some unappealing light, with demons dragging sinners into inferno, the revolting aftermath of diseases, etc. Instead of this, several mediaeval Bibles contain illustrations of Bacchanal dances, and ones looking perfectly “ancient,” at that. The capital headings are enwreathed in grapevines, with little angels climbing them – spitting images of allegedly “extremely ancient” cupids. And so on, and so forth. We are referring to our personal acquaintance with certain ancient Bibles that are kept in the Moscow Planetarium Library, for instance, or those from the Rare Book Museum of the National State Library in Moscow.

According to Champfleury, it was as early as the VII century A.D., 700 years after the naissance of Christianity, that the Counsel of Chalon-sur-Saône forbade women to sing obscene songs in churches ([\[1064\]](#)). The date is given as VII century in the Scaligerian chronology; according to our results, all of this occurs in the XV-XVI century, which coincides with the time of the formation of the Inquisition in the West. Gregory of Tours protests against the monastic masquerades in Poitiers that occurred during the historically ecclesial “feasts of the mad,” “feasts of the innocent” and “feasts of the ass.”

Champfleury writes that: “it was as late as [the alleged date of – A. F.] 1212, that the Paris Council prohibited the nuns to partake in the “frantic celebrations” in the following form: ‘The frantic celebrations where the phallus is worshipped are to be condemned everywhere, and we forbid partaking to monks and nuns specifically’” ([\[1064\]](#), page 57, quoted in [\[544\]](#), Volume 5, page 658). The ban didn’t seem to help much, since much later, in the alleged year 1245, the reformist bishop Odon reported, after having visited the monasteries of Rouen, that the nuns there take part in forbidden pleasures en masse ([\[1064\]](#), page 57. Quoted in [\[544\]](#), Volume 5, page 658).

The “feasts of the innocent” greatly resembled the Church “feasts of the mad,” or *festi follorum* (possibly renamed from *festi phallorum*). Apparently, the label “innocent” referred to people unaware of the difference between the allowed and the forbidden. Both feasts may have been the same old Christian agapes and bacchanals named differently. According to Champfleury, they existed in Besançon as late as the years 1284-1559 (in Scaligerian chronology), until the reformed church outlawed them in that area as well. King Charles VII forbids these religious “feasts of the mad” again in 1430,

in the Troyes Cathedral ([\[1064\]](#), page 58, quoted in [\[544\]](#), Volume 5). One sees how much labour it took the Western European church to weed out the deeply rooted Bacchic-Christian cult of the XIII-XV century.

Champfleury writes the following:

“Many a time, studying the ancient cathedrals, and trying to unravel the secret reason for their ribald ornamentation, all of my own explanation seemed to me as comments to a book written in a language that is alien to me... What could one possibly make of the bizarre sculpture that one sees in the shade of a column in an underground hall of the mediaeval cathedral in Bourges?” ([\[1064\]](#), quoted in [\[544\]](#), Volume 5, page 661, see fig. 7.19)

The sculpture in question is an effigy of human buttocks protruding from the column in a very erotic manner, done meticulously and with great expression. How could the monks and the parishioners of the times before the era when this sculpture became a tourist attraction from the days of yore, have abided it in the temple that they attended every day?

Another example is the stone sculpture allegedly dating from 1100 that is now a showpiece in the museum of the Santiago de Compostela Cathedral in Spain (see figs 7.24 and 7.25). We see a naked woman in a very explicit position. The museum plaque tells us that the sculpture had been kept inside this very cathedral prior to being made an exhibit. Then, during its reconstruction, it was taken off its original mounting and placed in the museum.



Fig. 7.24. A stone sculpture from the museum of the Spanish cathedral in Santiago de Compostela allegedly dating from 1100. We see an erotic depiction of a naked woman. Photograph taken in June 2000.



Fig. 7.25. A Bacchic sculpture of a female from the museum of the Santiago de Compostela Cathedral in Spain. Different aspect. Photograph taken in June 2000.

Attempts to explain away all these mediaeval sculptures and images (of which there are quite a few left) as “caricatures” of the clergy carved in stone on the walls of holy temples, very simply don’t hold water. Champfleury proceeds to ask us:

“Can one think of an imagination paradoxical enough to determine the correlation of such an improbable jape with the holy place that houses the carving? What authority did it take to let the sculptor carve such details with impunity?... On the walls of several ancient Christian temples we find, with great surprise, images of human genitalia compliantly displayed amidst the objects used for holy liturgy. The lapicides demonstrate great innocence in carving such pornographic sculptures, that resemble an echo of the Classical symbolism... These... phallic relics of the past that one finds in darkened halls [where the Bacchanals took place – A. F.] are especially numerous in Gironde. Léo Drouyn, an archaeologist from Bordeaux, showed me some highly peculiar specimens of brazen sculptures put on display in the ancient churches of his province that he conceals in the depths of his files and folders.” ([1064], quoted in [544], Volume 5, page 661)

N. A. Morozov was quite correct in pointing out that excess shame deprives us of valuable scientific information. Scaligerite historians, in remaining taciturn about the Christian genital symbolism present in a number of mediaeval temples, have slowed the potential for comparison of artefacts of the “Classical Age” with their mediaeval counterparts. Serious, thoroughly illustrated books on the phallic cult would pour some bright light on the matter and expose the Weltanschauung of the Christian-Bacchic cult devotees of the Middle Ages.

Most probably, all of these drawings and sculptures are the furthest thing from anti-ecclesial mockery, and serve the same invitatory purpose as foamy beer steins painted on the doors of German pubs. Naturally, all of this only made sense in the epochs preceding the large-scale repressions of the new evangelical church and the Inquisition

of the XV-XVI century against the old Western European Bacchic Christian cult.

“Classical” pornographic effigies (those from the excavations of the “ancient” Pompeii, for instance) are directly related to their Christian counterparts. Once again, the misconceived “shamefulness” keeps the scientific public from learning of those extremely interesting source materials. V. Klassovsky tells us that:

“The pictures that depict explicitly erotic and ithyphallic scenes that the ancients liked so much are kept under lock and key... In the house of the dissolute women... *someone has scraped off the obscene frescoes with a knife at night*... As of late, all of the Pompeian paintings and sculptures that contradict the modern concept of decency are kept *in the secret department* of the Bourbon museum where no visitors are allowed except for those possessing the special permission of the high officials that they have to demonstrate at the door. Obtaining such a permission by legal means is far from easy.” ([389], pages 75-76)

However, in 1836 a catalogue was published that contained engravings of some of the exhibits from this secret department ([1278]); this catalogue is an antiquarian rarity nowadays. Let us also mention that, according to Humphrey Davy, “the Pompeian painters and the Italian painters of the Renaissance epoch used *identical* paints” (quoted in [389], page 70).

Houses have been found in Pompeii – one of which is considered a hotel nowadays – that have stone phalluses in front of the entrance. The connexion between the phallus and the Christian cult is not only present in the Western European temples of the Middle Ages. “In Hieropolis there were gigantic phalluses carved out of granite, of 180 feet and higher; they used to be placed at the temple gates” ([389], page 122). V. Klassovsky was of the naïve opinion that these gigantic stone phalluses served “for the edification of the parish” [?] ([389], page 122). Most probably, the carving was a sign, or a *facia* of sorts. We can draw parallels with a similar stone effigy of the Indian Shiva Lingamurti; what one sees here is the phallic symbol of Shiva-Rudra.

If the obscene mediaeval artwork is nothing but signs whose primary purpose is to inveigle the public to partake in the Christian entertainment as was practised in Western European temples up until the XVI century – and occasionally later yet – what could the images of witches, demons, etc. that they incorporate possibly signify? The more recent ones, with demons dragging sinners to hell, are, of course, meant to intimidate. But what would be the meaning of those where the devil is playing the guitar, and naked women riding goats and asses are carried away by the momentum of sensuality? What could be the import of the stone apes dancing lewd roundels? Such are the stone sculptures on the chapters of the Magdeburg Cathedral. Or, for instance, the bas-relief from the portal dome of Notre Dame de Paris allegedly dating from the XII century, that contains obscene imagery of naked women copulating with asses, goats, and each other – a tangle

of human bodies and demons entertaining male and female members of the parish alike with their sexual callisthenics.

We should also remind the reader of the extremely well-developed erotic cult in India. Some of the Indian temples are covered with intricate erotic sculptures from top to bottom. Also, what could the sculpture from the portal of the Ploërmel church possibly mean, the one plainly visible to the public and depicting a young wife tweaking the nose of her husband who is wearing a nightcap? See figs. 7.19, 7.21 and 7.22. A Dutch “caricature” of the mediaeval Roman church can also be seen in fig. 7.23.

Champfleury, who cites all of these pictures and sculptures, and a great deal of others to boot, *does not provide a clear answer* to all these questions. However, the meaning of the last sculpture, for instance, is crystal clear. “Such a picture is far from being an inappropriate caricature; one would rather think it a sign quite appropriate for the entrance to a legal disorderly house for married women [located in a temple – A. F.]” ([544], Volume 5, page 666).

In [544], Volume 5, one encounters argumentation in favour of the theory that the Western European Christian temples of the XII-XVI century combined certain distinctives consistent with the liturgy presented to us in late Christian literature, with those of brothels from which it would have been hard to distinguish them in the Middle Ages. Thus, the initially austere Christianity of the XII century has given birth to the orgiastic and Bacchic Christian cult. After the separation of the churches from the brothels (which didn’t happen in some areas of India until the XIX century), the latter became semi-legal institutions resembling their modern counterparts. All of the above mentioned imagery on the walls and over the entrances to the XII-XV century temples could only have seemed appropriate for as long as the temples served as places of erotically-flavoured entertainment honouring the vivacious “ancient” gods, and where the Eucharist chalice had also served an orgiastic purpose. Far from the abodes of pious meditation that we deem them to be nowadays.

One finds it appropriate to make the following remark in this respect: according to the Scaligerian chronology, nearly all the mediaeval Roman Christian churches have allegedly been built “on the sites of ancient Pagan temples.” These “ancient predecessors” have for some reason shared the same purpose, and even *the same name* as the “more recent” Christian temples ([196]). The mediaeval church of St. Dionysius, for instance, was allegedly built on the site of the “*ancient* pagan temple of Dionysius,” etc. From our point of view, the picture is perfectly clear. What we see here is the same old effect of Scaligerian chronology. Having declared its own recent Bacchic past

“fallacious” for one or another objective reason, the Western Christian Church in its new reformed phase of the XV-XVI century has simply re-baptised all of its recent Christian-Bacchic gods into new Evangelical saints, occasionally even keeping their names intact, since the parishioners had been accustomed to them.

One might ask the obvious question about whether we might be right, and the Bacchanals are merely a form of the mediaeval Christian cult of the XII-XVI century, the strict edicts outlawing this cult introduced by the Inquisition in the XV-XVI century finding their reflection in the “ancient” bans of the Bacchanals. Is it really so? Are there any “ancient” documents that forbid the “ancient” bacchanals? There are indeed, and they occasionally match their mediaeval counterparts of the XV-XVI century word for word.

This is what historians tell us about the “Classical Age”: “*The Graeco-Roman decadence that started to infiltrate the lives of all the Roman estates... in 186 [the alleged year 186 A.D. – A. F.] manifested in one alarming symptom – secret Bacchus cults... these cults have spread across all of Rome and Italy*” ([304], Volume 1, page 362). Considering the Roman chronological shift of roughly 1053 years, we get the Scaligerian date of 186 A.D. actually standing for a date approximating 1239 A.D., since $186 + 1053 = 1239$. It turns out that the wide propagation of the Bacchic cult really falls on the XIII century A.D., which concurs well with the information concerning the pervasion of the mediaeval orgiastic cult of the XII-XVI century. Should this indeed turn out a manifestation of the two chronological shifts of 1383 years (a sum of 1053 and 330), the “ancient” events as mentioned above roughly fall over the middle of the XVI century, which fits our reconstruction even better.

What could have really happened later in “antiquity”? “The authorities have commenced an energetic investigation, and it turned out that the members of this cult exceeded 7,000 people in their numbers. *Many have been seized and done away with quick and severe executions.* . . . A large number of the women that took part in the criminal cult have been handed over to their relations for the execution, and if none of their kin could bring themselves to execute the *death sentence*, they would be claimed by the henchman.

A *most valuable relic* of the time is given to us by an important governmental edict of the Senate in its original edition. The Roman Senate *forbade all manner of manifestation* of the Bacchic cult on the territory of the United Roman State *under pain of death*... The Senate’s edict *forbidding Bacchanals explicitly* had been carved on a copper plaque and sent to all of the districts in such a fashion in order to be put up in

public places for everybody's information. One of such plates was unearthed in a rather secluded place, the ancient Bruttian country.” ([304], Vol. 1, pp. 362-363)

We reproduce this “ancient” document in fig. 7.26. According to our reconstruction, this “ancient” decree is one of the imperial Inquisitional prohibitions of mediaeval Bacchanals issued in the XV-XVI century, which was found in 1640, right about the time Scaligerian chronology was establishing itself. It was immediately declared “ancient” and attributed to the distant past.

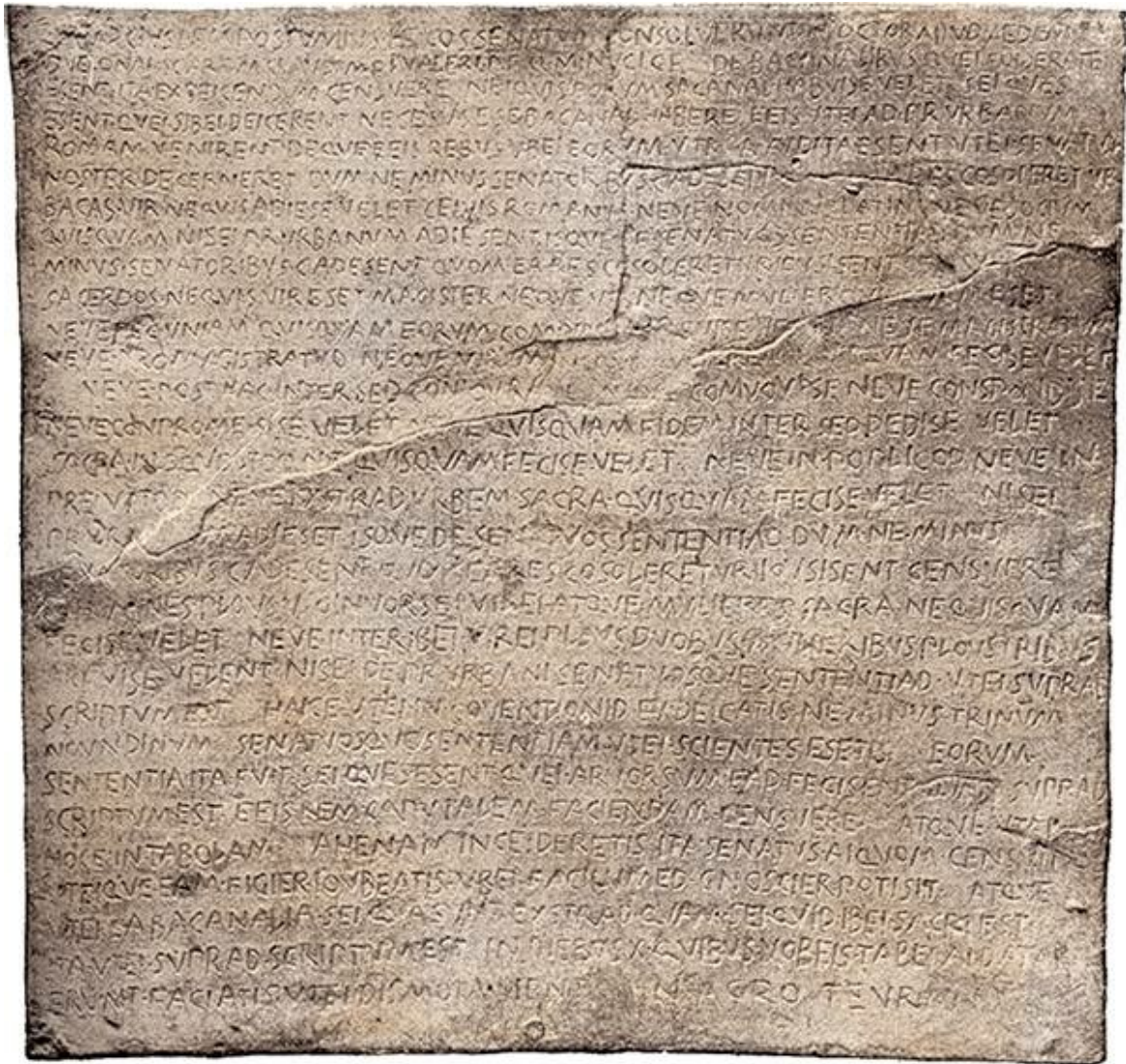


Fig. 7.26. A bronze plaque outlawing bacchanals. Copied from the “ancient” original kept in the Royal Imperial Museum of Antiquities in Vienna. Taken from [304], Volume 1, page 363.

4. Petrarch (= Plutarch?) and the “Renaissance of Antiquity”

4.1. How Petrarch created the legend of the glorious Italian Rome out of nothing

According to our reconstruction, the “Classical Age” is merely another name applied in Scaligerian chronology to the mediaeval epoch of the XI-XV century A.D. As we have already mentioned, the Italian Rome was apparently founded as a capital as late as the XIV century of the *new* era, and not in the VIII century B.C. as Scaligerian chronology tells us. It would thus be most interesting to regard the history of the mediaeval Rome from the point of view of this reconstruction. Nowadays we are told that the Italian Rome entered “the age of decline” ([196]) in the epoch of the XIII-XIV century. Our take is that there is really a very simple explanation. Before the XIV century A.D., Rome, if it had existed at all, had been a rather small town; this is why the mediaeval documents that have reached our age fail to see anything worthy of mentioning. The historians of a later age, raised on Scaligerian chronology, began to interpret this mutism as evidence of “the utter decline of the Roman capital and all of its former splendour.”

According to our reconstruction, in the early XIV century the small Italian town of Rome was officially decreed (on paper!) to be the capital of “the Great Ancient Rome.” To this end, the events which had really occurred in a completely different Rome – the Rome on Bosphorus, the City of the Czars, Constantinople, *a truly great city of the Middle Ages* – were transferred to the Italian Rome (again, only formally, on paper). A large part of Constantinople’s history was severed and attributed to the Italian Rome. Interestingly enough, we are in a position to give a more or less precise assessment of when this “surgical transplantation of history” really took place. Let us turn to the XIV century history.

In 1974 the world celebrated 600 years since the death of Francesco Petrarch (1304-1374), the first prominent writer of the Middle Ages who, according to Leonardo Bruni, “had been the first who... could understand and bring into light the ancient elegance of the style that had been *forlorn and forgotten* before” ([927]). The actual personality of Petrarch is nowadays perceived as mysterious, vague and largely unclear, and reality often becomes rather obfuscated. But we are talking about the events of the XIV century here! The true dating of the texts ascribed to Petrarch often remains thoroughly unclear.

Already an eminent poet, Petrarch entered the second period of his life – the period of wandering. In the alleged year of 1333 he travelled around France, Flanders and Germany. “During his European travels, Petrarch became directly acquainted with scientists, searching the libraries of various monasteries *trying to find forgotten ancient manuscripts and studying the monuments to the past glory of Rome*” ([644], page 59). Nowadays it is assumed that Petrarch became one of the first and most vehement advocates of the “ancient” authors who, as we are beginning to understand, were either his contemporaries, or preceded him by 100-200 years at the most.

In 1337 he visited the Italian Rome for the first time ([644], page 59). What did he see there? Petrarch writes (if these are indeed his real letters, and not the result of subsequent editing), “Rome seemed even greater to me than I could have imagined – especially the greatness of her ruins” ([644]). Rome in particular and XIV century Italy in general had met Petrarch with an utter *chaos* of legends, from which the poet had selected the ones he considered congruent to his a priori opinion of “the greatness of Italian Rome.” Apparently, Petrarch was among those who initiated the legend of “the great ancient Italian Rome” *without any solid basis*. A significant amount of real mediaeval evidence of the correct history of Italy in the Middle Ages was rejected as “erroneous.” It would be of the utmost interest to study these “mediaeval anachronisms” considered preposterous nowadays, if only briefly.

According to mediaeval legends, “Anthenor’s sepulchre” was located in Padua ([644]). In Milan, the statue of Hercules was worshipped. The inhabitants of Pisa claimed their town to have been founded by Pelopsus. The Venetians claimed *Venice to have been built of the stones of the destroyed Troy!* Achilles was supposed to have ruled in Abruzzo, Diomedes in Apulia, Agamemnon in Sicily, Euandres in Piemont, Hercules in Calabria. Apollo was rumoured to have been an astrologer, the devil, and *the god of the Saracens!* Plato was considered a doctor, *Cicero a knight and a troubadour*, Virgil a mage who blocked the crater of the Vesuvius, etc.

All of this is supposed to have taken place in the XIV century or even later! This chaos of information obviously irritated Petrarch, who had come to Rome already having an a priori idea of the “antiquity” of the Italian Rome. It is noteworthy that Petrarch left us no proof of the “antiquity of Rome” that he postulates. On the contrary, his letters – if they are indeed his real letters, and not later edited copies – paint an altogether different picture. Roughly speaking, it is as follows: Petrarch is convinced that there should be many “great buildings of ancient times” in Rome. *He really finds none of those*. He is confused and writes this about it:

“*Where* are the *thermae* of Diocletian and Caracalla? *Where* is the *Timbrium* of Marius, the *Septizonium* and the *thermae* of Severus? *Where* is the forum of Augustus and the temple of Mars the Avenger? *Where* are the holy places of Jupiter the Thunder-Bearer on the Capitol and Apollo on the Palatine? *Where* is the portico of Apollo and the basilica of Caius and Lucius, where is the portico of Libya and the theatre of Marcellus? *Where* are the temple of Hercules and the Muses built by Marius Philip, and the temple of Diana built by Lucius Cornifacius? *Where* is the temple of Free Arts of Avinius Pollio, where is the theatre of Balbus, the Amphitheatre of Statilius Taurus? *Where* are the numerous constructions erected by Agrippa, of which only the Pantheon remains? *Where* are the splendorous palaces of the emperors? One finds everything *in the books*; when one tries to find them *in the city*, one discovers that they either *disappeared* [sic!] or that *only the vaguest of their traces remain*”. ([644])

These countless inquiries of “where” this or the other object might be, especially the final phrase, are amazing. They indicate clearly that Petrarch came to Italian Rome with an a priori certainty that the great Rome as described in the old books is the *Italian* Rome. As we are now beginning to understand, these books were most probably referring to the *Rome on the Bosphorus*. However, in the early XIV century or even later, it was *ordered to assume* that the ancient manuscripts referred to *Italian* Rome. Petrarch had to find “field traces” of the “great Roman past” *in Italy*; he searched vigorously, found nothing, and was nervous about this fact.

However, the letters attributed to Petrarch contain traces of Roman history that differs considerably from the history we are taught nowadays. For instance, Petrarch insists that the pyramid that is now considered “the Pyramid of Cestius” is really the *sepulchre of Remus*, see fig. 7.27. Could Petrarch have been correct? Really, Scaligerian history doesn’t know the location of the grave of the “ancient” Remus. Since this pyramid was built in the alleged XII century, q.v. in [138], page 41, it would be logical to assume that the “ancient” Remus couldn’t have lived before the XII century A.D. – which is a far cry from the didactic dating of the VIII century B.C.



Fig. 7.27 The Pyramid of Cestius in Rome. The pyramid's height is 27 metres. It is assumed that it was erected in the XII century nowadays; we are told that the Pretor Caio Cestiu Epulon is buried here. The pyramid is presumed to be "homage to the Egyptian fashion". Taken from [\[138\]](#), page 41. Petrarch, on the other hand, used to claim that the grave belonged to the "ancient" Remus.

The real parochial Italian Rome of the XIV century surprised the poet greatly, since it strangely failed to concur with his a priori impressions based on the interpretation of the ancient texts which he considered correct. This most probably means that he rejected other evidence contradicting this "novel" opinion. The gigantic Coliseum, for instance, proved to be the castle and the fortress of a mediaeval feudal clan, and the same fate befell such "ancient" constructions as the mausoleum of Hadrian, the theatre of Marcellus, the arch of Septimius Severus, etc. Plainly speaking, all of the "ancient" buildings turned out to be mediaeval. This presents no contradiction to us; however, for Petrarch, who had apparently already perceived Rome through the distorting prism of the erroneous chronology, this must have been extremely odd.

Apparently, we have thus managed to pick out the moment in the Middle Ages when the creation of the consensual erroneous version of the history of Italian Rome began. This couldn't have preceded the first half of the XIV century – although we should add that it is possible that all of these events occurred significantly later, namely, in the XVI-XVII century.

According to Jan Parandowski, "*Petrarch's arrival marks a new era in the assessment of the state of the great city's decline*. Petrarch had been the first person of the new era whose eyes *filled with tears* at the very sight of the destroyed columns, and at the very memory of the forgotten names" ([\[644\]](#)). Having wiped off the tears, Petrarch became quite industrious in what concerned the creation of the "true history" of the Italian Rome. He searched for statues, collected Roman medals, and tried to recreate the topography of Rome. Most of Petrarch's energy was however directed at finding and commenting on the oeuvres of the "ancient" authors. The list of books that he allegedly

owned survived until our days, the list that he compiled himself in the alleged year 1336 A.D., on the last page of the Latin codex that is now kept in the National Library of Paris. Whether or not Petrarch had been in the possession of the original works of the authors, remains unknown. The following names are mentioned in the list:

Horace, Ovid, Catullus, Propertius, Tibullus, Percius, Juvenal, Claudian, Ovid, the comedians Plautus and Terentius; the historians Titus Livy, Sallustius, Suetonius, Florus, Eutropius, Justin, Orosius, Valerius Maximus; the orators and philosophers Quintillian, Varro, Pliny, Apuleius, Aulus Gellius, Macrobius, Vitruvius, Marcian Capella, Pomponius Mela, Cassiodorus, Boetius. As well, the names of a large number of holy fathers are listed.

We ask the following questions:

- Can we trust in Petrarch's ownership of these volumes?
- How was the list dated?
- Did Petrarch actually hold any of the oeuvres written by the abovementioned authors in his hands, or did he just collect the names?

Do we interpret Petrarch's statements correctly nowadays? After all, they reach us via a filter of the Scaligerite editors of the XVI-XVII century. We perceive them through the glass of a distorted chronology. Petrarch's letters need to be studied again, if they really are his and weren't written or edited on his behalf a great while later. One also has to emphasize that Petrarch didn't specifically occupy himself with the dating of the texts he found. He was looking for the "works of the ancients" – apparently without questioning whether they preceded him by a hundred years, two hundred, or a thousand. Let's not forget that a hundred years, let alone three hundred, is a long period of time.

With the growth of his income, Petrarch *founded a special workshop* with scribes and secretaries, which he often mentions in his letters. Everyone knew about his infatuation with collecting old books. He mentions it in every letter he writes to his every friend. "If you really value me, do as I tell you: find educated and trustworthy people, and let them rake through the bookcases of every scientist there is, clerical as well as secular" ([644]). *He pays for the findings bounteously*. And they keep coming to him from all directions. He makes some important discoveries himself – thus, in the alleged year of 1333 he finds two previously unknown speeches of Cicero's in Liège, and in 1334, Cicero's letters to Atticus, Quintus and Brutus in Verona ([927] and [644]). Let us remind the reader that according to the mediaeval legends, *Cicero was a knight and a troubadour*, qv above.

“Petrarch had reasons for considering himself to be responsible for the *revival* of interest in the philosophical works and essays of the great Roman orator” ([927], pages 87-88). Petrarch wrote: “as soon as I see a monastery, I head that way in hope of finding some work by Cicero.” The history of how he “discovered” the Cicero’s lost tractate titled *De Gloria* is very odd indeed. Its existence became known from a letter to Atticus that is attributed to Cicero. Petrarch claimed that he had discovered this priceless manuscript, but gave it to his old friend Convenevole. Who is supposed to have *lost* it.

Nowadays Petrarch’s endeavours are usually written about with great pathos:

“It had really been the first one of those glorious expeditions rich in discoveries that shall be undertaken by the humanists of the generations to follow, who have journeyed like Columbus... in their search for parchments gobbled by numerous rats” ([644]). Cicero’s letters were allegedly discovered by Petrarch in the Chapter Library of Verona, where *no-one had been aware* of their existence. For some reason, *the original was soon lost by Petrarch, and he demonstrated a copy instead*.

R. I. Chlodowsky wrote that:

“Petrarch proved a naturally born philologist. He had been the first to study the oeuvres of the ancient Roman poets, comparing different copies and using data provided by the neighbouring historical sciences... It was Petrarch the philologist who had destroyed the mediaeval legend of Virgil the mage and sorcerer, and accused the author of the *Aeneid* of a number of anachronisms; he had deprived Seneca of several works that were ascribed to him in the Middle Ages, and proved the apocryphal character of Caesar’s and Nero’s letters, which had *a great political meaning* in the middle of the XIV century since *it gave authority to the Empire’s claims for Austria*”. ([927], pages 88-89).

This is where the really important motives become clear to us – the ones that Petrarch may have been truly guided by in his “archaeological endeavours.” These motives were political, as we have just explained. We have ourselves been witness to countless examples from contemporary history when “science” was used as basis for one political claim or another. This makes chronology largely irrelevant. However, today when the characters of that epoch have long left the stage, we must return to the issue of just how “preposterous” the letters of Caesar and Nero were, and what was “wrong” in the mediaeval legends of Virgil.

The poet’s attitude to the ancient documents was far from critical analysis. Petrarch’s declarations of “antiquity” may have been made for meeting the conditions of some political order of the Reformation epoch in Western Europe (the XVI-XVII century). The order was given to create a dichotomy between “barbaric contemporaneity” and “beauteous antiquity”. See [Chron6](#) for details. At any rate, one clearly sees that either Petrarch or someone else acting on his behalf was creating the mythical world of the antiquity without bothering about the exact epoch when Cicero’s speeches were written,

and whether it had preceded that of Petrarch by 200 years, or 1400. It is possible that all of this activity really took place in the XVI-XVII century and not the XIV, during the Reformation in the Western Europe, and was archly shifted into the XIV century and ascribed to Petrarch so that it would gain the “authority of antiquity.” The reality of the XVI-XVII century, which Petrarch cites as the antithesis of “ancient civilization,” was later baptized “feudal barbarism.”

4.2. Petrarch’s private correspondence with people considered “ancient characters” nowadays

We proceed to encounter facts that seem to defy all reason. Apparently, *Petrarch writes a letter to Titus Livy* ([644] and [1340]). The commentators of today try to assure us that this *private letter* written by the mediaeval Petrarch to the “ancient” Titus Livy is but a manifestation of the poet’s exalted imagination, since poets are supposed to be fantasy-prone in general. We are told that Petrarch communed with characters from the “distant past” as if they were his contemporaries. His letters to the heroes of the “distant past” are thus not to be taken literally. What is the truth here? Could such a letter simply mean that Petrarch and Titus Livy were contemporaries, and that the XIV century original was later altered by the Scaligerite editors of the XVI-XVII century in order to “sever” Livy from Petrarch and “send” the former into a distant epoch? Petrarch is supposed to have made remarks of great pathos, such as “O, why did destiny deny me life in your age... in my sweetest dreams I see myself living amongst these greatest of men, and not the thieves and rogues [sic! – A. F] that surround me nowadays” ([644]). And further on: “ancient studies have always been... a matter of great interest and importance to me, and I have pursued them with great zeal, for the time I live in had always seemed loathsome to me, and so... I have always wanted to have been born in any other age and forget about this one, and have always tried to let my soul live in different epochs” ([644]).

This letter to Titus Livy is far from being the only such example. Modern Petrarch scholars point out a peculiar facet of his epistolary legacy that they fail to comprehend. Petrarch wrote quite a few letters to his contemporaries, and it turns out that in his Latin correspondence he tried, as we are now being convinced, to *deliberately obfuscate mediaeval reality, referring to “antiquity” instead*. We proceed to learn that Petrarch used *ancient* names and nicknames – Socrates, Lelius, Olympius, Simonide, etc. His letters have an air of antiquity about them in the modern interpretation of Scaligerian chronology. That is to say, he wrote as if he had “lived in the Classical Age.” We are

told nowadays that he deliberately Latinised his letters to make them seem explicitly ancient. He allegedly even *obscured* current events from sight, “dressing them in ancient garments”.

We have the following comment to make. Apparently, the pages of Petrarch’s letters, even after being “caringly” edited in the XVI-XVII century, demonstrate to us the true epoch of the XIV century – which, as we see, was the “Classical Age” that Scaligerite chronologers hastened to send into distant past. This makes their heirs of today resort to theories about Petrarch being *deliberate* in his attempts to make mediaeval contemporaneity “resemble antiquity.” That is to say, he isn’t supposed to be taken literally.

We shall summarize, reiterating that there had most probably been no false fronts here. Petrarch wrote letters to his contemporaries whose names were “ancient” because he and his colleagues were living in the “Classical Age,” which may really have fallen on the first half of the XIV century or even later, and all the “ancient characters” bearing such names as Titus Livy, Socrates, Lelius, Olympius, etc. were Petrarch’s *actual contemporaries*. This point of view eliminates many “oddities” from his biography.

Furthermore, Petrarch wrote a series of biographies titled *The Lives of Famous Men*. This appears to be a kind of “repetition” of the work of the “ancient” Plutarch titled *Comparative Biographies*. One wonders whether Plutarch might have merely been a different name of Petrarch’s? It is well known – see more on this in [Chron5](#) – that the sounds “R” and “L” were often subject to flexion in old texts, which may have made the name of Plutarch sound like Prutarch, which sounds similar to the name Petrarch. Thus, Petrarch may well have gathered a doppelganger on the pages of the mediaeval chronicles, who was exiled into the distant past under the name of Plutarch.

Nearly all of Petrarch’s heroes are to be found among the eminent statesmen of the “ancient” Republican Rome, namely, the “ancient” Junius Brutus, Horace Cocles, Camillus, Manlius Torquatus, Fabricius, Fabius Maximus, Cato the Elder, Scipio Africanus. Nowadays it is assumed that Petrarch’s sources were the works of Titus Livy, Suetonius, Justin, Florus, and Caesar. Is this really so? Could Petrarch – or Plutarch – have merely written a series of biographies of his *contemporaries*? In other words, all of the “ancient” characters listed above must have lived in the epoch of the XII-XVI century. And it was only much later that the Scaligerite editors of the XVI-XVII century raked through these mediaeval biographies, inserting remarks that transferred them into the distant past, which may have created an “ancient” reflection of the mediaeval Petrarch by the name of Plutarch.

Finally, we shall cite two portraits of Petrarch (or Plutarch?) from a mediaeval book allegedly dated at 1388 ([1485], pages 252-253), seen in figs. 7.28 and 7.29. It is therefore possible that more or less accurate graphical representations of the ancient “Plutarch” have reached our age.



Fig. 7.28. A portrait of Petrarch (Plutarch?) from a book titled *De Remediis utriusque Fortunae* allegedly dating from 1388 (Milan, Italy). The commentary given by historians is as follows: “An initial to the first chapter of the first book with a portrait of Petrarch” ([1485], page 252). Taken from [1485], ill. 330.



Fig. 7.29. Another portrait of Petrarch (Plutarch?) from *De Remediis utriusque Fortunae* allegedly dating from 1388 (Milan, Italy). The historians tell us that we see “the beginning of the second book with a miniature depicting Petrarch over a bookrack in his studio” ([1485], page 252). Taken from [1485], ill. 331.

5. “Ancient” Greece and mediaeval Greece of the XIII-XVI century

5.1. The history of the mediaeval Athens is supposed to be obscured by darkness up until the XVI century

In what concerns integrality, the history of mediaeval Greece has even got more problems than that of Italian Rome. Since Greek chronology is largely determined by the history of Athens, we shall give a brief account of Athenian chronology without considering other Greek cities here. Let us consider the fundamental work of F. Gregorovius titled *The History of the City of Athens in the Middle Ages* ([195]), where many mediaeval documents on the history of Greece are collected. A propos, the “ancient” history of Greece lacks a source that would resemble the *History of the City* of Titus Livy in fundamentality and the span of time that it encompasses. This is why the Scaligerian history of Greece has to be reconstructed from a number of chaotic fragments that were put into a sequence via tying them to the Roman chronology ([195] and [196]).

As is the case with the history of the absolute majority of “ancient” cities, the history of Athens is characterized by an “ancient” period of splendour and prosperity, and subsequent slide into the mediaeval darkness that the city begins to come out of as late as the XV-XVI century – even later than the Italian Rome.

We shall begin with the most remarkable utterance of F. Gregorovius:

“In what concerns the actual city of Athens, its fate in this epoch [the Middle Ages – A. F.] is covered by such *impenetrable darkness* that it even led to the naissance of the horrendous opinion which does sound rather plausible, namely, that the city of Athens had *grown over with trees and weeds* between the VI and the X century, and ended up *burnt to the ground by the barbarians*. There is some firm evidence of the existence of Athens in the darkest era, but hardly anything can serve as *more surprising proof* of the city’s *complete disappearance* from the historical horizon than the very fact that one has to *prove the actual existence* of what used to be one of the *greatest* cities in a country that is historical for the most part”. ([195], page 41.)

This is coming from none other than F. Gregorovius, who tried to collect everything that was left from the mediaeval history of Athens in his work ([195]).

This amazing information about the fate of Athens in the Middle Ages had first been formulated with clarity by Falmerayer in the XIX century. In order to explain such an enigmatic “catastrophe” as the disappearance of the entire “splendorous ancient

Greece,” he suggested that the Avaro-Slavs had “slaughtered the entire populace of the ancient Greece” ([195], page 41). However, there are no documents whatsoever that would prove this “slaughter.” ([195])

F. Gregorovius proceeds to tell us the following:

“From the VII century and on Greece becomes so *unimportant for history* that the names of the Italian towns... are mentioned a lot more often by the Byzantine scribes than those of Corinth, Thebe, Sparta, or Athens. All of that notwithstanding, *there isn't a single word from any scribe that would mention the city of Athens conquered or destroyed by invaders*”. ([195], page 42).

It is assumed that there is no information whatsoever about Athens in the period of the V-X century A.D. in Scaligerian history. F. Gregorovius tells us that “the city [of Athens – A. F.] became desolate and poor, its naval supremacy and political life were *as lacklustre as life in the entire Hellas*” ([195], pages 2-3). Also, “the foundation for the glory of the modern [mediaeval – A. F.] town is provided by honey-traders, and not sages... Sinesius *doesn't write a single word* about the famous monuments of the city in his letters from Athens” ([195], page 22). Most probably due to the fact that they haven't been built yet.

Also: “The twilight that engulfed Athens and Hellas grew ever dimmer... political life has become nonexistent, trade and industry hardly galvanized any Greek cities at all, except for the spry marketplace of Thessalonica” ([195], pages 26-27).

The famous “ancient” Parthenon amazingly turns out to be a mediaeval Christian church. See figs. 7.30 and 7.31. The historians try to “explain” this fact in the following way: “Blessed Virgin Mary already began her victorious war for Athens with the ancient Pallas... The Athenians built a splendid church [in the alleged X century – A. F.] having mounted this figure [of the Christian Holy Mother, Virgin Mary – A. F.] upon it and called it Athenaia” ([195], page 24). In other words, we are being told that Virgin Mary was baptized Athena!



Fig. 7.30. Parthenon in the Athenian Acropolis. Its XIX century condition. Taken from [\[304\]](#), Volume 1, page 150.

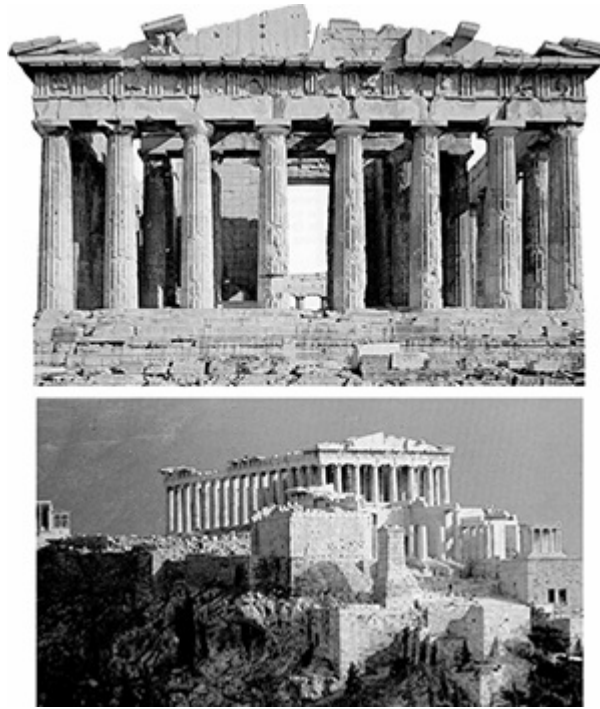


Fig. 7.31. Parthenon in the Athenian Acropolis. Its modern century condition. Taken from [\[930\]](#), page 60.

Furthermore, the historians proceed to tell us that “oral tradition calls the figure of the Holy Mother Athenaia [Athena – A. F.]; this name later began to be used for referring to the “Panhagia Atheniotisse” figure that had been revered highly in the mediaeval temple of Parthenon” ([\[195\]](#), page 25, also see fig. 7.32). Apart from finding that the “*ancient*” *Athena* was associated with the *Christian Holy Mother of God*, we find out that the “*ancient*” *Parthenon* was built in the Middle Ages as a *Christian temple* dedicated to the *Christian Virgin Mary* = *Athena*. As we are now beginning to understand, *Athena* was just another name given to *Virgin Mary*. The classical “ancient” figure of *Athena Parthenos*, or the *Athena of Parthenon*, can be seen in fig. 7.33.



Fig. 7.32. A reconstruction of the inner sanctum of the Parthenon with a statue of Athena by the “ancient” Phidias. The reconstruction was done by H. Ralender. Taken from [\[304\]](#), Volume 1, page 153.



Fig. 7.33. The “ancient” Athena from the Parthenon. According to the historians, this marble figurine that was discovered in Athens in 1880 “represents a copy from the colossal effigy of the goddess that used to stand in the

F. Gregorovius carries on: "The noblest of human cities *immersed into its darkest Byzantine age with utter hopelessness...* the New Rome on the Bosphorus became to look at the fallen Greece, a former leader, with growing scorn, as well as *the small provincial town of Athens*" ([\[195\]](#), pages 27-28).

Also:

"In what concerns the fate of the Athenian monuments – they have remained in obscurity for the most part... *for centuries the Greeks have wallowed in the ruins of their ancient history...* some of the most beautiful ancient constructions have tempted the Athenian Christians to *transform them into churches*. We know nothing of where the first transformation of an ancient Athenian temple into a Christian church occurred. *The history of the Athenian churches is extremely unclear*" ([\[195\]](#), pages 29-31).

The following is told about the "ancient" Parthenon: "The Christian religion had made *the holiest place of the ancient goddess* on the Acropolis [the temple of Parthenon – A. F.] *serve its ends almost without causing any harm to it...* the entire history of transformation of ancient beliefs and holy places into Christian ones knows *no other example of such easy and complete* transformation as Athena Pallas had to undergo in order to become the Christian Blessed Virgin Mary... the Athenian populace didn't even have to change the nicknames for its divine virgin protectrix, since *the Blessed Virgin Mary retained the ancient name of Parthenos*" ([\[195\]](#), page 31).

However, the hypnotic suggestion of Scaligerian chronology is strong enough to restrain Gregorovius the historian from drawing any conclusions from the fact that the "ancient" Athena Pallas is identical to the Christian Mother of God, Virgin Mary. Let us draw this conclusion ourselves. We have really just been told that the history of "Classical" Greece and its "ancient" deities is but a reflection of the mediaeval Greek history of the XII-XVI century and its Christian deities.

As was the case in Italian Rome, many "ancient" temples in Athens were "turned into" Christian churches in the Middle Ages. In addition to this, the names of these mediaeval churches are "for some reason" exceptionally close to those of the "pagan shrines" that "occupied the sites of these churches" at some point in time. For example, "the Church of *St. Dimitrios...* became identified as the temple of *Demeter* [by modern archaeologists – A. F.]" ([\[195\]](#), page 34). This example is a most typical one ([\[195\]](#)).

We eventually find out that "the miraculous Erechtheum temple was transformed into a *Christian church* during an age that remains unknown to us" ([\[195\]](#), pages 46-47). Apart from this, "*the entire Acropolis became a holy place of the Blessed Virgin Mary*" ([\[195\]](#), page 36). Documented history only seems to reflect the Parthenon

starting as the temple of the Virgin Mary. All attempts at tracing its history further back run into considerable complications ([195]).

Mediaeval Athens only appears in the mediaeval arena after many centuries of presumed oblivion as a small Byzantine fortification “reconstructed” by Justinian in the alleged VI century A.D. on territory populated exclusively by the Avaro-Slavs ([195], pages 36-40). *There is not a single trace of the “ancient Hellenic Greeks” here.* Moreover, according to an old document allegedly dated from the X century A.D., the Avaro-Slavs had “made it [the Peloponnesus – A. F.] so alien to the Byzantine empire, that there is not a single Romaeon bold enough to set foot there” ([195], pages 40-41).

We learn the following about the Athens of the alleged VI-VII century: “we have *no factual proof* of the existence of *either schools or public libraries* in Athens. The same obscurity covers the *mechanisms of civil rule* of the city of Athens in this epoch” ([195], page 48).

Why did “Classical thought” evaporate from Greece? Where did the “Classical Greeks” go? Why had the famous “ancient” military naval potential of Athens disappeared? This potential was as a matter of fact “revived” in the XII-XIII century, the crusade epoch, as was the potential of the mediaeval Venice, or the “ancient” Phoenicia.

According to the documents, the Byzantine emperors who ruled in Greece in the Middle Ages were far from persecuting sciences. There are no facts to indicate the existence of the Inquisition in Byzantium ([195]). The “closure” of the famous Academy in Athens occurred “without a sound,” as Gregorovius tells us with some embarrassment in [195], Chapter III. There were no global military coups or genocides in this epoch, either.

It is significant that the very term “Hellenes” appears very late in documented history: “It is only in the XV century that Laonic Chacocondil of Athens gives his fellow countrymen the name of “Hellenes” [after the alleged centuries of oblivion – A. F.]” ([195], page 51).

One feels like asking the reasonable question of whether the Hellenes who originally inhabited Greece were really virtually wiped out by the Slavs, as Scaligerian history tells us? Could it be instead that the Avaro-Slavs who lived there in the late Middle Ages became Hellenised? The theory of Slavs gradually taking over the “Classical Greeks” is based on nothing but guesses made by Scaligerian chronology. On the other hand, Shafarik, the Byzantine historian of the alleged X century, explicitly states that “*nowadays almost all of Epirus and Hellas, as well as the Peloponnesus and*

Macedonia are populated by the Scythians and the Slavs” ([195], page 54, also comment 5). F. Gregorovius adds that “due to the existence of such evidence from the part of the Byzantines, the population of the ancient Greek lands by the Slavs should be considered a historical fact” ([195], pages 54-55).

Slavic names of cities, rivers, mountains, etc. cover the entire history of mediaeval Greece in abundance – Volgasta, Goricy, Granicy, Krivicy, Glokhovy, Podagory, etc. ([195]). “The names of areas, rivers and mountains show that Elis, Arcadia and Laconia have been populated by the greatest amount of the Slavs” ([195], pages 57-58). It was only in the XVI-XVII century that the Graeco-Hellenic names started to appear, the ones declared extremely ancient in the XVII-XVIII century.

It was only afterwards, starting with the alleged VIII century A.D., that Constantinople began to gradually take this faraway province in hand. “The country had to be conquered anew; Greece was treated as an enemy country” ([195], page 62). Empress Irene sent troops to Greece in the alleged year of 783. “Stauracius returned... with plenty of loot, as if he were coming back from a conquered land... *Neither Corinth, nor Thebe, nor Athens are even mentioned*” (ibid). In the alleged VIII century *Greece served as an exile for political criminals*.

It is only in the alleged VIII century A.D. that Greece enters the real political arena as a country of revolts and mixed populace that was Slavic for the most part ([195], pages 62-63). However, “after the fall of the empress Theophano, Athens, as well as the rest of Hellas, *leaves the historical scene in such a radical way that one can barely find a mention of the town’s name anywhere*... The Slavs, who have rooted themselves in Peloponnesus, provided the Byzantines with the main reason to mingle in Greek affairs” ([195], page 66).

“In the middle of the [alleged – A. F.] X century, Hellas as well as Peloponnesus may have struck emperor Constantine as... countries that *fell into barbarism*; the Frankish conquerors of the XIII century have found *Slavic residents* in Morea” ([195], page 71). We keep moving forward in time using the Scaligerian chronology of Greece, and still fail to encounter any substantive information about the country.

F. Gregorovius frankly writes the following about Greece in the alleged VIII-X century:

“Neither history, nor tradition break the silence that the fate of the glorious city is bathed in. This quietude is so impenetrable that the historian that looks for signs of life [sic! – A. F.] of the famous city during the centuries in question rejoices at the sight of the most exiguous pieces of information, such as the mention of St. Luke visiting Athens in the hagiography of the thaumaturge”. ([195], pages 74 and 76).

It is only as late as the XV century that Greece and Athens emerge from the “darkness.” Greece gains special importance in the crusade epoch, beginning with the alleged XII-XIII century. Possessing a good haven in Piraeus, and being in league with Venice, Athens becomes the key city of the region ([195]). A propos, there are quite a few reasons to identify the mediaeval Venice with the “ancient” Phoenicia, qv in [904] and [908]. Athens broke the equilibrium that reigned in Greece by gaining prominence; Peloponnesus opposed such a swing in influence, which led to prolonged wars on the territory of Greece which the crusaders and the Normans took part in [195]. It is significant that this is the period of the Middle Ages that we associate with the astronomical dating of the eclipse triad mentioned in the famous *History* by Thucydides – the work describing the “ancient” Peloponnesian wars. Nothing is known about the wars that broke out on the territory of Greece in the XII-XIII century according to Scaligerian chronology.

An unimaginable scantiness of information on mediaeval Greece is most probably explained by the fact that many of the principal mediaeval sources of the epoch, such as the works of Thucydides, Xenophon, etc. have been arbitrarily transferred into “antiquity” by the Scaligerian chronology. Mediaeval history of the XI-XV century Greece thus became covered in “blind spots,” gaping abysses and “dark ages.”

It is important that “*the chronological dates in Greece are only given in the Christian era starting with 1600 [sic! – A. F.], and in decimal (Arabic) notation at that*” ([195], pages 100-101). We have thus been told that the modern chronological system only began to function in Greece as recently as the *seventeenth* century of the new era.

Rather meagre chronological landmarks provide us with very little data, as it turns out. F. Gregorovius notes that:

“The effect that time and the weather had on these *scarce inscriptions* made their interpretation considerably harder... *they fail to do so much as shed light on the history of the city of Athens in the Christian epoch...* A historian researching the mediaeval past of the city of Rome is in a much better situation in this respect [we have mentioned the problems of Roman chronology already – A. F.]... The chronicle of the dead carved in stone is *altogether absent* in Athens”. ([195], page 101).

“Unlike Rome, we encounter no marble effigies of dead bishops and monastery priors, senators, judges and citizens in Athens; *a few tombstones, a sarcophagus or two without any statues at all, and a few inscriptions comprise all of the relics of times gone by to remain in Athens*” ([195], page 101). As well as a few “ancient ruins” to boot.

There are several contradictory versions concerning Athens in the XII-XIV century in Scaligerian history, each of which assesses the role of the city differently. According to one of them, it was still covered in *impenetrable darkness* as well as the rest of Greece ([195]). Another version has it that this is the period when Athens gradually began to gain prominence as a large cultural centre. The English chronicler Matthew Paris informs us that in 1202 several Greek philosophers who had allegedly reappeared in Athens after many centuries of oblivion, arrived in the English court and engaged in theological dispute ([195], page 111). Later on English scientists, among others, studied in Athens (*ibid*).

5.2. Greece and the Crusades

Crusades have not just been great religious and military endeavours – they have also had stupendous secular importance. The “Latin crusade,” for instance, was initiated not just by Innocent III, but also by the Europeans who possessed great secular power as well – including the French, the Belgians and the Germans ([195]). Among the initiators were such names as Count Baldwin of Flandres, Geoffrey of Villehardouin, Marshal of Champagne, Count Hugues de Saint Paul, Louis de Blois and many others. All of them have been the top ranking members of European aristocracy ([195], page 129). The crusades were transformed utterly – from a holy endeavour into one of the most secular events of the Middle Ages.

The crusades created a mosaic of feudal states in the territory of Greece. The role of the mediaeval Latin states in Greece is usually assessed as largely negative in the Scaligerian history ([195]). On the one hand, it is considered that the barbaric and ignorant conquerors buried the great “ancient” legacy of Greece. On the other hand, the same F. Gregorovius who had just accused the crusaders of barbarism, makes the sudden statement that “it is to the Latins that it [Greece – A. F.] owes the discovery of contemporary history – which, however, turned out almost just as farraginous as that of antiquity” ([195], page 138).

Since the Republic of St. Mark, for instance, proved unable to take possession of the entirety of the Greek lands, it offered them to its noblemen to divide between themselves as inheritable fiefs ([195], page 150). These events may have reflected in Russian history as the difficulties encountered by the imperial administration during the divide of the vast lands of Novgorod and the trophies brought back by the Russian army in the XV century under Ivan III The Terrible. See more about this in [Chron6](#).

“The Venetian noblemen have longed for adventure, and set forth to sail the Greek

seas fancying themselves as the Argonauts of the XIII century” ([195], page 150). These mediaeval journeys may have provided the basis for the subsequent “Classical Greek” Argonaut myth poetized by the “ancient” blind Homer. This is the conclusion that one arrives at after a study of the global map of chronological shifts, qv above.

It is important that the history of the Frankish state in the territory of mediaeval Greece is only known to the Scaligerian history of the XII-XV century with lots of gaps and blind spots due to the “insufficiency of historical documentation” ([195], page 158). The only thing that’s known is that “Feudalism... was powerful, and could create a viable... and durable state” ([195], page 158). According to F. Gregorovius, “that was the time when tales and legends became reality” ([195], page 164). This must have been the mediaeval epoch when “ancient” Greece flourished. Many “ancient Greek events” are thus mediaeval occurrences that took place in the Balkans, in particular, in the territory of Bulgaria.

“The princely court of Geoffrey II of Villehardouin... possessed the reputation of a school for exquisite manners” ([195], pages 167 and 182). Genoese traders settled in Thebe and in Athens, and came to compete fruitfully with their Venetian colleagues ([195], page 184). Literature and arts flourished as well; however, according to Scaligerian history, nothing has reached our age ([195]). Our version is that all of this was thrown back into “antiquity.”

Nowadays it is considered that the title of the Duke of Athens was *first* introduced during the mediaeval Frankish rule in Greece. On the other hand, according to Scaligerian history, *this very title* had existed in “antiquity” as well ([195], pages 188, comments 4 and 5).

It is likely that the next heyday of “ancient” Greece and the Balkans falls over the epoch of the XV-XVI century after the fall of the Byzantine Empire in 1453, as a result of its being conquered by the Ottomans = Atamans. However, let us get back to the Frankish epoch.

The historian Ramon Muntaner, a contemporary of Dante’s, relates the following fact, apparently being perfectly unaware that it contradicts Scaligerian history blatantly. However, the latter came into existence after Muntaner’s age, in the XVI-XVII century. “One of the Trojan outposts was located on Cape Atraki in Asia Minor, near Isle Tenedos, a place that the nobility of Romania... made frequent pilgrimages to... for the adoration of the divine effigy. One day *Helen, the wife of the Duke of Athens* went there guarded by a hundred knights. *Paris, the son of the Trojan king, noted her, killed all the knights in the hundred, and abducted the beautiful duchess*” ([195], page 188,

comment 6). Thus, mediaeval chronographers have been of a significantly different opinion on what concerned “ancient” events and their chronology, than Scaliger and his adherents.

If we turn our attention to the chronological map on fig. 6.43 in [Chron1](#), Chapter 6, we shall see that the mediaeval prototype of the Trojan war falls in the middle of the XIII century A.D. Which means that Muntaner was perfectly right in his relating the events of the Trojan war as occurrences of the epoch of *knights and dukes*.

“The condition of the Frankish states in the early XV century Greece can be described as favourable in general” ([\[195\]](#), page 188, comment 34). One shouldn’t imagine this epoch as a period of constant wars and military campaigns. Peace reigned for most of the time, and trade flourished. “The Latins must have felt... safe in Greece; a splendid knightly life evolved, which can be proved... by the existence of a parliament... in May 1305, in Corinth... on the isthmus where *in ancient times the Games of Poseidon took place in the holy pine grove... the knights now engaged in jousts, dedicating their deeds of bravery to beautiful women... the clamorous festivities lasted for twenty days*” ([\[195\]](#), page 188, comment 34).

It is significant that the Frankish barons “adorned their constructions with *Greek* [sic! – A. F.] inscriptions” ([\[195\]](#), pages 204-205). Some of them may have been declared “extremely old” nowadays. Scaligerites themselves point out the numerous parallels between the “ancient” and the “mediaeval” events in Greece. F. Gregorovius, for instance, mentions the famous battle at Cephissus dated to 15 March of the alleged year 1311 A.D. It is described in practically the same words in both the mediaeval sources of the XIV century and the “ancient” biography of Emperor Sulla written by the “ancient” Plutarch (Petrarch?). Nowadays both Sulla and Plutarch are dated “days long gone.” However, both the “ancient” and the mediaeval descriptions of the battle are practically identical: the geographical localization of the battle, the opposing sides, and the victor ([\[195\]](#)). F. Gregorovius cannot help noticing the parallel here: “The banks of Cephissus saw the recurrence of the fate of the troops of Mithridates which had once been chased into these very swamps by Sulla” ([\[195\]](#), page 198). Let us point out that this parallelism concurs fully with the global chronological map falling into the sum of the three shifts.

The Frankish states on the territory of XII-XIV century Greece may be (at least) a partial reflection of the *Ottoman* states of the XV-XVI century that appeared in Greece and the Balkans after the fall of Constantinople in 1453 and the birth of the Ottoman = Ataman Empire. “Greek antiquity” may have similar Ottoman-Balkan roots going back

to the epoch of the XV-XVI century.

It is significant that the history of the Frankish states in the territory of Greece hadn't been studied until the XIX century. According to W. Miller, "these archives only provide us with a skeleton of the romantic drama that Greece served as theatre for during 250 years [in the alleged XIII-XV century – A. F.], the one where the leading roles were played by a motley crowd of Burgundian nobility as well as German knights, the Catalan filibusters... the Florentine plutocrats... and, finally, the princesses and noblewomen from the oldest families of France" ([1274], quoted in [544], Volume 4, page 750).

We are further told that in the XII century the "ancient" Parthenon functioned as a Latin temple of the Athenian *Virgin Mary*, "as if it had just been built" ([1274], page 16, quoted in [544], Volume 4, page 805). The famous XIII century statue of the *Catholic Virgin Mary* stands in the mediaeval Parthenon as if playing the role of the duplicate [!] of the famous "ancient" statue depicting the pagan "Virgin of Athens by Phidias" (see figs 7.32 and 7.33), whose loss is lamented greatly by the Scaligerian history ([544], Volume 4, page 806).

Modern historians are of the opinion that "in 1460 Muslim rulers added a *prayer-tower* to the Parthenon, turning the ancient temple of Athena Pallas *into a mosque*" ([198], page 14). However, as we are beginning to understand nowadays, it is possible that the Parthenon had originally been a Christian temple where the elements that were subsequently separated and declared exclusively Muslim, Orthodox, or Catholic, still existed in fusion with each other. Thus, a high belfry may well have been baptized the "minaret of the Parthenon."

Another "ancient" temple that was active in the XIII century – also seemingly built only recently – was dedicated to the Holy Mother of God, and is called "the ancient Erechtheion Temple" nowadays ([1274], page 17, quoted in [544], Volume 4, page 807).

The same XIII century sees the temple of St. George, which is called "the ancient temple of Theseus," operational and active. Its "undisputable antiquity" was estimated as recently as the XVII century ([1274], page 17; quoted in [544], Volume 4, page 807).

The entire Athenian Acropolis is perfectly functional in the XIII century as an active fortress protecting Athens. In fig. 7.34 one sees a later theoretical reconstruction of the Acropolis performed by H. Ralander. It was relatively recently that the fortress became declared "extremely ancient." The ruins of the Acropolis can be seen in fig. 7.35 the way they were in the XIX century. See similar examples in [1274] and [544], Volume 4.

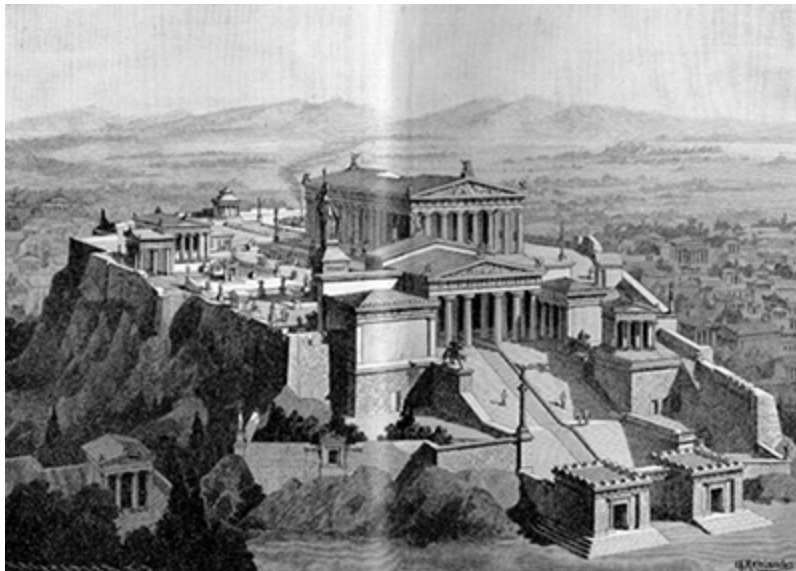


Fig. 7.34. The general view of the reconstruction of the “ancient” Athenian Acropolis. The reconstruction was performed by H. Ralender from the surviving ruins. Taken from [\[304\]](#), Volume 1, pages 148-149.



Fig. 7.35. General view of the ruins of the Athenian Acropolis from its southern side. Its XIX century condition. Taken from [\[304\]](#), Volume 1, page 160.

F. Gregorovius tells us that “The famous Byzantine George Gemisto (Pleto) – an ancient Hellene born again... the fantastical admirer of the ancient gods – lived at the court of Theodore II” ([\[195\]](#), pages 308-309).

According to historians, that was the time when the “concept of Hellenism” came to existence, whose main goal was the unification of the mediaeval Greeks against the Ottoman = Ataman conquerors ([\[195\]](#)).

We are also told that “The total absence... of foreign chroniclers in Athens and Hellas in general is most woeful indeed. Since the Byzantine chronographers didn’t consider the Hellenic history worthy of attention, the Hellenes were the only ones that

their descendants could turn to for this kind of information” ([195], page 326).

We also find out that the genesis of “ancient” Greek history can be traced to Florence of the alleged XIV century. “The Strozzi and the Medici... have been philhellenes, they have invested their funds into... Greek literary studies... Cosimo conceived of the plan to revive the academy of Plato in Arno” ([195], page 330). The head of this undertaking was *Pleton*, the double of the “ancient” Plato in both name and occupation (see [Chron1](#), Chapter 1). It is assumed that the propagation of the “ancient” Greek literature across Europe started in Florence.

5.3. The history of Greek and Athenian archaeology is relatively short

Archaeology first came to Athens in 1447 – the XV century! Furthermore, there is hardly any information left in what concerns those “origins.” In the XV century Ciriaco d’Ancona arrived in the city. He is also known as Ciriaco de Pizzicolti nowadays ([198], page 14). He was the first to “introduce Western science into the world of the Athenian ruins... he thus occupies an honorific place” ([195], page 331). He created the *first* catalogue of inscriptions and local monument names. *However, these documents perished* ([195], page 339). Modern historians are only familiar with the data obtained by Ciriaco *from paraphrases done by later authors of the XV-XVII century*. “The notebooks [of Ciriaco – A. F.] were *destroyed in a blaze* in 1514, as it is assumed. There is only one fragment that is written by his own hand” ([198], page 14).

F. Gregorovius tells us the following: “After the passage of some time, the initial names of most Athenian monuments have been forgotten... the fantasy of certain archaists... tried to link them to the names of great men of the past” ([195], pages 340-342).

The ruins of the “ancient” Olympion used to be called a *basilica* in the Middle Ages, since, according to F. Gregorovius, “*nobody knew* [sic! – A. F.] that these were the ruins of the famous Olympian temple. Ciriaco calls this colossal wreck... the palace of Hadrian, *as the Athenians did*” ([195], pages 340-342). The latter apparently were wrong; only the historians of the subsequent generations managed to “learn the truth” and “correct” the allegedly ignorant inhabitants of mediaeval Athens.

Gregorovius also tells us that “as early as 1672 Babine had no idea as to the correct location of the Temple of Zeus in Athens... in a few years... Spone would be similarly confused... The Stoa ruins were fancied as the palaces of Themistocles or Pericles; the walls of the Odeon of Herod Atticus – as the palace of Milthiades, the ruins of other

unidentified buildings – as the residences of Solon, Thucydides, and Alcmeones.

As early as 1647... Pointel was shown the ancient ruins of the palace of Pericles; the tower of the winds was called the tomb of Socrates. The memories of Demosthenes were associated with the monument to Lisicrates... this monument of the choir patrons... was called... the Lamp of Demosthenes...

The Academy, the Lycaean, Stoa, and the Epicurean gardens... were gone without a trace. In the times of Ciriaco, some group of basilicae, or large ruins, was called “Academy”; nowadays, this site is impossible to locate...

Plato’s “didascalion” in “the garden” had also been shown; it may have been a tower in the Ampelokipi gardens... there were legends about the schools of a certain Caisarini on this hill... the Lycaean or the Didascalion of Aristotle would be located in the ruins of the Dionysian theatre...

Stoa and the Epicurean School have been *moved* as far as the Acropolis, to the large buildings that *possibly* constitute part of the Propylaea, and the Nike temple... had *seemingly been taken for*... the school of Pythagoras.

To the West of the Acropolis the school of the Cynics was shown, as well as the school of the Thespians that *wound up in its vicinity in defiance of all comprehension*. The ruins by Kalliroe *turned out to be* the remnants of the scene of Aristophanes.” ([195], pages 340-342)

We shall cease with quoting. This list goes on for several pages. The general picture of *archaeological chaos* and confusion in the history of Athens is perfectly clear. And all of this happens *in the XVI-XVII century a.d.*

Byzantium fell in 1453. The last of the Franks defended the Acropolis for some time; however, the Ottoman warlord Omar, infuriated by the resistance of this stronghold, ordered the Acropolis and its environs *to be shelled* (!), which resulted in the demolition of the Acropolis and its temples [195]. This great destruction, which claimed many beautiful monuments of the XIII-XV century, created many ruins in the territory of Athens that were subsequently declared “ancient” – see figs. 7.30, 7.31, and 7.35.

After the Ottoman conquest of the XV century, Athens become *obscured by darkness* yet again. “The historian studying Athens and Greece in the period of Turkish rule has *as formidable a task before him as it is mirthless*. What he sees before himself is a *desert*” ([195], page 362). It is possible that the XV-XVI century documents describing the events in Greece and the Balkans, which belonged to the Ottoman empire in the XV-XVI century, were destroyed after the defeat of the Ottomans and their withdrawal from

the Balkans. The Ottoman period in the history of Greece thus became immersed in utter obscurity.

“The West... had become reconciled to the decline of Greece, and *had almost completely forgotten it*... Already in 1493 a German humanist had considered it sufficient to make the following passing remark in his chronicle: “the city of Athens used to be the most glorious one in all of Attica; only a few traces of its existence remain”” ([195], pages 364-365).

Finally, towards the end of the XVI century, “the need of the scientists for possessing veracious and exact information about the fate of the splendorous town could be formulated by just one question, that of *whether Athens still existed*. The person to ask this question was Martin Kraus, a German philhellene... this is how his name became *immortalized*. Martin Crusius... *rediscovered* Athens. In 1573 he had written a letter to Theodosius Zygomalas, the chancellor of the Patriarch of Constantinople, asking him to tell whether the mother of all knowledge could have indeed reached complete decline, as German historians claimed; whether the great city of Athens could really have *vanished* and whether it were true that *nothing remained of it but a few fishermen’s huts* standing on its former site.

The answer of the illuminated Byzantine, together with the letter from the Akarnan Simeon Cabasilas that followed... proved *the first exact information* that reassured the German scientist in what concerned the city’s existence; it was *the first dim light* shed on its monuments and their condition, as well as the *obscure vegetation of its inhabitants*”. ([195], pages 364-366).

Obscure vegetation or not, the inhabitants, according to the Scaligerian history, still kept the tradition that the Parthenon had been built by the “ancient” architects Ictinus and Kallicrates in the time of the famous orator and warlord Pericles, the leader of the democratic party that had allegedly originated in Athens as early as the V century B.C., and expired of the plague together with its dux in the alleged year 429 B.C. However, the month when this is supposed to have happened remains unknown.

All knowledge of “ancient Greece” remained rudimentary up until the beginning of the XVII century. In 1607, for instance, the *Geographical Atlas* of H. Mercator and J. Hondius was published. It contained a map of Greece, with the following written on its reverse, among other things: “Back in the days of yore Athens gave the world well-educated scientists who wrote books on all subjects of all sciences, which were kept in Athenian libraries, public and private. However, nowadays *no one in either Greece or any other barbaric country studies or even understands belles letters and science*. It

is *impossible* to find a town that would have an academy... the people of Greece remember *nothing* of their history nowadays” ([90], page 71).

Scientific Athenian archaeology developed *as late as the middle of the XVII century* – that is to say, when Scaligerian chronology had already been in existence.

Archaeology first reached Athens by the agency of the Dutchman Jaan de Maer ([195], page 366). Nevertheless, “as late as 1835, a German scientist... had voiced the opinion that after Justinian, Athens had remained a *wasteland* for four centuries. In comparison to the Roman studies, the archaeology of Athens was about *two centuries late*...

Only immediate acquaintance with the matter could destroy the superstition *that Athens didn't exist anymore*, which was rather widespread in Europe: the French Jesuits and Capuchins are to be credited for it, since they were the first to come to Athens in 1645.” ([195], pages 364-66)

In the second half of the XVII century, the French monks drew the first (!) plans of the city. That was the moment when the uninterrupted and more or less scientific studies of Athens really began. This happened in the environment where Scaligerian chronology had already existed for the most part; therefore, the historians of the XVII-XVIII century who began the reconstructions of Greek history based their research on the Roman chronology, ipso facto distorting the history of Greece.

5.4. The tendentious distortion of the image of mediaeval Athens in the “restoration works” of the XIX-XX century

Let us now divert our attention to the moment in the XIX century when the Europeans achieved a hard and final victory over the Ottomans, and come to the territory of Greece in general and Athens in particular. One would wonder what they saw, in the Athenian Acropolis, for instance? They witnessed the most natural things of all. It turned out that Athens (including the Acropolis) were full of *Ottoman buildings, towers and temples*. Many of them were damaged in the Ottoman wars of the XVII-XVIII century. For instance, we are nowadays told that “when war broke out between Venice and the Ottoman empire, a shell from a cannon hit the Parthenon, where the Turks kept their ammunition. It detonated, and many of Phidias’ sculptures were shattered” ([198], page 19).

However, it isn't exclusively the Ottomans who are portrayed as culprits responsible for the majority of destructions that occurred in the territory of Greece. Lord Elgin, for instance (fig. 7.36), and the Italian painter Lusieri, who headed the International Commission for the Restoration of Athens, uttered loud public lamentations about “the

state of the surviving statues being truly deplorable... which is to be blamed on the *Turkish garrison* of the Acropolis; some of the Statues were *smashed to bits* by the Ottomans for the production of shells [? – A. F.]. The actual ancient Parthenon remained untouched for the most part even after the explosion of 1687, and was baptised ‘the ancient idol temple’ by the Turks, who had periodically ransacked it in search of lead” ([198], page 19). That is to say, the benevolent and righteous West Europeans have gone out of their way in order to keep the “ancient” Greek masterpieces for posterity – masterpieces which, as we are beginning to understand, were created there by none other but the Ottomans in the “Mongolian” period of the XIV-XVI century.



Fig. 7.36. A portrait of Lord Elgin. Modern historians say the following about this picture: “the nonchalant posture of the young lord is filled with self-assurance which had allowed him to claim some of the greatest treasures of Greece as his own – primarily, the sculptures from the Parthenon and some other constructions from the Acropolis – and ship them to England. His Lordship was ailing greatly sometime later, having become covered with sores (possibly as a result of treating syphilis with mercurials) and lost his nose almost entirely. He became so ill-looking that the very sight of him invoked pity” ([198], page 19).

Modern accusations of the Ottomans that incriminate them in a total destruction of Greece are hardly wholly justified. Some of the destructions may have occurred during the Ottoman = Ataman conquest of the XV-XVI century, of course; however, a lot had obviously perished in the “liberation wars” against the Ottomans in the XVII-XVIII century. As we have already learnt, *the famous Parthenon, for instance, was destroyed by the Venetians, and not the Ottomans* (see above and in [198], pages 15-16).

Let us now regard the preservation of the ancient legacy of the past in the interpretation of the civilized XIX century West Europeans. Having thrown a cursory glance over the Acropolis, for instance, they would claim with absolute certainty that some of the constructions had doubtlessly been “ancient Greek” –and the others, ugly, barbaric-Ottoman. Nowadays we possess no knowledge of just how the noble lords and

dainty artists separated “antiquity” from the Middle Ages. Most probably, their judgement was quite simple. Everything that bore visible signs of Christianity or Islam was declared a distortion of the classical city of Athens. The belfries, minarets, Christian crosses, Ottoman crescents, Slavic and Arabic inscriptions, “irregular” sepulchres, etc. were clearly “travesties.” Everything else was confidently declared “ancient.”

After the separation of the “untainted” buildings from the “corrupt” ones, the second stage soon commenced. The buildings that could be authoritatively declared priceless, Greek, and ancient would naturally have to be preserved for posterity, to serve as tourist attractions for everyone in the whole world. As for the ugly and preposterous Ottoman constructions – those were to be blown up immediately so as not to spoil the refined classical shapes of antiquity revived.

In the XIX century, a wave of the noblest destructions archly dubbed “restorations” swept over the entire Acropolis. Incidentally, “Heinrich *Schliemann*, the discoverer of Troy, had been among the numerous restorers [of Athens – A. F.]... He *financed the demolition* of the 21 metre tall tower built on the site of the Propylaea in the Middle Ages since *he had understood that the tower distorted the harmonious outline* of the entire Acropolis” ([198], page 99). We shall give a detailed account of Schliemann’s actual “discovery” of Troy, and tell the reader what exactly it was that he had unearthed, in [Chron2](#).

And so it came to pass that the Ottoman buildings, towers and other constructions were destroyed on a great scale, zealously, and with the feeling of total impunity, primarily in Athens. Some of the rarest photographs reflecting the state of the Acropolis in the XIX century are still in existence, and they can show us the final stages of this “scientific restoration.” In fig. 7.37 we can see a panoramic photograph of the Parthenon’s environs in 1869. The commentary given by historians is as follows: “On the landscape snapshot made by Stillman in 1869 we can see the Parthenon in the Acropolis with only a small part of the Turkish dwellings, which have covered the ancient relic from top to bottom, cleared away. The restoration of the temple and the methodical liquidation of ground layers had not yet begun” ([198], page 34).

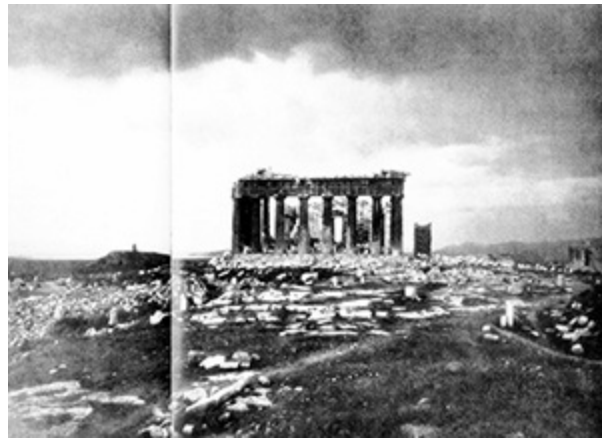


Fig. 7.37. A rare photograph of the Parthenon's environs dating from 1869. It is reported that this territory had already been "slightly cleared" from the Ottoman buildings ([198], page 34). However, one can still observe the last Ottoman tower on the right. Taken from [198], pages 34-35.



Fig. 7.38. A close-in of a photograph dating from 1869. A mediaeval tower can be seen in the distance, to the right from the Parthenon. It isn't there today, since the Western European restorers were forethoughtful enough to demolish it. Taken from [198], page 35.

As we understand nowadays, a lot had been demolished before that, and therefore couldn't be photographed. However, we can see a tall Ottoman tower on this old photograph, to the right of the Parthenon. Nowadays it doesn't exist anymore. The restorers destroyed it after 1869 in order to keep the classical landscape with its harmony of lines, as we are told nowadays. Other vulgar Ottoman fortifications have also been destroyed, qv below.

Another valuable photograph of the 1860s can be seen in fig. 7.39. The historians comment as follows: "the foundation of the small temple of Athena Nike (top right-hand corner on the right photograph) was only unearthed in 1835, when *the Turkish bastion had been destroyed*. The square mediaeval tower behind the temple *would be demolished in 1875, in order to reconstruct the ancient image of this part of town*" ([198], page 38).



Fig. 7.39. A rare photograph dating from the 1860's. This part of the Acropolis owes its condition to the destruction of the Ottoman=Ataman bastions that once stood here ([198], page 38). One sees the fundament of the Athena Nike temple and the mediaeval tower behind it, whose demolition occurred somewhat later. There isn't so much as a trace of the Ottoman tower nowadays. Taken from [198], pages 38-39.



Fig. 7.40. A close-in of a fragment of an old photograph dating from the 1860's. It is clearly visible that the mediaeval Ottoman tower and the "ancient" foundation of the Athena Nike temple have identical masonry and are built of the same kind of stone. These constructions obviously belong to the same epoch. Taken from [198], page 39.

However, the close-up of a fragment of the photograph that can be seen in fig. 7.40

makes it plainly visible that the masonry of the mediaeval tower is identical to that of the “ancient” temple foundation. One gets the idea that all of this was erected around the same time by the same masters who had used similar construction materials – around the XV-XVI century. Why would the Ottoman tower have to be demolished then, and the foundation of the nearby temple left intact? One would think it needed to be pulled down as well, since it was just as mediaeval as the tower. Apparently, the sole reason for this was the existence of some columns upon the mediaeval foundation, which were simply declared “ancient” and classical ipse dixit.

Furthermore, the demolition of the Ottoman tower had been an absolute necessity, since its proximity to the “ancient” foundation with identical masonry posed a danger for Scaligerian history. Any unprejudiced observer would have the right to ask the historians about the difference between the mediaeval constructions and the ancient ones, and they would have nothing to say in reply.

After the destruction of all the buildings that had obvious mediaeval, Christian, or Ottoman indicia, the ones remaining could not be compared to anything anymore. All the dangerous questions became impossible when the debris of the Ottoman buildings and fortifications had been pulled away. The old photographs of these parts aren’t really available to that many people. The German, English and French restorers ([198]) were thus certain of their impunity, and didn’t have to worry about anyone asking them the reasons why the “ancient” and the mediaeval buildings were made of the same stone and in a similar manner.

A few years later the Athenian guides have all started to assure the tourists that the city has “always been like this.” It isn’t difficult to understand the guides, since that was how the historians had taught them.

The scale of the “restoration works” in Athens was truly impressive. In figs. 7.41 and 7.42 one can see another rare old photograph taken in 1865. The comment of the historians is as follows: “on this snapshot of the Acropolis made in 1865 one can observe the uneven trenches going from top to bottom that remained *after the Turkish buildings had been pulled down and shipped away*. The Propylaea and *the mediaeval tower that hadn’t been demolished yet* can be seen on the left” ([198], page 40). In fig. 7.43 we see a close-up of a photograph fragment showing this mediaeval Ottoman construction that was pulled down shortly afterwards.

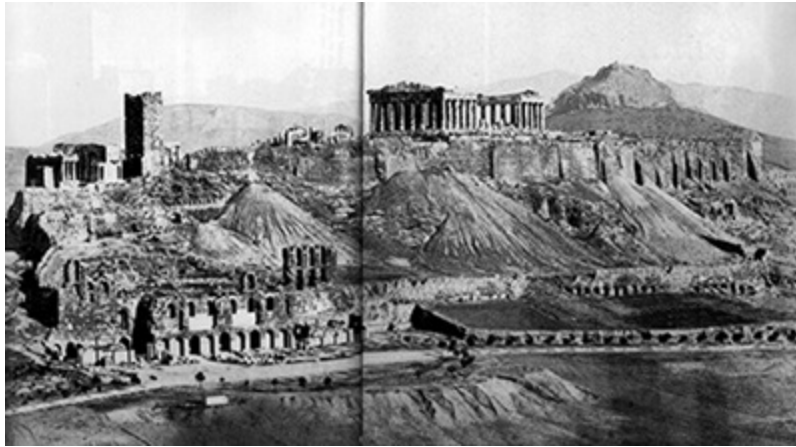


Fig. 7.41. A rare photograph of the Acropolis dating from 1865. One sees the aftermath of the demolition of a large number of Ottoman buildings. Great piles of stone and rubble flow over the walls of the fortress in some places. One sees the mediaeval tower, still intact, on the left. Taken from [\[198\]](#), pages 40-41.



Fig. 7.42. A close-in of a photograph dating from 1865. We see the Propylaea, and an Ottoman fortification next to it, as well as piles of rubble from the buildings demolished by the caring restorers. Taken from [\[198\]](#), page 40.



Fig. 7.43. A close-in of a photograph dating from 1865. The mediaeval Ottoman tower clearly belonged to the same group of buildings as the Propylaea. Nevertheless, it hadn't survived to our day. Taken from [\[198\]](#), page 40.

We also came across a photograph of the Athenian Acropolis taken in 1896 during the Olympic Games in Athens (see fig. 7.44). One still sees the tall Ottoman tower on it, *rising higher than the Parthenon*. This means there were still many remnants of Ottoman buildings in the Acropolis towards the end of the XIX century, and considerable ones at that.



Fig. 7.44. A picture taken from 1896 depicting the subsequently demolished Ottoman tower on the Acropolis. *It was taller than the Parthenon*. Taken from [\[340\]](#), page 40.



Fig. 7.45. A modern view overlooking the Acropolis. It is plainly observable that the “ancient” buildings left intact by the restorers comprise a visible minority of the entire architectural group that had occupied the entire top of the rock in the Ottoman epoch. Apparently, most of the buildings were too obviously Christian, dating from the XV-XVI century. This is why they had to be demolished “so that the ancient landscape could be restored”. Taken from [\[198\]](#), pages 100-101.

In fig. 7.45 we can see a modern bird’s-eye view of the Acropolis. It is plainly visible that the entire surface of the rock had once been occupied by buildings of some sort. Only the remnants of their foundations remain. The “restorers” of the XIX century have left nothing but a few buildings intact – the ones they declared “ancient” – namely, the Parthenon, the Propylaea, and some others. The remaining, and clearly predominant, part of the constructions obviously failed to satisfy them – most probably due to their indisputably mediaeval or Ottoman origins. They have been nonchalantly demolished and taken away. The landscape contours became harmonic, according to the frank and somewhat cynical statement made by Schliemann ([\[198\]](#), page 99). The remnants of the foundations were, with some foresight, left intact, since these silent stones barely seen above the ground couldn’t tell anything to anyone anymore, and were declared “very old indeed” on the spot. The awed tourists have been visiting them ever since the end of the XIX century. They would be told that the great Plato used to sit and meditate on “this very stone,” whereas the legendary Demosthenes would deliver his inspired orations standing on another one nearby. The tourists posture happily, and take countless photographs.

The tendentious “restoration” of Athens continued well into the XX century. “The Acropolis *only* assumed its modern world-famous shape *after* the Greek engineer Nikolaos Balanos had started his work here in the late XIX and early XX century” ([\[198\]](#), page 99). He had done a great body of work; however, we learn that his

“reconstruction” of the Parthenon, for instance, had very little to do with the original image of the temple. “Thanks to Balanos, Parthenon regained its primary shape by 1933, to the extent feasible by that time, and began to look the way it had *presumably* 250 years ago, although the opinions of the scientists as to whether such an achievement should be commendable were *polarized*. As early as 1922, Anastasios Orlandos, the personal assistant of Balanos, *protested against the reconstruction of the colonnade...* and publicly ceased all relations with his superior. Others have accused Balanos of wanting to *build* [and not reconstruct – A. F.] an imposing evidence of the glory of the Periclean Athens, *not caring too much about the information concerning the true shape of the temple*.

What Balanos has really done was to use the first pieces of marble he could find for the reconstruction, *without paying much attention to the original locations of the stones*. Furthermore, if the shape of the fragments failed to satisfy him, Balanos *would cut them the way he needed* so that they would fit his master plan” ([198], page 104). As we can see, Balanos basically built the surviving fragments of the Parthenon anew, guided by his subjective concept of “antiquity.”

There is good evidence of the blatantly tendentious “reconstruction” of the Acropolis by Balanos, who had based his work on Scaligerian chronology. Exempli gratia, he thought it a travesty to reconstruct the parts of the Parthenon that the historians had considered a Moslem mosque ([198]). Everything is perfectly clear. Scaligerian chronology considers it a crime to so much as assume that *the Parthenon had originally been a Christian temple, and was subsequently transformed into a mosque*. All the evidence of the Parthenon having served as a Christian or Islamic temple that we cite above is declared to be a result of its “barbaric reconstruction in the Dark Ages” by modern historians.

However, nowadays we may be seeing the signs of changes for the better. A couple of years ago, the eminent architect Manolis Korres, who took charge of the Parthenon’s restoration, declared his intention to reconstruct the “Parthenon mosque.” It is needless to say that he immediately faced strong opposition on the part of the historians. It is said that “the greatest debates arose in regard to the plans of Korres to keep the relics of some of the changes done to the Parthenon over the many centuries. For instance, he intends *to make the Muslim mosque erected inside the temple partially visible*” ([198], page 102). As far as we know, the attempts of Korres to make the Parthenon look the way it did in the XIV-XVI century, even partially, haven’t led to anything as to yet.

We shall conclude with a minor, but most edifying example, which clearly demonstrates that many of the modern “restorations” are to be treated with caution. In fig. 7.46 we can see the famous composition depicting Laocoon that was “found near Rome during the Renaissance” ([\[198\]](#), page 12). It is supposed to be a marble copy of the alleged I century A.D. made from an original presumably dated II century B.C. Antediluvian times, in other words. Nevertheless, the style and the quality of the composition greatly resemble the works of Michelangelo, for instance; that is to say, they look very much like the works of art created in the Renaissance epoch.

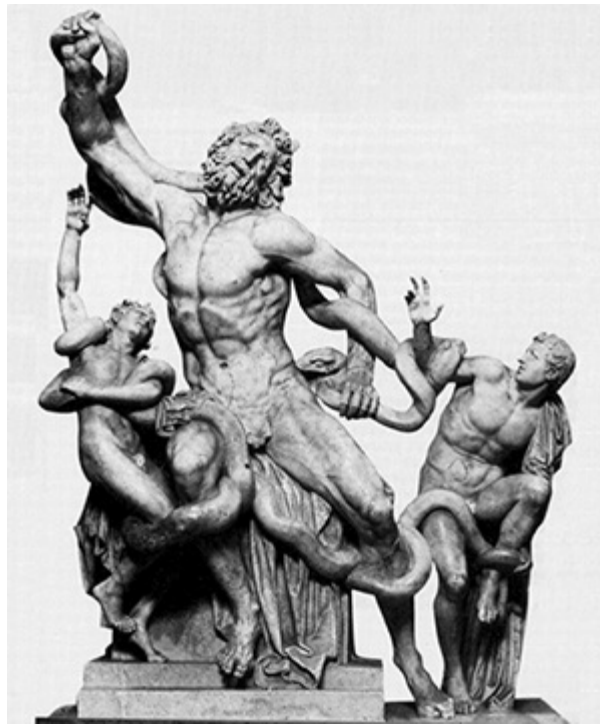


Fig. 7.46. A reconstruction of the statue of Laocoon allegedly dating from the XVI century. The right hands of all three statues are raised. This is most probably an original made in the XVI century, and not a reconstruction on any sort. Taken from [\[198\]](#), page 13.

It is also considered that the composition showing Laocoon is a XVI century reconstruction ([\[198\]](#), page 13). However, it was most probably simply made in the XVI century.

Let us pay attention to the fact that the *right arms of all three statues are raised*. This may have had some meaning – religious, for instance. It is difficult to say anything certain about it nowadays. However, the most interesting fact concerns what we observe in fig 7.47, which shows another photograph of the same composition that had already undergone “restoration” in 1960 ([\[198\]](#), page 12).



Fig. 7.47. A 1960 “reconstruction” of the statue of Laocöon. Modern restorers broke off all three raised statue arms. The largest received some fragment instead of the arm which was authoritatively declared “the spitting image of the ancient original”. Taken from [\[198\]](#), page 12.

What we see is that the modern restorers broke off the right arms of all the statues for some reason. Two of them now have useless stumps instead. As for the central statue, the largest one, it received some curved fragment in lieu of an arm after long scientific considerations. Historians claim it to be the very fragment that they needed so much, one that had remained buried in the ground for many centuries. It is supposed to have been found in the “Vatican storage rooms” ([\[198\]](#), page 11). Modern historians finally managed to recognize it amongst thousands and thousands of similar fragments without the merest shadow of doubt, and have confidently declared it to be the missing right arm of Laocöon – a much more congruous one than the arm that he had possessed for three centuries, ever since the XVI century. The incongruous arm had then been assertively sawed off, as well as half of the snake, see figs. 7.46 and 7.47. The sawed-off bits were probably thrown away as useless rubbish, with the congruous fragment taking their place. Obviously, an article had to be written in order to provide scientific basis for the absolute necessity of such an improvement. However, the historians have involuntarily disclosed that *in order to make the found fragment fit they had to damage the actual statue of Laocöon*. The cautious commentary runs as follows: “the extended arm was replaced by the newly-found genuine fragment... *it took a marble inset* to meet the due proportions” ([\[198\]](#), page 13).

In our opinion, it is very hard to perceive all of this activity as scientific research.

6. Strange parallels in the Scaligerian history of religions

6.1. Mediaeval Christianity and its reflection in the Scaligerian “pagan antiquity”

Let us give a brief account of the situation in what concerns the history of ancient religions. We are being convinced nowadays that every chronological epoch possessed individual religious cults of its own, with hundreds and even thousands of years between them. The XIX century historians and ethnographers have performed a great deal of comparative studies of global religions and cults. It was discovered that certain religions separated by centuries and even millennia in Scaligerian chronology have a great number of “parallels” between them, or even coincidences, as amazing as they are complete. This indisputable fact spawned a great number of theories postulating influences, naturalization, infiltration, etc. However, all of these latter-day speculations are based on Scaligerian chronology exclusively. A chronological change shall lead to the revision of the prevailing point of view on the genesis and formation of religions. We shall just cite a few typical examples of parallels in order to explain the peculiar effect of “duplicate religions” that we observe. This effect is most probably a child of Scaligerian chronological shifts.

The so-called “Celtic monument” that was discovered in 1771 is nowadays considered to be an effigy of some pagan pre-Christian Gaulish god of the woods ([\[966\]](#), Vol. 2, p. 465; see fig. 7.48). However, what we see above the head of this deity is a carving that clearly says ESUS. That should very plainly stand for “*Jesus*.” However, the pressure of Scaligerian chronology made the historians claim this to be “a totally different Jesus.” Just some pre-Christian god bearing the same name, nothing more. See also [\[544\]](#), Volume 5, page 683.



Fig. 7.48. A “Celtic” monument found under the choir loft of Notre Dame de Paris in 1771 which is now an exhibit of the Cluny Museum. One clearly sees the semi-obliterated but still quite visible inscription saying ESUS, or Jesus. However, the archaeologists consider this deity to be some pagan Gaulish god of the woods, pre-Christian and “very ancient”. Taken from [\[966\]](#), page 465.

Arthur Drews, an eminent specialist in comparative history of religions, used to claim that nearly all of the principal allegedly pre-Christian “ancient” religious cults are really nearly identical parallels (and, by our reconstruction, merely later reflections, repercussions and modifications) of the Christian cult of Jesus Christ ([\[259\]](#) and [\[260\]](#)). He wrote that he had “ascribed... great meaning to the mythological *parallels between Christianity and paganism*. Anyone who cannot see the commonly known relation between the resurrection story told by the gospels and the rites of the religion of Attis-Adonis-Osiris etc., anyone who claims that “there is nothing remotely resembling” entombment and resurrection in the myths of Attis and Adonis, anyone who tries to prove the death of Jesus to have been different from the way his cousins from Asia Minor had died... anyone who fails to recognize Mary Magdalene and other Maries that stood vigil near the cross and at the casket of the Saviour in the Indian, Asianic, and Egyptian mother goddesses named Maia, Mariamme, Marithale... Marianne... Mandane, the mother of Cyrus the “Messiah,” the “Great Mother” of Pessinunt, the grieving Semiramis, Mariam, Merris, Myrrah, Myra (Mera) and Maya... should ‘jolly well keep away from the issues of religious history’ [as Weis puts it].” ([\[259\]](#), page 150)

A. Drews cites many spectacular parallels identifying the holy family of Jesus Christ with other “holy families” of Asiatic gods allegedly preceding the new era by many centuries. If we step aside from Scaligerian chronology, we shall see that all of these parallels indicate the *simultaneity* of these cults, whose differences are merely a consequence of the ethnic distinctives of their localization. All of them probably hail back to the same common source – that is, they are a reflection of the life and the deeds

of Jesus Christ in the XII century A.D. The XIX-XX century historians who have discovered these parallels, but remained bound by the erroneous Scaligerian chronology, had to turn everything upside down. As a result, they have interpreted the parallels as “late Christianity” drawing heavily upon the numerous “ancient cults” and failing to produce anything original worthy of mentioning.

In fig. 7.49 we can see a picture of the allegedly Mesopotamian Assyro-Babylonian king Ashur-Nazareh-Khabal, who had allegedly lived 930 years before the birth of Christ ([508], also see [544], Volume 4, page 673). However, what he has on his chest is simply a *Christian cross*, very much like the one worn by the present-day Orthodox eparchs. This is most probably a mediaeval king.



Fig. 7.49. The allegedly Mesopotamian Assyro-Babylonian king Ashur-Nazareh-Khabal who had allegedly lived around 930 B.C. Taken from [508]; see also [544], Volume 4, page 673, ill. 139. However, the “ancient Assyrian king” has a Christian cross on his chest, very much like the ones worn by modern Orthodox eparchs.

In fig. 7.50 we see an old image of the “extremely ancient” Phoenician goddess Astarte ([508] and [544], Volume 4, page 673). However, she has a sceptre with a *Christian cross* in her hands. It is only Scaligerian chronology that keeps the experts in the history of religions from identifying this as a mediaeval Christian effigy.



Fig. 7.50. The allegedly ancient Phoenician goddess Astarte ([508] and [544], Volume 4, page 673, ill. 140). However, she has a sceptre with a Christian cross in her hand.

In fig. 7.51 we see the allegedly “ancient” Gaulish figurine of the “ancient” Frankish god Jupiter. However, his clothing is all covered by regular Christian crosses ([\[508\]](#), [\[544\]](#), Volume 4, page 674).



Fig. 7.51. An allegedly ancient Gaulish figurine of the “ancient” Frankish god Jupiter. All of his clothing is nevertheless covered in Christian crosses. See [\[508\]](#) and [\[544\]](#), Volume 4, page 674, ill. 141.

In fig. 7.52 we see an “ancient” Egyptian effigy of the goddess Isis breast-feeding her son who has a *Christian ankh* in his hand ([\[544\]](#), Volume 4, page 675). It is hard to get rid of the impression that this really is a mediaeval representation of Virgin Mary with her son Jesus Christ – however, misdated by Scaligerian history and transferred into the “distant past.”



Fig. 7.52. The “ancient” Egyptian goddess Isis breast-feeding her son who holds a Christian ankh in his hand. Taken from [\[544\]](#), Volume 4, page 675, ill. 143.

In fig. 7.53 we cite the most popular *mediaeval* anagrams of the name Jesus Christ from the Roman catacombs ([\[544\]](#), Volume 4, page 675, ill. 144). Anagram 8 is *clearly an ankh*. We see those in great abundance on the “*ancient*” *Egyptian* drawings and sculptures, dated as preceding the new era by centuries and even millennia nowadays. Ankhs were worn as pendants, the way they are today, or held in a hand. The mediaeval Christian ankh was also occasionally interpreted as symbolizing *a key*.

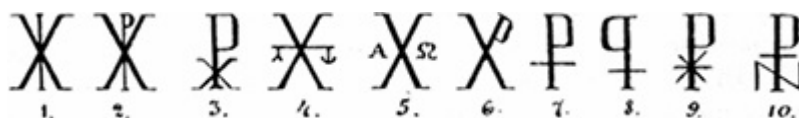


Fig. 7.53. Mediaeval anagrams of the name of Jesus Christ from the Roman catacombs. Taken from [\[544\]](#), Volume 4, page 675, ill. 144.

In fig. 7.54 we cite an extremely interesting table showing different shapes of mediaeval Christian crosses ([\[1427\]](#), page 5). The “*ancient*” *Egyptian* ankh can be seen as number 20. Note also the T-cross (number 3), and the fork cross (number 5). We shall repeatedly encounter these apparently rather old versions of the Christian cross in the future. Let us also point out number 25, which is practically the Ottoman crescent with a cruciform star.

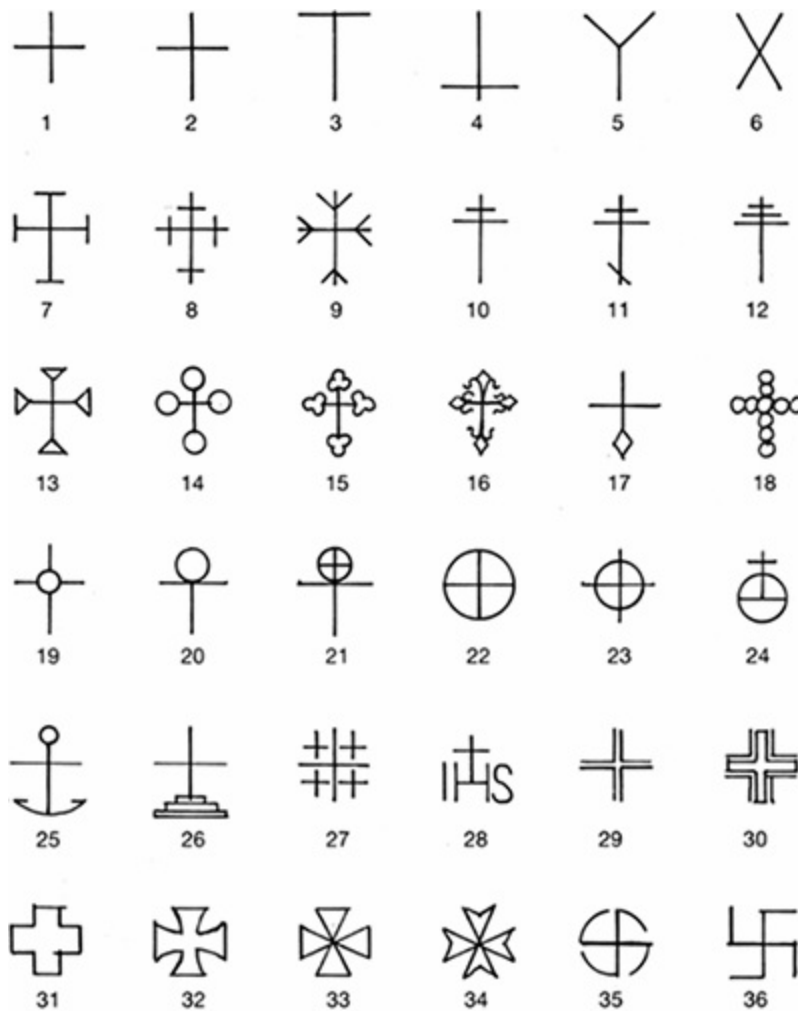


Fig. 7.54. Various shapes of the Christian cross. We shall point out the old T-shaped cross (number 3 in the table) as well as the forking cross (number 5). The “ancient” Egyptian ankh can be seen as number 20. Taken from [\[1427\]](#), page 5.

Cross shapes: 1) Greek cross; 2) Latin cross (High cross); 3) Tau cross, St. Anthony’s cross; 4) St. Peter’s cross; 5) Forked cross; 6) St. Andrew’s cross (Saltire); 7) Sprag cross; 8) Repeated cross, German cross; 9) Branching cross; 10) Double cross, patriarchal cross, Lotharingian cross; 11) Orthodox cross, or the Cross of Lazarus; 12) Papal cross; 13) Pawed cross; 14) Club cross or Apple cross; 15) Clover cross; 16) Lily cross; 17) Diamond cross; 18) Circular cross; 19) Nimbus cross; 20) Handle cross; 21) Coptic cross; 22) Wheel cross, Solar Wheel; 23) Celtic cross; 24) The Orb; 25) Anchor cross; 26) Graded cross; 27) Jerusalem cross; 28) Monogram of Christ; 29) Angled cross, or Gamma cross; 30) Angled cross; 31) Red Cross; 32) Iron cross; 33) Equilateral cross; 34) Maltese cross; 35) Swastika; 36) Crooked cross.

In fig. 7.55 we see a print of an “ancient” Syrian sigil allegedly dated as *the second millennium before Christ* ([\[533\]](#), Volume 1, page 457). In its centre we can clearly observe the *Christian ankh*, whose loop may have been used for wearing it as a pendant.



Fig. 7.55. A copy of a Syrian sigil allegedly dating from the middle of the second millennium B.C., Berlin, the Middle East Museum. Taken from [\[533\]](#), Volume 1, page 457. In the centre of the sigil we see an ankh with a loop on top that facilitates its use as a pendant.

In fig 7.56 is an “ancient” statuette found in Hissarlyk, Asia Minor, portraying the goddess Maia ([\[544\]](#), Volume 4, page 676, ill. 145). This is most probably Virgin Mary that is represented as Jesus Christ’s mother-to-be. The *Christian cross* is drawn as a swastika here.



Fig. 7.56. Apparently a mediaeval picture of the Virgin Mary as Christ’s mother-to-be which is considered to be an effigy of the “ancient” goddess Maia nowadays. Taken from [\[544\]](#), Volume 4, p. 675, ill. 145.

In fig. 7.57 we see a fragment of a brass statuette of the “ancient” Buddha. However, what we see on his chest is a Christian gammadion. Russian Museum of Ethnography and the museum of Gimet in France ([\[544\]](#), Volume 4, page 677, ill. 146).



Fig. 7.57. A copper statuette of the “ancient” Buddha with a Christian gammadion cross on his chest. Taken from [\[544\]](#), Volume 4, page 677, ill. 146.

In fig. 7.58 is an amazing “ancient” picture of the allegedly “ancient” Bellerophon^{tes} battling a chimera ([\[508\]](#) and [\[544\]](#), Volume 4, page 687, ill. 150). This is merely the mediaeval *St. George fighting the dragon*! Only the hypnotic effect of Scaligerian chronology has kept the admirers of “great antiquity” from seeing this.



Fig. 7.58 An “ancient” picture of the Classical Bellerophon^{tes} battling an “ancient” chimera. This picture is virtually identical to the numerous mediaeval representations of St. George slaying the dragon. Taken from [\[508\]](#) and [\[544\]](#), Volume 4, page 687, ill. 150.

Many of the mediaeval Christian symbols are related to the so-called *keys* of St. Peter which he is supposed to use for opening the Pearly Gates ([\[259\]](#)). Let us remind the reader that the key is but another form of the mediaeval Christian ankh (see fig. 7.53, anagram 8). However, it turns out that “classical ancient mythology” is also full of deities whose primary attribute is either a key, or a key-shaped cross – the mediaeval ankh, that is. Such are the “ancient” Greek Helios, the “ancient” Roman Pluto, the “ancient” Egyptian Serapis and the “ancient” infernal queen Hecate ([\[259\]](#), page 58). Dupuis and Volnay point out the de facto identity of apostle Peter and the “ancient” Roman god Janus.

In fig. 7.59 we see the allegedly “ancient” effigies of various “ancient” goddesses with infants. They are the “ancient” Roman Juno with Mars (according to Malver), the

Indian Devas with the infant Krishnu (according to Jeremias), Demetre with Bacchus, or simply “D-Mother,” or “Deo-Mater,” or Mother of God (Malver). Further on we see the “ancient” Diana with a cross on her head, and the Ottoman crescent with a cruciform star nearby. After that comes the “ancient” Egyptian goddess Athyr, or Hathor, with the infant Osiris (Jeremias). Finally, we see the so-called “Our Lady of Salisbury” (according to M. Brocas). See [\[544\]](#), Volume 3, page 631, ill. 101.



Fig. 7.59. “Ancient” effigies of goddesses with infants; what we see are most probably various mediaeval representations of Virgin Mary with the infant Christ. Taken from [\[544\]](#), Volume 3, page 631, ill. 101.

6.2. Mediaeval Christianity and the “ancient” Mithraism

A. Drews provides an illustration for [\[259\]](#) that portrays the “ancient” god Mithras on a so-called “Mithraist icon,” q.v. in fig. 7.60. Mithras’ head has a *halo* with sunrays – exactly like the halos on the icons of Christ. The halo is obviously Christian in its origin. Failing to realise the profound inveracity of Scaligerian chronology, Drews

makes the following cautious comment: “It is hardly a coincidence that many Christian icons resemble this effigy. There is a *circle, or a halo*, around the head of the deity.”



Fig. 7.60. “Ancient” effigy of the god Mithras. We see a halo and sunrays around his head, just like the ones observable on the mediaeval icons of Jesus Christ. Taken from [\[533\]](#), Volume 2, page 154.

To this comment we reply that it isn’t a case of Christ resembling the “ancient” Mithras, but rather that Mithraism was a form of the Christian cult after the XI century A.D. As we know, Scaligerian history considers Mithras to be an “ancient” Aryan god from the Orient, and subsequently an “ancient” Persian deity, whose cult spread across all of Asia Minor ([\[966\]](#), Volume 2, page 416). One of the effigies of the “extremely ancient” Mithras can be seen in fig. 7.61. Mithras is shown here slaying an ox. It is possible that bullfighting, which is still popular in Spain and parts of France, is a reflection of this archetypal subject – possibly also Mithraist, but clearly *Christian in origin*, and reflected on many Orthodox icons. One can observe an Orthodox Trinity icon in fig. 7.63. The foreground of this icon is identical to the “ancient” bas-reliefs representing Mithras slaying an ox.



Fig. 7.61. An effigy of the “ancient” Aryan and “ancient” Persian god Mithras slaying a bull. Taken from [\[966\]](#), Volume 2, page 416.



Fig. 7.62. “The Holy Trinity”, Russian icon dating from the first half of the XVII century. In front we see the “ancient” Mithras killing a bull, which makes this subject Christian and Orthodox (this theme is often linked to Abraham nowadays). Taken from [\[647\]](#), page 36.



Fig. 7.63. A close-in of the fragment of the Orthodox Holy Trinity icon with Mithras killing a bull. Taken from [\[647\]](#), p. 36.

A. Drews says this about strong and extensive parallels between “ancient” Mithraism and mediaeval Christianity:

“The main Roman sanctuary of Mithras was *in the Vatican*, on the site of *St. Peter’s Cathedral*. That is where he was worshipped, together with Attis, who had been recognized officially even earlier... . Mithras, or Attis, was called *Pater*, or *Father*. The High Priest of this deity was also called “*Pater*” (or the Father of Fathers); the Roman Pope is still called the *Holy Father*. The latter wears a tiara, or a mitre, on his head, which is a head-dress of Mithras, or Attis... and red soldier shoes of the priests of Mithras, as well as keeping the keys of the “Rock God” [or St. Peter – A. F.], and has “the power to bind, and the power to permit”... . The Catholic Pope’s equal in rank was the Pater, the Pope of the Mithraist cult. This *pagan Pope* resided in the Vatican, worshipped the sun as the *saviour*, and Cybele as the virginal Mother of God, who was usually depicted sitting *with a child on her lap* – her Christian double is the *Virgin Mary*.” ([\[259\]](#), page 69)

Like mediaeval Christianity, “ancient” Mithraism had a concept of purgatory; the two also shared the use of the aspersion, and the tradition of crossing oneself ([\[259\]](#), page 70). Ecclesial ceremonialism and public forms of church office are similar – the liturgy was read in a dead language that the masses did not understand, both services used hosts (wafers, or altar bread), albs, wide cingula, episcopal hats, etc. This parallelism was discovered by the eminent scientist J. Robertson ([\[1371\]](#) and [\[259\]](#), pages 70-71). He wrote that “the oriental saviour deities are all brothers of Jesus Christ” ([\[1371\]](#) and [\[544\]](#), Volume 4, page 695).

N. A. Koun also tells us that “the Mithraist oblation is virtually similar to the Christian Eucharist... Christians, as well as Mithraists, considered Sunday a Holy Day, and celebrated... Christmas in the Christian tradition, on the 25 December, as the day their ‘Invincible’ deity was born” ([454] and [544], Volume 4, pages 701-703). Some monuments depicting a clandestine Mithraist Lord’s Supper have reached our age. We can see altar bread with Christian crosses on these “ancient” pictures ([259], page 3). The famous Cathedra Petri, or the Chair of Peter in Vatican, also appears to belong to the Mithraist cult.

We conclude that the “ancient” cult of Mithras was *virtually identical* to the mediaeval cult of Jesus Christ, and the gap of several centuries that separates them is merely a Scaligerian chronological simulacrum.

“The concept of Mithras coming to Europe from Asia and not vice versa is based on the fact that we find a particularly large number of the cult’s traces in the *Veda*, where Mithras is one of the key figures” ([544], Volume 4, page 704). This implies that the famous Veda, which was actually discovered relatively recently, dates from the end of the Middle Ages and not some hypothetical antediluvian age. Mithraism is also present in Zoroastrianism, or the religion of Zoroaster, which is supposed to have been prevalent in “ancient” Persia before its conquest by Alexander the Great. It is also supposed to have made a sudden disappearance for the period of six centuries (!) in order to be “revived” under the Sassanides in the alleged IV century A.D. ([544], Volume 4, pages 715-716). This all leads one to the conclusion that Zoroastrianism is also mediaeval in its origin, dating to the XI century A.D. at the earliest.

J. Frazer says, on the subject of the “ancient” Attis: “Attis... had been the same for Phrygia as Adonis was for Syria... the tradition and the cults of both deities were so similar that *the ancients often used to identify them with each other*” ([917], page 19).

The “ancient” Greek religion also echoes the various attributes of Jesus Christ. In particular, experts in the history of religions point out that “the figure of the dying and resurrecting saviour was embodied in Dionysus and Bacchus” ([743], page 41).

6.3. References to Jesus Christ contained in “ancient” Egyptian artefacts

Ancient Egypt is considered to have been a “classical cross country.” Mesopotamia, Persia and India all have similar Christian crosses. As we have already pointed out, many “ancient” Egyptian gods are portrayed in drawings and bas-reliefs holding the mediaeval Christ glyph – an ankh ([259]). Such are the deities Re-Horakhty (fig. 7.64),

Tefnut, the goddess of moisture and dew (fig. 7.65), and the divine lions Shu and Tefnut (fig. 7.66). In fig. 7.67 we can see an incumbent effigy of the “ancient” Egyptian god Osiris surrounded by Christian ankhs. The “ancient” Egyptian pharaoh statue (fig. 7.68, on the right) is particularly impressive. There is a large Orthodox Christian cross on the back-rest of his throne, see fig. 7.69. The “ancient” statue is exhibited in the Metropolitan museum of New York.

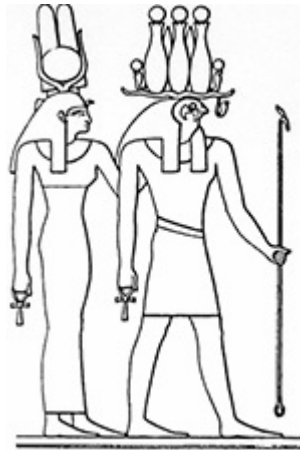


Fig. 7.64. “Ancient” Egyptian deities Re-Horakhty and Hathor with Christian crosses in their hands. Taken from [\[486\]](#), page 119.



Fig. 7.65. The “ancient” Egyptian goddess Tefnut with a Christian cross in her hand. Taken from [\[486\]](#), page 119.

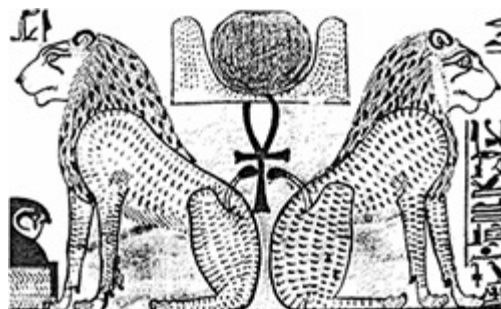


Fig. 7.66. “Ancient” Egyptian lion deities Shu and Tefnut with a Christian cross between them. Taken from [\[486\]](#),



Fig. 7.67. “Ancient” Egyptian effigy of the god Osiris incumbent surrounded by Christian ankhs. Taken from [\[533\]](#), Volume 1, page 425.



Fig. 7.68. “Ancient” Egyptian pharaoh sculpture exhibited in the Metropolitan Museum of New York. One can clearly see a broad Orthodox Christian cross on the back of the Pharaoh’s throne. Picture taken by A. T. Fomenko in 1995.



Fig. 7.69. A close-in of the back of the Pharaoh's throne. New York, the Metropolitan Museum.

N. V. Rumyantsev compiled a table that includes 32 different versions of the Christian cross. These crosses were abundant in the entire “ancient” Mediterranean region in particular, and are often dated to hypothetical distant B.C. epochs. The apparent unity of this symbol is so amazing that this alone, proved as it is by a great body of facts, suffices to question the veracity of Scaligerian datings of all these “ancient” cults.

It turns out that the cult of Isis was also exceptionally similar to the mediaeval Christian cult, since “her idolaters had... morning, afternoon, and evening masses which were extremely similar to Catholic and occasionally even Orthodox liturgy” ([259], page 71). The expert in the history of religions N. V. Rumyantsev doesn't question Scaligerian chronology which arbitrarily moves the cult of Isis, Osiris and Serapis into a distant age, but is nonetheless forced to make the observation that “this semblance between the Egyptian liturgy and the Christian is *too great and too stunning to be a coincidence*” ([259], page 72).

Let us also point out that the name of the famous “ancient” Egyptian god Osiris most probably originates from “*Esu-Rex*,” or *Jesus the King*.

This is how N. V. Rumyantsev comments on one of the “ancient” Egyptian pictures that clearly refer to *evangelical* events: “This is Osiris rising from the dead after having been buried for three days. He is portrayed at the moment of his resurrection, stepping out of the coffin... Next to him we see his wife and sister... Isis” ([743], page 10).

Another Egyptian deity is handing *a* cross to the rising Osiris. “The resurrection of Osiris... occurs on the third day after his death. This feast would end with the “mounting of the stake of Osiris.” The stake would be elevated with the aid of special contraptions... and *mounted vertically*” ([\[743\]](#), pages 10-11). This “death of Osiris at a stake” is probably a reflection of the crucifixion of Christ. We shall cover this in more detail later.

There’s a *woman* standing next to the rising Osiris – just like the Christian Virgin Mary and Mary Magdalene who are often depicted bearing holy oil at the coffin of Christ.

In figs. 7.70, 7.71 and 7.72 we see five “ancient” Egyptian bas-reliefs portraying five different moments in the birth of the Pharaoh Amenope ([\[576\]](#) and [\[544\]](#), Volume 6). This is supposed to have happened in 1500 B.C., a millennium and a half before Christ was born. N. V. Rummyantsev writes: “In the first picture we see a divine messenger who is standing before the *virgin* queen Met-em-ve [Mary? – A. F.] and gives the Annunciation of the birth of her son [see fig. 7.70 – A. F.]”.



Fig. 7.70. An “ancient” Egyptian picture using the evangelical subject of Christ’s birth. The Annunciation. Taken from [\[576\]](#), page 81.



Fig. 7.71. An “ancient” Egyptian picture using the evangelical subject of Christ’s birth. Immaculate Conception. Taken from [\[576\]](#), page 81.



Fig. 7.72. An “ancient” Egyptian picture using the evangelical subject of Christ’s birth. The birth of Christ and the Wise Men of the East bearing gifts.

In the second illustration we see the explanation of the pharaoh’s parentage: his virgin mother and the chief solar god Amon hold each other in a lovers’ embrace.

The third illustration elaborates on the meaning of the previous one and provides details of the immaculate conception from the divine seed. This idea is conveyed through the cross that is held near the nose of Met-em-ve [the author makes a reference to the polysemy of the Russian word *dukh*, which means both “breath” and “spirit” or “ghost,” and expresses the opinion that the cross symbolizes the immaculate conception from the olfactory perception of the Holy Ghost], and the roundness of her stomach [see fig. 7.71 – A. F.]... the Egyptian priests would thus write the first pages of the divine ruler’s biography on the wall of their temple.” ([\[743\]](#), page 130)

Commenting on this amazing, but hardly unique, series of *Christian and Evangelical* bas-reliefs of the “ancient” Egypt, J. Robertson, the prominent expert in the history of religions, wrote that “the most exact analogy of the Egyptian myth of the divine royalty birth is that with the Christian Annunciation” (quoted in [\[743\]](#), page 130).

We have just covered three bas-reliefs out of five. What about the remaining two?

“Three out of these five subjects depicting various moments of his [Amenope’s] birth show us the Annunciation, the coition of the lovers... and its result – *immaculate conception*... .

In the fourth illustration we see the actual birth of the divine royalty, and the fifth shows us the *adoration* of the child by the Magi [exactly the way the Gospel has it, qv in fig. 7.72 – A. F.]. The three genuflected human figures [or the evangelical magi accompanied by a king who is also on his knees, see [Chron6](#) – A. F.] say benedictions and present him [the infant Christ? – A. F.] with gifts, and there are gods near them doing likewise... We consider further commentary to these five effigies unnecessary.” ([\[743\]](#), page 149)

Historians point out that “they [the evangelical subjects of the Annunciation and the immaculate conception – A. F.] bear the greatest resemblance to similar subjects pertinent to the biographies of other famous mythical saviours of the past – the Jewish... Samson, the Babylonian and Phoenician Tammuz, or Adonis, and the Indian... Buddha” ([\[743\]](#), page 132).

Also “the Egyptian chrismation, or the baptism of the pharaoh by kings Horus and Thoth... they pour holy water over the king, which is represented as a stream of crosses here... with the king himself holding another cross in his hand” ([\[743\]](#), page 198). A similar “ancient” Egyptian picture can be seen in fig. 7.73.

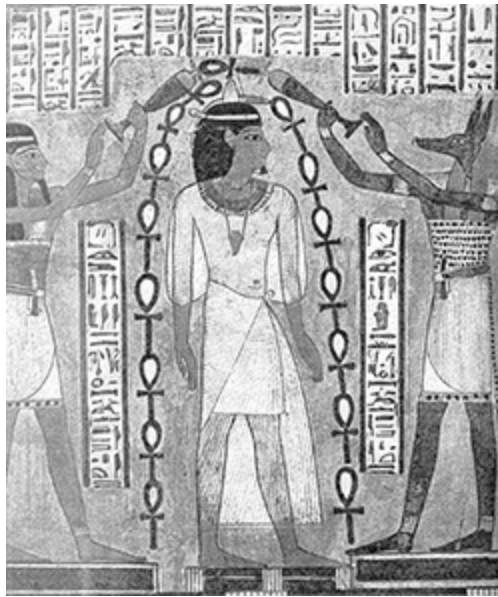


Fig. 7.73. A magical resurrection of a dead man by the “ancient” Egyptian gods. The dead man is portrayed between Anubis and a god with an undefined name. Taken from [\[486\]](#), page 66.

In fig. 7.74 we see mediaeval Coptic representations of Christian crosses ([\[544\]](#), Volume 6). Let us remind the reader that the Copts were the mediaeval Egyptian Christians. It is clearly visible that the mediaeval Coptic ankhs are virtually identical to the “ancient” Egyptian ones.



Fig. 7.74. Mediaeval Coptic crosses. The drawing is ours. Taken from [\[544\]](#), Volume 6, pages 1048-1049.

In fig. 7.75 one sees an “ancient” Egyptian obelisk that stands in Italian Rome nowadays, in Minerva Square ([\[1242\]](#), page 43). We see a *Christian cross* on its top. Nowadays historians assure us that this cross is a later addition. We are extremely sceptical about that. Most probably the obelisks, including the “ancient” Egyptian ones, were built as tall pedestals for the specific purpose of bearing crosses or other

Christian symbols. Therefore, they were manufactured in the XVI-XVI century.



Fig. 7.75. “Ancient” Egyptian obelisk in Minerva Square in Rome. There’s a Christian cross on its spire. Taken from [\[1242\]](#), page 43.

A similar Egyptian obelisk with a *Christian cross* on top was erected in St. Peter’s square in Rome ([\[1242\]](#), page 43. See fig. 7.76). In fig. 7.77 we see an ancient engraving depicting the same obelisk in the Vatican. Here we also see a Christian cross upon the spire, qv in fig. 7.78. However, another ancient engraving dating from 1585 (fig. 7.79) allegedly depicts the very same Vatican obelisk, but looking completely different, as is its setting, although it is supposed to be depicted as standing close to St. Peter’s cathedral in this picture as well ([\[1374\]](#), page 121). The spire of this Egyptian obelisk in the Vatican is crowned with a large sphere, possibly solar imagery (see fig. 7.79). This symbolism is Christian, since Jesus Christ was referred to as “the Sun.”



Fig. 7.76. “Ancient” Egyptian obelisk in St. Peter’s square in Rome. Taken from [\[1242\]](#), page 42.

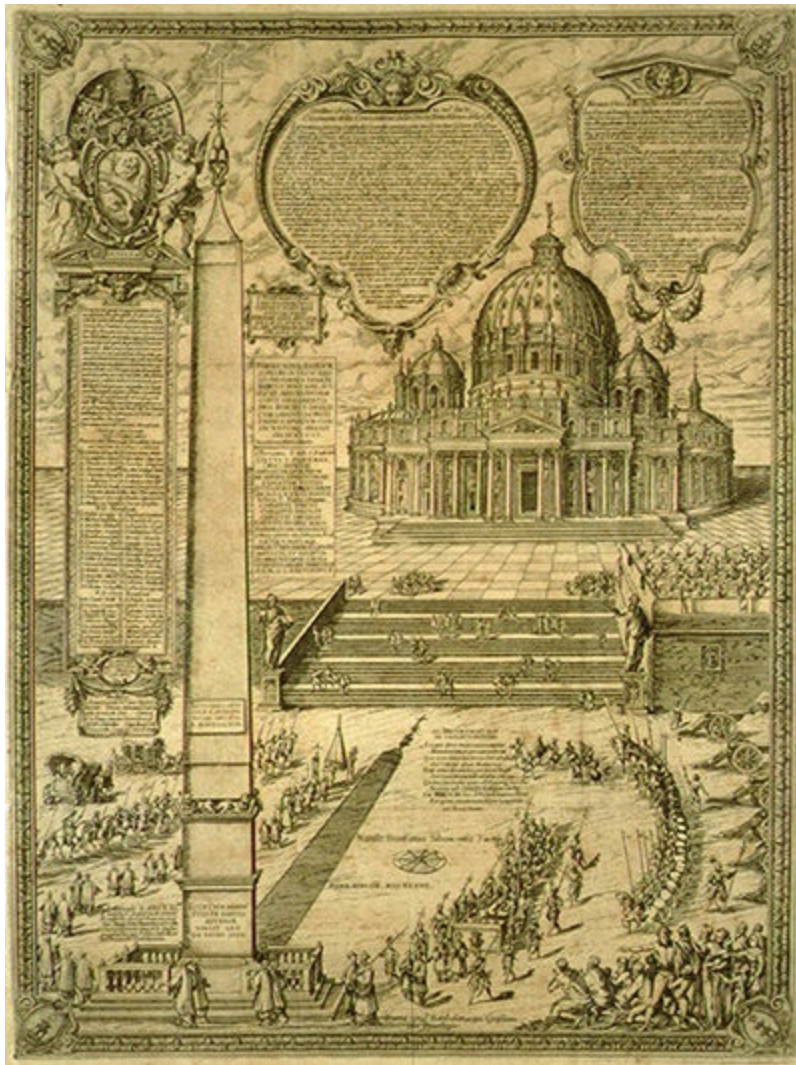


Fig. 7.77. Ancient engraving depicting the “Egyptian” obelisk in Vatican with a Christian cross on its spire. It is presumed that this engraving pictures a “new consecration” of the obelisk. Taken from [1374], page 21.



Fig. 7.78. A close-in of a fragment of the engraving depicting the “Egyptian” obelisk topped by a Christian cross. Taken from [1374], page 21.



Fig. 7.79. A mediaeval picture depicting the Vatican obelisk in St. Peter's square in Rome allegedly dating from 1585. It differs from the ones given above, since its spire is crowned by a globe. The globe must have symbolized the sun, which was one of Christ's symbols. Taken from [\[1374\]](#), page 121.

It is possible that Christian crosses or solar spheres were taken off the “ancient” Egyptian obelisks in the XVII-XVIII century, in the tumultuous epoch of the Reformation, so as to facilitate dating them to some hypothetical “ancient” period long before Jesus Christ.

Furthermore, there's a XVIII century obelisk in front of the façade of the “ancient” Roman Pantheon, which dates from the alleged II century A.D. (fig. 7.80). However, its style isn't any different from that of the other “ancient” Egyptian obelisks that one sees in other Roman squares and in Egypt. All of them most probably belong to the same epoch and tradition of the XV-XVIII century.



Fig. 7.80. A XVIII century obelisk in front of the façade of the “ancient” Pantheon allegedly built in the II century A.D. One can clearly see that the XVIII century obelisk resembles other “ancient” Egyptian obelisks in style. Apparently, the recent XV-XVII century tradition of building similar Christian obelisks still existed in the XVIII century. Taken from [\[726\]](#), page 61.

In fig. 7.81 we see a picture allegedly dating from 1650 which shows an “ancient” Egyptian obelisk covered in hieroglyphs from top to bottom. The obelisk of Pamphilius can be seen in the centre with either an alectryon or a dove on its top (fig. 7.82). Both are well-known Christian symbols. The same “ancient” Egyptian alectryon symbolism can be seen topping many Western European Christian temples. In [Chron6](#) we demonstrate that the alectryon used to symbolize the Ottoman=Ataman crescent. Also, modern commentators assure us that Kircher, the author of the XVII century book this picture is taken from, interpreted the hieroglyphs in a “fanciful manner” ([\[1374\]](#), page 123). It would be interesting to find out what exactly it is that the present day historians dislike in Kircher’s translation. We haven’t had the opportunity of studying this issue yet.



Fig. 7.81. An “ancient” engraving of 1650 depicting “ancient” Egyptian obelisks covered in hieroglyphs. The obelisk of Pamphilius at in the centre; we can clearly see an alectryon or a dove on its spire – a Christian symbol, in other words. One can still see such ornithic images on tops of many mediaeval cathedrals. As we shall demonstrate in [Chron6](#), it used to symbolize the Ottoman crescent. Taken from [\[1374\]](#), page 123.



Fig. 7.82. A close-in of the image of an alectryon or a dove on top of the “ancient” Egyptian obelisk of Pamphilius. The ornithic image is a Christian symbol. Taken from [\[1374\]](#), page 123.

In fig. 7.83 we see an engraving allegedly dating from 1499 that shows an “ancient” Egyptian obelisk mounted upon an elephant ([\[1374\]](#), page 119). Once again, we observe a *spherical solar symbol on the top of the obelisk* that symbolizes Jesus Christ. This engraving is taken from a book by Francesco Colonna which never fails to irritate the present day commentators. For instance, they have the following to say about this “ancient” Egyptian obelisk: “This romantic *pseudo*-Egyptian image *was very popular in the XVI century*. The book that [the drawing] was taken from originally is called the *Hypnerotomachia*, and really is a romantic *fantasy* text written in a strange mixture of languages – Italian, Latin, babelized Hebrew, and imaginary hieroglyphs. However, the illustrations are very artful; the ascetic style was considered authentically Classical by many readers” ([\[1374\]](#), page 119).

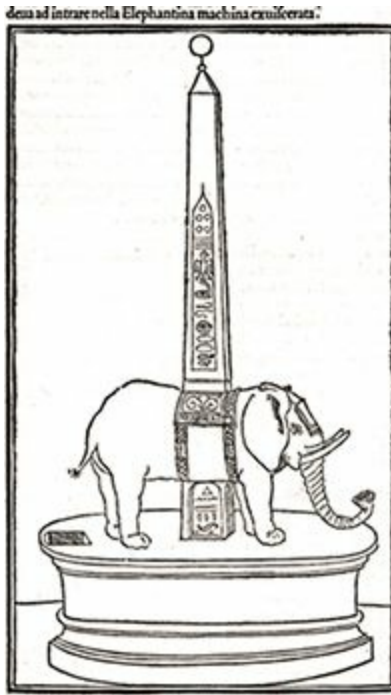


Fig. 7.83. An “ancient” Egyptian obelisk topped by a sphere, which probably symbolized the sun – one of the most common symbols of Jesus Christ. The engraving allegedly dates from 1499. Taken from [\[1374\]](#), page 119.

In other words, despite the fact that this old book is written in a rather austere manner, modern historians know the exact nature of “real Egyptian antiquities” better than the mediaeval author. Their consensual decision treats Francesco Colonna in a patronizing manner, deftly withdrawing his book from scientific circulation.

6.4. Researchers of the ancient religions commenting on the strange similarities between the cults of the “antiquity” and of the Middle Ages

The “ancient” Greek legends would have it that the “ancient” god Dionysius (fig. 7.84) performed the miracle of transforming water into wine ([\[743\]](#), page 198). Experts in the history of religions have noted this to be a perfect analogue of the famous evangelical miracle, or the transformation of water into wine by Jesus Christ in Canaan, Galilee. Could Galilee refer to “Gaul,” or France, and the well-known city of Cannes? Saintyves wrote that “after this, no one could possibly fail to see the origins of the matrimonial miracle in Galilean Canaan... ever since the Dionysian cult and during the age of the Christian cult, water never ceased to turn to wine on the 9th of January” (quoted in [\[743\]](#), page 259).



Fig. 7.84. An allegedly “ancient” sculpture of the “ancient” god Dionysius. The sculpture is most probably mediaeval and dates from the XIV-XVI century. Taken from [\[304\]](#), Volume 1, page 102.

A great body of scientific literature is dedicated to the discovery of parallels between the legends of the “ancient” Indian Buddha and Jesus Christ. Buddha’s “biography” doesn’t only include the principal *evangelical* myths, such as the immaculate conception, the birth miracles, Candlemas etc, but finer details as well – the baptism, the temptation in the desert, and so forth. Lists of such parallels can be seen in the works of Drews, Frazer, Saintyves, Rummyantsev, etc.

N. V. Rummyantsev wrote the following as a summary of his research:

“An entire caravan of suffering, dying and resurrecting ancient gods has passed in front of our eyes; we have seen their mythology, studied their feasts and rites. However, despite the fact that they have different names, individual mythological characteristics, countries of origin, or specialization, one feels a clear presence of something that unites them all. The ancients themselves have marked this fact... .

Indeed, if we regard the last centuries before Christ and the first centuries of the new era we shall see a most peculiar tableau. All of the deities that we have listed with all their attributes appear to have blended into each other, often to the extent of becoming *indistinguishable*. Osiris, Tammuz, Attis, Dionysius and a host of others appear to have formed a *common gestalt* of sorts, transforming into some syncretic deity that reigned supreme over the entire territory of the Roman state... the deities have transformed into a single eclectic, but de facto *unified saviour figure*. This intense merging occurred during the age of the Roman Empire, and affected Rome itself in particular.” ([\[743\]](#), pages 44-45)

Let us conclude with a discussion of another issue that is of great interest to us. N. A. Morozov paid special attention to the evangelical fragments where “our translations speak of the crucifixion of Jesus. I emphasize ‘our translations’ in particular, since the original Greek text of the Gospels uses the word *stavros* instead of ‘cross,’ and the verb

stavroo instead of ‘crucifixion.’ However, *stavros* is used to refer to a stake or a pale, and not cross” ([544], Volume 1, page 84). N. A. Morozov suggests the translation “execution at the stake” instead of crucifixion – as in being tied to a stake. The semantic transformation of the Greek word for “stake” (*stavros*) occurred in the Latin translation of the Bible where, according to Morozov:

“The word *crux*, or cross, was used instead of the Greek *stavros*, and the feedback from this transformation affected the interpretation of the original Greek word *stavros*. The Slavic translation is actually somewhat more precise, since it tells us Jesus was “pinioned to a tree”... Contemplating a possible solution to my quandary, I decided to go by the Church Slavonic text and translate the Greek word *stavros* as “stake,” and the verb “stavroo” as “execute at a stake,” since it reports no details of the execution.” ([544], Volume 1, page 85)

In fig. 7.85 one sees an ancient miniature taken from *The Great French Chronicle* titled “Kings Hildebert and Lothar Laying Siege to Saragossa and the Death by Stoning Inflicted by the Franks upon the Roman Prince Belisar [Belisarius – A. F]” ([1485], page 156). We see the execution of Belisarius (the great Czar?). He was *tied to a stake* and stoned to death (see fig. 7.86).



Fig. 7.85. An ancient miniature from a book allegedly dating from the mid-XV century and titled *Les Grandes Chroniques de France*. It depicts the execution of Prince Belisarius [the name bears some semblance to *Velikiy Czar*, which stands for “the Great Czar” in Russian]. He was tied to a stake and stoned to death. Taken from [\[1485\]](#), ill. 186.



Fig. 7.86. A close-in of the miniature depicting the stoning of Prince Belisarius (the Great Czar?). Taken from [\[1485\]](#), ill. 186.

Let us now turn to the allegedly pagan “ancient” Greek myths. Heracles is one of the protagonists of the “ancient” Greek mythology. Drews points out that “Heracles carrying pillars used to be a symbol greatly favoured in antiquity... Furthermore, the mystical meaning ascribed to those columns is the same as that of Christ’s cross. We can see God stoop under... the weight of the pillars and recognize him as the Saviour from the New Testament” ([\[259\]](#), page 49). Thus, the pictures of the “ancient” Hercules bent over under the weight of the cruciform pillars are probably mediaeval pictures of Christ carrying a cross and suffering from its great weight. See the mediaeval paintings by Tintoretto in fig 7.87, for instance [\[1472\]](#), or those by Marko Palmezano allegedly dating from the XVI century, seen in fig. 7.88 ([\[713\]](#), ill. 129).



Fig. 7.87. Jesus Christ carrying his cross to Golgotha. A painting by Tintoretto (XVI century)(fragment). Taken from [\[1472\]](#), No. 27.



Fig. 7.88. Jesus Christ bearing a cross. A painting by the XVI century artist Marco Palmezzano. Taken from [\[713\]](#), ill. 129.

A. Drews continues, telling us that:

“The cross made of two bars in Christianity is as much of a symbol of the new life and all things divine... as both of the pillars in the Tyrean or Libyan cults of Heracles, Shamash, or Simon... . One of the drawings portrays Christ bearing both pillars in such a way that *they form a slanting cross*.” ([\[259\]](#), page 49)

The “ancient” Heracles bearing a cross is present in Scaligerian history as yet another phantom reflection of Jesus Christ. We are referring to the “mediaeval Emperor *Heraclius*” who, as we learn, is also often portrayed bearing a cross, the scene of

action being *Jerusalem*, no less. The names Heracles and Heraclius are virtually identical. Allow us a short reminder in this respect – Jesus was often called Horus, which was where the “ancient” Egyptian name Horus originates from (see [Chron6](#), Ch. 3). In fig. 7.89 we see a painting by Michael Wohlgemut allegedly created in 1485-1490. Modern commentary is as follows: “*King Heraclius in Jerusalem...* we have a simultaneous representation of the king approaching the city gate on a horse... and then *carrying a cross barefoot*” ([\[1425\]](#), page 8). See a close-up detail in fig. 7.90. King Heraclius is also depicted barefoot and bearing a cross in an ancient picture that can be seen in fig. 7.91.



Fig. 7.89 A fragment of a painting by Michael Wohlgemut on the right wing of Catherine’s Altar (1485-1490). According to historians, we see the king Heraclius (or Heracles) here ([\[1425\]](#), page 8). He approaches Jerusalem on a horse, and is then portrayed at the gates of Jerusalem, barefoot and in a plain shirt, bearing a large cross. Taken from [\[1425\]](#), page 8.



Fig. 7.90. A close-in of a fragment portraying king Heraclius = Heracles bearing a large cross near the city of Jerusalem. Taken from [\[1425\]](#), page 8.



Fig. 7.91. An ancient picture of king Heraclius = Heracles bearing a cross near Jerusalem. “King Heraclius barefoot at the city gates”. Taken from [\[1427\]](#), page 103. See also [\[1425\]](#), page 9.

The crucifix that one sees in the Cologne Cathedral is called “The Gero Crucifix,” see [Chron6](#), Chapter 3. Let us point out that the “Grave of Jesus” located on Mount Beykos near Istanbul is also called the “Grave” or “Resting Place of Heracles” ([\[240\]](#), pages 76-77). More about this in [Chron6](#).

Most probably, the “ancient” Heracles, as well as the mediaeval king Heraclius, are phantom duplicates of the XI century Christ = Horus. Both ancient pictures of king Heraclius show him bearing a T-shaped cross, which must be the original shape of the Christian cross.

In fig. 7.92 we see an ancient sculpture from Palmyra, the so-called “Palmyra God Triad” allegedly dating from 150 B.C. ([\[1237\]](#)). The characters that we observe, however, are clearly Christian saints. Two of them have Christian halos over their heads. Furthermore, the saint on the left has got an Ottoman crescent behind his head. One should mark the fact that the right arm of every statue is broken off, but the rest of the sculpture is in a good condition. Could their right hands have been raised in Christian benediction? It is possible that some devout Scaligerite broke their fingers that were raised in the familiar Christian gesture in order to eliminate such blatantly mediaeval relics from “antiquity.”



Fig. 7.92. An “ancient” sculpture from Palmyra, the so-called “Palmyra Deity Triad” allegedly dating from 150 B.C. It is very likely that it really depicts Christian saints with halos around their heads. One of them has an Ottoman crescent over his head. Taken from [\[1237\]](#).

This array of facts proves that Christianity and the “ancient” symbolism share the same mediaeval origins that can be traced back to the XI-XIII century A.D.

In fig. 7.93 we see an archaeological finding from Iran allegedly dating from the XIII-XII century B.C. ([\[1237\]](#)). It is kept in the Louvre nowadays and considered an “ancient” figure of some “fantasy monster.” However, the unprejudiced observer will instantly recognize it as the bicephalous eagle, which was a well-known imperial symbol in the Middle Ages.



Fig. 7.93. An “ancient” effigy found in Iran and allegedly dating from XIII-XII century B.C. We are being told that this is an effigy of some “prehistoric fantasy monster”. It is however hard to fail seeing the well-known mediaeval Imperial symbol here, namely, the dicephalous eagle. Taken from [\[1237\]](#).

6.5. Moses, Aaron and their sister Virgin Mary on the pages of

the Koran

As one sees from folding the “Scaligerian History Textbook” into a sum of four shorter chronicles, we get several options for dating the beginning of the Muslim Hijra era, that is dated at 622 A.D. nowadays. All of them supersede the Scaligerian version. N. A. Morozov cites a great number of exceptional oddities pertinent to Muslim as well as Christian history. Let us give an example.

The chronology of the Koran is often radically different from the Scaligerian chronology of the Bible. The Koran insists on Aaron (Arius?) being the *uncle* of the evangelical Jesus, no less. Mary, the mother of Jesus, is declared to be the *sister* of Moses and Aaron. Thus, according to the Koran, these Old Testament characters belong to the generation that *immediately* preceded Jesus Christ. Naturally, this is in drastic contradiction of the Scaligerian chronology, the discrepancy comprising *several centuries*. However, it concurs well with our abbreviated chronology. Let us turn to the 19th Sura of the Koran ([\[427\]](#), page 239). The Koran commentator I. B. Krachkovsky writes that it is “the oldest Sura that mentions such evangelical characters as... Mary and Jesus” ([\[427\]](#), page 560). The 19th Sura refers to the birth of Jesus, the son of Mary, in the following manner: “O Mariam, thou hast performed a feat unheard of! O sister of Harun [Aaron – A. F.]...” ([\[427\]](#), the 19th Sura, 28(7); 29(28), pages 240-241). The commentary to this fragment is as follows: “*the sister of Moses and Aaron is the mother of Jesus*” ([\[427\]](#), page 561, No. 17).

6.6. The XII century as the apparent epoch of St. Mark’s lifetime. The history of Cathedral of San Marco in Venice

The gigantic Venetian cathedral of San Marco is a true architectural gem adorning the city. It is also one of the most popular mediaeval buildings in Italy. Its history proves to be particularly fascinating in light of the new abbreviated chronology. Let us begin with reminding the reader of the official history of San Marco as it is related in the books titled *Basilica of San Marco* ([\[1265\]](#)) and *Venice* ([\[1467\]](#)). This is what we learn from [\[1265\]](#):

“The Basilica of San Marco is an object of adoration of the Venetians that also symbolizes their historical unity. This is doubtlessly the *main symbol of Venice* that attracts visitors from afar by the uniqueness of its beauty and its oriental splendour.

The Basilica of San Marco had been a ducal chapel until the end of the XVIII century and has thus absorbed the secular and the ecclesial history of the Venetian republic.

Ever since 1807, when the church transformed into the city cathedral having substituted the church of San Pietro de Castello in this capacity, it became a Mecca not only for the Venetians, but also visitors from across the world. Its bishop bears the *ancient title of the Patriarch*.

The initial construction of the Church of St. Mark occurred... after 828 A.D., when the body of St. Mark was saved from desecration and delivered from Alexandria on a ship by some Venetians”. ([1265], page 7).

The story unfolds as follows: nowadays St. Mark is supposed to have been the first of the four canonical evangelists ([765]). His Gospel – The Gospel According to Mark – is presumed to be the *oldest*, written around 50 A.D. at the insistence of either St. Peter or the Christian community. Sometime later Mark returned to Alexandria in Egypt, which is where he died on 25 April of the alleged year 68 A.D. ([1265], page 26).

Scaligerian chronology contains an informational gap of *many centuries* in what concerns St. Mark, whose name allegedly resurfaces from oblivion in the IX century A.D. – a millennium later, in other words. His body is supposed to have been *secretly* delivered to the Italian Venice from the Egyptian Alexandria. The canonical legend runs as follows ([1265]): two Venetian traders paid a chance visit to a Christian church in Alexandria that was consecrated to St. Mark and housed his ossuary. Some monk, as well as the prior, complained to them about the constant desecrations inflicted upon the church by the Muslims seeking to convert all Christian churches into mosques. The Venetian traders then uncoffined the body of St. Mark and *smuggled* it out of Alexandria in a basket full of vegetables and pork. After a sea journey full of deadly perils, the salvaged holy relic was delivered to Venice, where the construction of a new temple instantly began, designed as a shrine for St. Mark. All the episodes of this abduction are illustrated by inlays covering the walls of the Venetian cathedral.

The *first* church of St. Mark was thus constructed after the alleged year 828 A.D. as a shrine for his body that was “miraculously salvaged” from Alexandria. However, alack and alas, *there are no traces* of the first Venetian church of St. Mark anywhere. The historians say: “There is a large number of different *hypotheses* concerning the shape of this original church, all of them based on a very limited number of archaeological findings” ([1265], page 7).

The *first* Basilica of San Marco is supposed to have burnt down in the alleged year 976. According to [1265], page 7, “it was immediately reconstructed.” As a result, the second San Marco Basilica was built in Venice, allegedly towards the end of the X century. *It was destroyed as well* ([1265]).

Then, allegedly around 1063, the doge Domenico Contarini began the construction of *a new and much larger church* of St. Mark on the site of the second basilica. It is assumed that this *third* basilica was built in the fashion of the Basilica of the Twelve Apostles in Constantinople.

This is where oddities begin, well shrouded in mystery. See for yourselves, we are quoting verbatim:

“The *rediscovery* [sic! – A. F.] of St. Mark’s body is the last episode of the Venetian legend. During the construction of the third basilica, the ossuary was *hidden so well* [?! – A. F.] that several years later, after the death of the doge, *no one had a clue about their possible location*. It was only in 1094, after several days of ardent prayers of the doge Vitali Falier, the Patriarch, *and the entire populace*, that the holy relic [the body of St. Mark – A. F.] had *manifested itself miraculously from inside a column* [sic! – A. F.]”. ([1265], page 67).

This miraculous event is also represented on one of the inlays inside the Cathedral of St. Mark. Below one can see the famous painting on this subject by the XVI century artist Tintoretto.

Now then, we are being assured in a poised, no-nonsense manner that the XI century Venetians erected the gigantic cathedral of St. Mark *without having the slightest notion* of the location of the holy relic that had served as the *very reason* for the cathedral’s construction. And all the while, *the body of St. Mark the evangelist was right there, on the building site!*

Apparently, the cathedral was erected first; after that, the loss of the holy relic was suddenly noticed, and the search for it was long and fruitless. It took the fervent prayers of the doge, the Patriarch, and all of the population of Venice to make the body of the evangelist manifest itself *inside a stone column* (?). It was taken out with the utmost care (does that mean the stone pillar had to be shattered?) and solemnly buried by the altar.

This is where the body of St. Mark lies *until the present day*, being the central object of adoration in the cathedral. Scaligerian chronology of the events that we have related is shown in fig. 7.94. It is noteworthy that the eminent XVI century artist Tintoretto had *an altogether different concept* of the history of St. Mark’s burial in this cathedral. His famous painting with this exact subject can be seen in fig. 7.95 ([1472]). Mark the fact that St. Mark does not resemble a desiccated mummy the least bit, looking like a man who has *just died* and is going to be buried, q.v. in the left corner of the painting. According to the opinion that prevailed in the XVI century, St. Mark the evangelist was buried in the cathedral built specifically for this purpose in the alleged XI century *as befitting a person who has just died and earned great honours*. As we can see, there

wasn't any "millenarian vagrancy of St. Mark's body" in Tintoretto's perception.

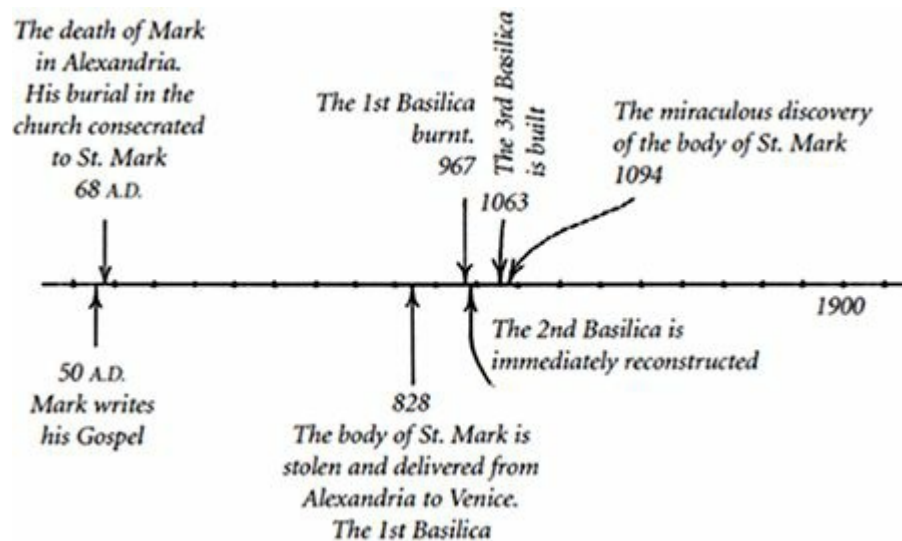


Fig. 7.94. Scaligerian chronology of the events related to the burial of the evangelist Mark in Venice.



Fig. 7.95. A XVI century painting by Tintoretto titled "The Discovery of the Body of St. Mark". It may have had a different title at some point, something along the lines of "The Burial of St. Mark". Taken from [\[1472\]](#), ill. 17.

Apparently, the bizarre legend of the "pilgrimage of Mark's body" was a product later historians' efforts to delve deeper into the real events of the XII century and make them concur with the erroneous Scaligerian chronology. This is what we think really

happened:

St. Mark, the first evangelist, lived in the XII century A.D. and died in the second half of that century. He was buried for the first and the last time in the Cathedral of St. Mark, erected in his honour. This opulent inhumation, which took place in the alleged year 1094 (around 1194, most likely) with the doge, the patriarch, and the entire city present, was later misinterpreted as the rediscovery of his body, since Scaligerian chronology had already shifted the lifetime of St. Mark into the I century A.D.

There were no mysterious disappearances or miraculous rediscoveries. These legends date from a much later age, when historians attempted to make Scaligerian chronology concur with the documents that explicitly pointed to the XII century as the age of St. Mark's life and activity.

The cathedral of St. Mark obviously assumed its current shape a great deal later than the XII century. When we look at this cathedral nowadays we see a building whose construction was finished by the XVI century. On its walls we see inlays illustrating the rather airy legend of the fate of St. Mark's body. Even within Scaligerian chronological paradigm, the cathedral's construction continued well into the XIII century, when it was adorned with an equine sculptural group that was allegedly smuggled from the hippodrome of Constantinople in Byzantium ([\[1467\]](#), page 39).

It is difficult to pinpoint the exact place of St. Mark's residence. It may have been Asia Minor or Constantinople, as Scaligerian history insists, and not Italy. But, at any rate, his lifetime falls within the XII century A.D. and not the first.

The idea that St. Mark could have lived in Venice for some time is indirectly substantiated by the fact that "for many centuries the town was associated with the symbol of the winged lion that the Christian tradition ascribes to St. Mark the evangelist. Venetian banners, churches, palaces and ships, as well as the lands that the Venetians conquered all bore the sigil of the winged lion" ([\[1265\]](#), page 27).

It is however possible that Italy received the "copyright" for St. Mark merely as a result of a chronological and geographical transfer of Byzantine events from Constantinople (on paper, naturally).

This conclusion fits our hypothesis that Jesus Christ lived in the XII century A.D. Mark, the first evangelist, lived in the same century and died near its end.

The implication is that the other three evangelists – Luke, Matthew, and John – also couldn't have lived earlier than the XII century, since they wrote their Gospels after Mark, according to Scaligerian history. It would be very interesting indeed to find the *real* graves of these three evangelists as well.

7. The “ancient” Egypt and the Middle Ages

7.1. The odd graph of demotic text datings

We give a detailed account of Egyptian history in [Chron5](#). Presently, we shall limit ourselves to several brief introductory notes.

As we have already mentioned in [Chron1](#), Chapter 1, Scaligerian chronology of Egypt contains gigantic gaps and actually consists of assorted fragments, either linked in an arbitrary manner or altogether independent. [\[1069\]](#) contains a complete list of all dated demotic texts for 1966. It goes without saying that certain Egyptian texts can be ascribed no exact dating; we shall refrain from considering them here and turn to the ones described in [\[1069\]](#) instead. It is most edifying to observe their distribution across the time axis of Scaligerian history. The result can be seen in fig. 7.96. The resulting graph is extremely noteworthy.

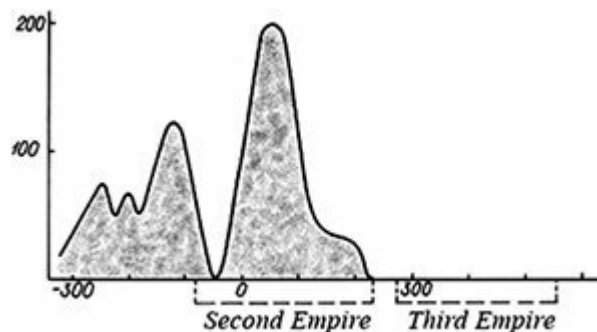


Fig. 7.96. Quantity distribution graph for dated demotic Egyptian documents compiled from the data collected in [\[1069\]](#). One's attention is instantly drawn to the strange gaps in the beginning and at the end of the Second Roman Empire, as well as a suspicious lack of such documents pertinent to the Third Roman Empire epoch.

Primo, one sees that the majority of dated demotic Egyptian texts falls over the epoch of the Second Roman Empire allegedly covering the period of the I-III century A.D. It is significant that the gaps in the graph fully correspond to the chronological framework of the Second Roman Empire. Some of them are dated to earlier epochs, but those are separated from the Second Roman Empire by a strange gap in the middle of the alleged I century A.D.

Secundo, the graph in fig. 7.96 shows a complete absence of dated demotic documents in the epoch of the Third Roman Empire.

The Scaligerian chronology of demotic texts ipso facto reveals itself as several groups of documents whose relation to each other is rather far-fetched and fanciful.

These groups are separated by gaps whose boundaries most peculiarly coincide with the break points between the dynastic duplicates that we have discovered with the aid of completely different methods – those based on statistical analysis, qv in [Chron1](#), Chapter 5. Ergo, the folding of the European chronological scheme results in a corresponding abbreviation of the “ancient” Egyptian chronology.

7.2. The enigmatic “revival periods” in the history of “ancient” Egypt

In [Chron1](#), Chapter 1, we have already discussed the fact that the chronology of Egypt counts amongst the youngest of historical disciplines. Its formation was based on the existing Scaligerian chronology of Rome and Greece, and has therefore been dependent on it from the very start. The Egyptologists who initiated the compilation of the Egyptian chronology did not possess the objective criteria necessary for the verification of their hypotheses. This led to major discrepancies between the “different chronologies” of Egypt, amounting to 2-3 *millennia*, q.v. in [Chron1](#), Chapter 1.

The few dynastic lists that have survived until our day occasionally indicate reign durations for certain pharaohs, but the pharaohs are often referred to by different names; moreover, these numbers change *drastically* from list to list.

For instance, Eusebius gives 26 years as the reign duration for Amenmesse (second version), as it is pointed out in [\[544\]](#), whereas Africanus gives 5 years. The durations differ from each other by a *factor of five*.

Eusebius indicates 40 years for Amenope (both versions), Africanus indicates 20, and Ophis only 8. And so on, and so forth.

Nevertheless, all of these data can still provide the basis for some speculation at least, the obvious and numerous distortions notwithstanding, and it is little wonder that the XIX century Egyptologists attempted to use these numbers for the construction of chronological scales. However, their calculations were afflicted by discrepancies of several millennia, as we have seen above, not to mention the inaccuracy of the very concept of Scaligerian “elongated history.”

However, for most Egyptian dynasties, reign durations of the pharaohs remain a complete mystery ([\[99\]](#), pages 725-730). The entire sixth dynasty can be cited as an example (according to Brugsch). There is no chronological data for most of its pharaohs, which makes it all the more peculiar to observe Brugsch ascribing reign durations of 33.3 years to every pharaoh of this dynasty with some determined and glum exhilaration, counting 3 pharaohs per century. His datings of the sixth dynasty are as

follows:

- Userkaf – reigned from 3300 B.C. onwards,
- Teti – from 3266 B.C.,
- Pepy I (Meryre) – from 3233 B.C.,
- Merenre – from 3200 B.C.,
- Neferkaf – from 3166 B.C.,
- Merenre Zafemzaf – from 3133 B.C. (see [\[99\]](#), page 725).

Furthermore, Brugsch used the very same principle – numbers ending in 00, 33, and 66, for the “dating” of *every dynasty* starting with the first and ending with the twenty-fourth inclusive. Only the pharaohs of the last seven dynasties (out of thirty!) that enjoyed some sort of heterogeneity in the dating of their reigns ([\[99\]](#), pages 725-730).

This “dating method” is so ludicrous one feels embarrassed to so much as discuss it nowadays. Nevertheless, this is the very method, with a number of minor later modifications, *that the consensual version of Egyptian chronology was based upon*. Brugsch’s datings haven’t ever been revised in any cardinal way. See [\[1447\]](#), page 254, for instance.

The dynastic history of Egypt is anything but continuous. Some of the gaps that it contains swallow entire dynasties ([\[99\]](#) and [\[544\]](#), Volume 6). At the same time, the researchers of the “ancient” Egyptian history have noted that it has an uncannily cyclic nature. Scaligerian history of Egypt demonstrates a strange “renaissance effect,” much like its European cousin. This effect is well known to us already – we constantly encounter phantom duplicates of the same mediaeval events that were cast far back into the past.

Chantepie de la Saussaye, for one, wrote:

“If we are to turn to later ages in Egyptian history, we shall be surprised to discover that the culture of the Sais epoch is a spitting image of the culture of the pyramid epoch. The texts used *almost 3000 years ago* [sic! – A. F.] enter circulation once again, and the ancient fashion of decorating graves makes a comeback”. ([\[966\]](#), page 99)

H. Brugsch pointed out the following:

“As Mariett-Bey justly noted, the names typical for the twelfth and especially the eleventh dynasty come back on the monuments of the eighteenth dynasty in the same shape and form as they had once possessed, and *similar sepulchres* with identical ornamentation were used in both these periods. What we have in front of us is a *historical enigma* that we sadly lack the means to solve so far”. ([\[99\]](#), page 99)

Egyptologists find inscriptions referring to pharaohs and kings set apart by millennia in

Scaligerian chronology, coexisting side by side on the walls of Egyptian temples. In order to provide some kind of explanation, the Egyptologists have thought up the following hypothesis:

“The temples, constructed recently by the Ptolemaic rulers and adorned by the Romans, have all been built on the sites of the ancient shrines; all the ancient inscriptions found on temple walls were meticulously and devoutly *copied onto the walls of the new temple*,” suggests Brugsch in [\[99\]](#), page 145.

The practice of copying old and unintelligible inscriptions from the walls of ancient temples hasn’t been noted in any veracious historical period. One has to think no such nonsense occurred in “ancient” Egypt, either.

All of these recurrences and renaissances have received the legitimate and earnest title of “restorations.” We are told, for instance, that the nineteenth dynasty was followed by a restoration when “Egypt... returned to the ancient epoch of pyramid construction, which becomes regarded as an age worthy of imitating. The ancient religious texts are *resurrected*, although *the ability of the Egyptians to understand them is supposed to be limited*. The funereal rites of the fourth dynasty are adhered to *once more*. Their pyramids are *restored*; the ancient titles of the kings that have remained in complete obscurity for *over two millennia* are celebrated in quotidian use *yet again*. Art comes back into the solid realistic manner of the Old Kingdom” ([\[966\]](#), page 166).

It is obvious that Scaligerite historians should want to find some sort of explanation for these bizarre “mass recurrences” of ancient rites, failing to recognize them for the products of an erroneous chronological system that they are. The “explanation” offered by historians is the alleged *extreme conservatism* of the Egyptians. It is written that “the Sais *restoration* can be counted amongst the most significant periods in the history of the Egyptian culture, and provides for the best possible illustration of just how *conservative* the Egyptian national spirit was” ([\[966\]](#), page 166).

This is what B. A. Turayev has to say about the “restorations”:

“Attempts were made to edit all of the official texts using an *archaic language* that is hardly understood by many... the forgotten ranks and offices are *revived*, the inscriptions made during the epoch, even the *private* ones, can be taken for those made during the epoch of the Old Kingdom [sic! – A. F.]... . The most typical phenomenon here is the appearance of the pictures of agricultural works, pastoral scenes, etc., on the sepulchral wall that are familiar to us from the Old Kingdom epoch.” ([\[853\]](#), Volume 2, pages 102-103)

All of this after *two thousand years*?

Imagine having to write a message to your friends using *the language of I B.C.* This hardly seems possible, even if one were to express such a volition.

The new chronology eliminates the necessity of inventing such absurd explanations. Apparently, there have been *no “global renaissances”* on such a scale.

N. A. Morozov gives a consecutive analysis of all thirty dynasties of the Egyptian pharaohs. He comes to the conclusion that nearly all of the dynasties preceding the IV century A.D. are phantom duplicates of several mediaeval dynasties.

We shall refrain from quoting his speculations here. It isn't Morozov's conclusions that our research is ultimately based upon, but, rather, our mathematical and statistical research, qv in the bibliography of our publications. Our research has shown, among other things, that N. A. Morozov was really very far from concluding his research. He stopped at too early an epoch – the beginning of the IV century A.D. – having adhered to the erroneous opinion that subsequent Egyptian history doesn't need to be revised.

He turns out to have been wrong. Apparently, the entire “Scaligerian Textbook of Egyptian History” preceding the X-XII century A.D. is compiled from phantom duplicates of the mediaeval history of Egypt of the XIII-XVII century A.D., as well as the XIV-XVII century history of the Great=Mongolian empire, qv in [Chron5](#). Furthermore, the Biblical “Land of Egypt” apparently has got nothing to do with the territory of modern Egypt, since the Biblical Egyptian events apparently took place in an altogether different location. See [Chron6](#) for more details.

7.3. The ancient Hittites and the mediaeval Goths

It is commonly known that the “ancient Hittites” were “discovered” as late as 1880, when Professor Archibald Sayce read his lecture proclaiming the existence of “the ancient nation of the Hittites,” basing his research on analysis of the Bible, q.v. in [\[291\]](#), page 21. Sayce was granted the title of the Inventor of the Hittites ([\[291\]](#)). The Biblical studies of Archibald Sayce and William Wright led them to the conclusion that the “Hittites” used to live to the north of the Biblical Promised Land. Being raised on Scaligerian history and adhering to the erroneous opinion that the Promised Land was located on the territory of modern Palestine, Sayce and Wright confined the “ancient Hittites” to Asia Minor, which lies to the north of Palestine. However, nowadays we are beginning to understand that the Biblical Promised Land covers large territories in Southern Europe and the Mediterranean lands, q.v. above and in [Chron6](#). However, in this case the “Hittites” would have lived to the north from Southern Europe – in the lands populated by *the Goths*. What we witness here is a superimposition of the “ancient Hittites” over the mediaeval Goths.

We can now see the roots of the mistake made by Sayce and Wright. They suggested

searching for Hittite relics in Asia Minor, which was the place of the erroneous XVII century Scaligerian localization of Biblical events, and not in Europe, where one wouldn't have to search for them since these "Hittites" were already perfectly well known under the name of Goths. The "Hittite studies" were conducted in the same manner as previous Biblical research, with archaeologists going to Asia Minor in search of ruins and finding plenty to ascribe to "Hittites." This is how another error of Scaligerian chronology received "archaeological proof."

8. Problems inherent in the Scaligerian chronology of India

Scaligerian history of the East is closely related to the history of Europe and Egypt as presented by Scaliger and Petavius. Thus, all possible alterations of the European chronology automatically affect the chronology of “ancient” India. Let us give a brief summary of Scaligerian chronology of India. The historian N. Gousseva writes that “historical science runs into such problems in India as the researchers of the ancient history of other countries and peoples cannot even conceive of [this confession was made in 1968 – A. F.]. The primary difficulty here is the absolute lack of dated monuments” ([433], page 5). Apparently, all of the main “chronological landmarks” in Indian history are a product of a rather recent age, and they are directly dependent on the previously compiled Scaligerian chronology of Rome, Greece, and Egypt. Hence the obvious necessity for the revision of Scaligerian history of India.

The historian D. Kosambi reports:

“There is virtually *nothing* of what we know as historical literature in India... all we have is a vague oral tradition and an extremely limited number of documented data, which is of a much greater value to us than that obtained from legends and myths. This tradition gives us *no opportunity* of reconstructing the names of all the rulers. The meagre remnants that we do possess are *so nebulous* that no date preceding the Muslim period [before the VIII century A.D. – A. F.] can be regarded as precise... the works of the court chroniclers didn’t reach our time; only Cashmere and Camba can be regarded as an exception of sorts... all of this leads some rather earnest and eminent scientists claim that India has *no history of its own*”. ([433], pages 19-20).

For instance, this is what the historians tell us about the “ancient” culture of the Indus valley:

“Written memorials of the Indus culture *defy decipherment to this day... not a single finding can be associated with an actual person or historical episode*. We don’t even know the language that was spoken by the inhabitants of the Indus valley”. ([433], pages 65-66).

We are told that Scaligerian chronology of “ancient” India contains *gaps larger than 600 years* ([433], pages 65-66). Likewise the Scaligerian “ancient” Europe, India “suddenly” rolls back to barbarism around the beginning of the new era, and then “resumes” its ascension to the mediaeval “position of eminence”; which is suspiciously similar to the fate of the culture of “ancient” Europe, allegedly forgotten by everyone and only achieved once again in the Middle Ages.

The VII century A.D. is the time when the alleged “renaissance” of the Indian culture began – rather gradually, based on the Aryan culture (possibly the Christian-Arian

ideology). The famous “ancient” Indian “Aryans” can apparently be identified as the Arian Christians of the XII-XIV century, according to our reconstruction. The mysterious Aryans began to haunt an antediluvian age courtesy of Scaligerian chronology.

Furthermore, it turns out ([\[433\]](#)) that the texts concerning the cult of Krishna in India are of a relatively recent origin. Specialists in the history of religions have long since confirmed the existence of a vast number of parallels between Krishna and Christ ([\[544\]](#), Volume 4). This is why certain statements made by latter day historians reek of ambiguity, such as “the complete biography of Krishna was completed as late as the *XII century A.D.*” ([\[433\]](#), page 122). It is possible that the Indian Krishna cult is nothing but the cult of Jesus, brought to India by the Christian missionaries of the XII-XIV century.

It is assumed that the god Krishna is mentioned in the Bible ([\[519\]](#), Volume 4, page 17). According to some Indian sources, the god “Krishna” can practically be identified as Christ ([\[519\]](#), Volume 4).

Mediaeval authors occasionally located India in Africa or Italy (!). See more details in [Chron5](#). We should point out another very odd fact of Scaligerian history in this respect. It is presumed that the “ancient” Alexander the Great had reached India and defeated the Indian king Porus, having conquered many lands in India ([\[433\]](#)). One would think an event of this calibre would leave some trace in Indian history at the very least. However, this doesn’t seem to be the case. “This invasion... appears to have *remained unnoticed* by the Indian tradition, although some foreign historians consider it to be the *only* large-scale event in the ancient history of India” ([\[433\]](#), page 143).

One feels like asking the obvious question of whether the “India” of the mediaeval manuscripts really is the same country as the modern India? Could it have been an altogether different country that Alexander had conquered?

We are told further on that many vital issues concerning the “ancient” history of India are based on the manuscripts found as late as the *XX century*. It turns out, for instance, that “the *main* source of knowledge in what concerns the governmental system of India and the policy of the state in the epoch of Maghadhi’s ascension is the *Arthashastra* – the book... that had only been found in 1905, after many a century of *utter oblivion*” ([\[433\]](#), page 146). It turns out that this book is basically the Indian version of the famous mediaeval oeuvre of Machiavelli. However, in this case the “ancient Indian *Arthashastra*” couldn’t have been written before the Renaissance. This could have happened in the XVII-XVIII century, or even the XIX.

Scaligerian history of India resembles its European cousin in that it rolled back to

barbarism in the beginning of the new era, and had to “resume” its “long ascension to the heights of civilization” ([433]). We are also told that the “first significant Sanskrit inscription was found in Ghirnar and dates from roughly 150 A.D.” ([433], page 172). However, we instantly discover that the heyday of *Sanskrit* literature in India began around the XI century A.D. This is most probably a result of the chronological shift of a thousand years that we so familiar with by now. A propos, could “Sanskrit” stand for “Saint Script,” or the Holy Writ?

Scaligerian history of mediaeval India also contains a great number of centenarian chronological gaps, and is confusing and chaotic.

“The apathy of the Brahmans to everything real in the past and the present ... had *erased the history of India from human memory*... The reconstruction of the history and the realities ... of the ancient India ... we have to rely on the reports of the Greek geographers and Arab travellers ... there isn't *a single Indian source* that would equal the reports of the foreigners in value”. ([433], page 180).

Thus, Scaligerian history of India is wholly dependent on the consensual chronology of Rome and Greece and will have to be reconstructed in turn.

Historians characterize the dynastic history of India thusly: “The names of individual kings are obscured by the *quaint haze of legends*. We possess *nothing* that would remotely resemble palace chronicles” ([433], page 192). We fail to see the quaintness of historical haze. Could it reside in the freedom it gives to one's fantasy?

The famous *Mahabharata*, a collection of the “ancient” Indian epos, is relegated to a distant B.C. epoch by Scaligerite historians. On the other hand, the work is supposed to have been based on the “ancient” Greek epos. A large number of parallels between the *Mahabharata* and the poems of Homer were discovered quite a while ago ([519]). Historians claim that the Indians were “rephrasing Homer” ([520], page 13). If this be the case, the dating of the *Mahabharata* becomes completely dependent on the datings of the poems written by the “ancient” Homer. We have already demonstrated that events that occurred in “ancient” Greece were most probably really mediaeval, that is, dating to the XIII-XVI century A.D.

An in-depth analysis of the *Mahabharata*, the great body of epic text, as seen from the stance of the new chronology, is performed in our new book titled *The Chronology of India. Ptolemy's 'Geography'. The 'Atlas' of Ortelius*, 2003.

9. Was the artificial elongation of ancient history deliberate?

According to the results obtained by the new methods of dating, virtually all of the old documents that have reached our age are copies from ancient originals, presumed lost. These originals were written in order to reflect the current events of the XI-XVI century A.D., and not for the purpose of confusing future historians. It seems that earlier documents simply failed to have survived until the present day. However, the overwhelming majority of XI-XVI century originals either got destroyed, or were subjected to tendentious editing in the XVI-XVII century, during the creation of Scaligerian chronology. Whatever meagre genuine evidence of antiquity escaped such editing (or re-writing in the light of the veracious Scaligerian Chronology) are declared to be forgeries or creations of ignorant authors.

In [Chron5](#) and [Chron6](#) we give examples of how our revised chronology acquits several old documents from accusations of forgery, such as the famous Gift of Constantine, the Gift of Alexander the Great, and so on. In other words, many of the documents declared counterfeits nowadays turn out to be original, concurring perfectly well with the new chronology. Such is the case with the “Privileges” given to the mediaeval Ducal House of Austria by Caesar and Nero (see [Chron1](#), chapter 1). In our opinion, nearly all of the events described in the ancient chronicles really *did take place*. The question is one of their exact *location and timing*. This is precisely where chronological and geographical confusion began, aided by the deliberate distortions of Scaligerite chronologers, which has led to the “elongation of history.” However, the key role was most probably played by the tendentious “editing of history” in the XVI-XVII century.

Summary.

1. Most of the documents that have reached our age – the ones referring to pre-XVI century events – are based on old originals. However, nearly all of the latter went through the hands of the tendentious editors of the XVI-XVII centuries. Their reading and interpretation are ambiguous, and an altered chronology leads to a new understanding.
2. Some chronological errors were accidental. A millenarian shift of the years of Christ’s life from the XII century A.D. to the I might be an example of such an error.

3. Some of the distortions of mediaeval history preceding the XVI century A.D. were deliberate and verged on blatant falsification. We shall provide more details in [Chron5](#), [Chron6](#) and [Chron7](#).

HISTORY: FICTION OR SCIENCE?

THE ISSUE WITH ANTIQUITY



ANATOLY FOMENKO

Contents

About the author

From the publisher

Are History and Astronomy incompatible? By Béla Lukács

Preface by Anatoly T. Fomenko

PART ONE: The Middle Ages referred to as the “Antiquity”. Mutual superimposition of the Second and the Third Roman Empire...

1. Identifying the Second and the Third “ancient” Roman Empire as the same state. A chronological shift of 330 years

1.1. A dynastic description of the Second and the Third Roman Empire

1.2. Biographical parallelism between the Second and Third Roman Empires. The 330-year shift

2. The correlation between two different dating methods illustrated by the superimposition of two epochs from the history of Roman Papacy one over the other. A brief scheme

3. The superimposition of the Israelite (Theomachist) Kingdom over the Third Roman Empire in the West. A shift of circa 1230 years

4. Identifying the theocratic Kingdom of Judah as the Third Roman Empire in the East. A shift of circa 1230 years (short diagram)

5. Saint Basil the Great in the alleged IV century a.d. and his prototype in the XII century A.D. – Jesus Christ. The resulting shift of 820 years

PART TWO: The famous reform of the Occidental Church in the XI century by “Pope Gregory Hildebrand” as the reflection of the XII century reforms of Andronicus (Christ). The Trojan war of the XIII century A.D.

6. “Pope Gregory Hildebrand” from the XI century A.D. as a replica of Jesus Christ (Andronicus) from the XII century.

6.1 Astronomy in the Gospels

6.1.1. The true dating of the evangelical eclipse

6.1.2. The Gospels apparently reflect a sufficiently advanced level of astronomical eclipse theories, which contradicts the consensual evangelical

history

6.2. The Roman John Crescentius of the alleged X century a.d. as a reflection of the Evangelical John the Baptist from the XII century a.d. A biographical parallelism

6.3. “Pope” Gregory VII Hildebrand from the Roman chronicles dated to the XI century a.d. as the reflection of Jesus Christ (Andronicus) from the XI century a.d. A biographical parallelism

6.4. The Bethlehem Star of the alleged I century and the famous supernova explosion of circa 1150 (subsequently shifted to 1054 by the chronologists)

6.5. The Crucifixion of Jesus on Mount Beykos, or the evangelical Golgotha, which is located outside Constantinople, near the shore of the Bosphorus

7. Identifying Livy’s “Ancient Imperial Rome” as the Third Roman Empire after a 1053-year shift

Overview of the e-Series

Bibliography

PART ONE

The Middle Ages referred to as the
“Antiquity”.

Mutual superimposition of the Second and
the Third Roman Empire, both of which
become identified as the respective
kingdoms of Israel and Judah

1.

Identifying the Second and the Third “ancient” Roman Empire as the same state. A chronological shift of 330 years

1.1. A dynastic description of the Second and the Third Roman Empire

Let us recall that under the First Roman Empire we understand the “ancient” kingdom as founded by Romulus and Remus, presumably about 753 B.C. ([\[72\]](#)). It had ended with the reign of the Roman King Tarquin the Proud, sometime around the alleged year 509 B.C. ([\[72\]](#)).

The Second Roman Empire is the kingdom which was actually founded by Lucius Sulla in the alleged years 83-82 B.C. and ended with the reign of Emperor Caracalla in the alleged year 217 A.D.

Under the Third Roman Empire we understand the newly founded kingdom that is supposed to have been “restored” by Emperor Lucius Aurelian in the alleged year 270 A.D. and ended with King Theodoric in the alleged year 526 A.D.

The comparison of the Second and Third Roman Empires reveals dynastic currents twined by an explicit dynastic parallelism, qv in Fig. 1.1. See also [Chron1](#), Chapter 6. The chronological shift that separates those empires approximately equals 330 years. In this case, a dynastic current from the Second Empire includes virtually every ruler of the empire. The respective dynastic current from the Third Empire comprises the best-known rulers of the Third Roman Empire. We provide complete lists of both dynastic currents below.

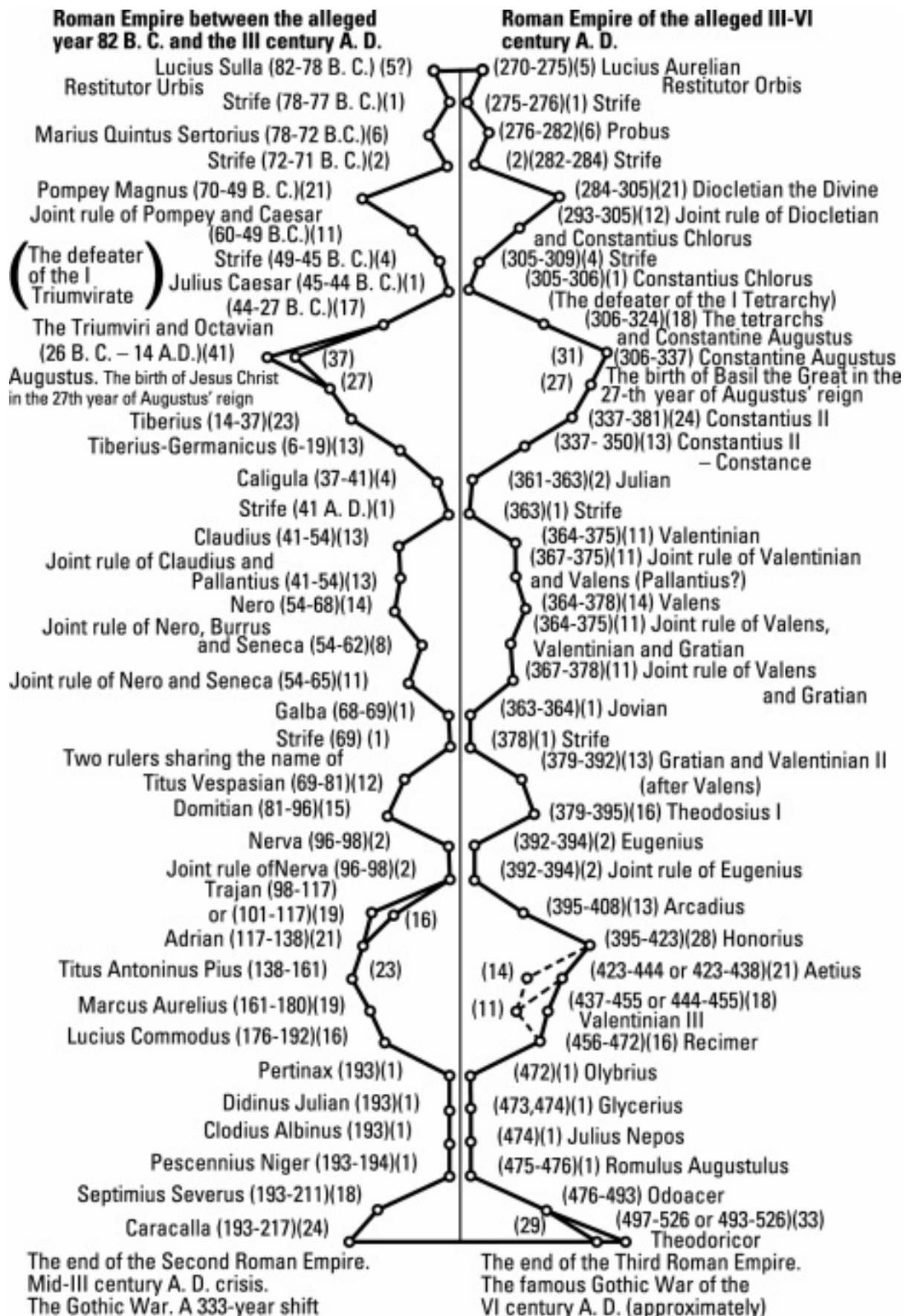


Fig. 1.1. The dynastic parallelism between the Second “ancient” Roman Empire of the alleged years 82 B. C. – 217 A.

N. A. Morozov had been the first to point out the parallels between the Second and the Third Roman Empire in [\[544\]](#). However, lacking a prejudice-free methodology for the selection and comparison of parallel dynastic currents, he had to contend himself with mere selection. As a result, the sequences of kings proposed by him prove to be far from optimal, and happen to be outright erroneous at times. The author of the present book found the optimal parallel dynastic currents whose details differ from the parallels proposed in [\[544\]](#). Moreover, it soon became clear that the parallel between the Second and Third Roman Empires was by no means basic. It is of a secondary nature, that is, both empires themselves are phantom reflections of a much later mediaeval kingdom. Nevertheless, we decided to begin our list, which contains the most important dynastic parallelisms with this example, since it is a sufficiently vivid one, and also useful for further understanding.

Let us recall the parallelism table (see [Chron1](#), Chapter 6). The rulers of the Second Roman Empire are listed in the first position, and the respective rulers of the Third Roman Empire that they’re identified as, in the second. All the reign durations are indicated in parentheses (see also [\[72\]](#), pages 236-238). Besides reign durations, the table contains other curious numeric data, which were not taken into account in the calculation of the proximity coefficient $c(a, b)$ – we were only proceeding from reign durations.

The Scaligerian history considers the first three emperors of the Second Roman Empire – Sulla, Pompey and Caesar – to have been “fictitious emperors”, bearing the title of emperor just formally, as if something about it had been “out of the ordinary”. However, this opinion is at odds with a number of “ancient” sources calling those rulers emperors very perspicuously. See Plutarch, for instance ([\[660\]](#), Volume 2, pages 137-138).

1a. *Lucius Sulla*, ruled for 4 years: 82-78 B.C.

■ 1b. *Aurelian (Lucius Domitian Aurelian)* ruled for 5 years: 270-275 A.D.

2a. *Strife*, less than 1 year: 78-77 B.C.

■ 2b. *Strife*, less than 1 year: 275-276 A.D.

3a. *Marius Quintus Sertorius*, 6 years: 79-72 B.C.

■ 3b. *Probus (Marcus Aurelius Probus)*, 6 years: 276-282 A.D.

4a. *Strife*, 2 years: 72-71 B.C.

■ 4b. *Strife*, 2 years: 282-284 A.D.

5a. *Gnaeus Pompey the Great*, 21 years: 70-49 B.C.

■ 5b. *Diocletian the Divine (Caius Aurelius Valerius Diocletian)*, 21 years: 284-305 A.D.

6a. Joint rule of *Pompey* and *Julius Caesar* (first triumvirate), 11 years: 60-49 B.C.

■ 6b. Joint rule of *Diocletian* and *Constantius I Chlorus* (first tetrarchy), 12 years: 293-305 A.D.

7a. *Strife*, 4 years: 49-45 B.C.

■ 7b. *Strife*, 4 years: 305-309 A.D.

8a. *Julius Caesar*, the conqueror of the first triumvirate, 1 year: 45-44 B.C.

■ 8b. *Constantius I Chlorus (Marcus or Caius Flavius Valerius Constantius)*, the conqueror of first tetrarchy, 1 year: 305-306 A.D. or 13 years: 293-306 A.D.

9a. *Triumvirate*, 17 years: 44-27 B.C.

■ 9b. *Tetrarchy*, 18 years: 306-324 A.D.

10a. *Augustus (Caius Julius Octavian Augustus)*, the conqueror of the second triumvirate, 41 years: from 27 B.C. to 14 A.D., or 37 years: from 23 B.C. to 14 A.D.

■ 10b. *Constantine I (Caius Flavius Valerius Constantine Augustus)*, the conqueror of the second tetrarchy, 31 years: 306-307 A.D., or 24 years: 313-337 A.D., with the defeat of *Licinius* taking place in 313 A.D., or 13 years: 324-337 A.D., where year 324 A.D. marks the death of *Licinius*.

10'a. The birth of *Jesus Christ* in the 27th year of *Octavian Augustus*.

■ 10'b. The birth of *Saint Basil the Great (The Great King)* in the 27th year of *Constantine I*.

11a. *Tiberius (Tiberius Claudius Nero Julius)*, 23 years: 14-17 A.D.

■ 11b. *Constantius II*, 24 years: 337-361 A.D., or 21 years: 340-361 A.D.

12a. Struggle between *Tiberius* and *Germanicus* (assassination of *Germanicus*), 13 years: 6-19 A.D.

■ 12b. Struggle between *Constantius II* and *Constans* (assassination of *Constans*), 13 years: 337-350 A.D.

13a. *Caligula* (*Caius Julius Caligula Germanicus*), 4 years: 37-41 A.D.

■ 13b. *Julian*, 2 years: 361-363 A.D.

14a. The strife after the death of *Caligula* (brief unrest with the emperor present), less than 1 year: 41 A.D.

■ 14b. The strife after the death of *Julian* (brief unrest with the emperor present), less than 1 year: 363 A.D.

15a. *Claudius* (*Tiberius Claudius Nero Drusus Germanicus*), 13 years: 41-54 A.D.

■ 15b. *Valentinian I*, 11 years: 364-375 A.D.

16a. “Joint rule” of *Claudius* and *Pallas* within the “triumvirate”: *Claudius*, *Pallas*, *Narcissus*; not more than 13 years: 41-54 A.D.

■ 16b. “Joint rule” of *Valentinian I* and *Valens* within the “triumvirate”: *Valentinian I*, *Valens*, *Gratian*; 11 years: 367-375 A.D.

17a. *Nero* (*Lucius Domitian Ahenobarbus Tiberius Claudius Drusus Germanicus Nero*), 14 years: 54-68 A.D.

■ 17b. *Valens*, 14 years: 364-378 A.D.

18a. Joint rule of *Nero* with *Burrus* and *Seneca*, 8 years: 54-62 A.D.

■ 18b. Joint rule of *Valens* with *Valentinian I* and *Gratian*, 11 years: 364-375 A.D.

19a. Joint rule of *Nero* and *Seneca*, 11 years: 54-65 A.D.

■ 19b. Joint rule of *Valens* and *Gratian*, 11 years: 367-368 years A.D.

20a. *Galba* (*Servius Sulpicius Galba*), 1 year: 68-69 A.D.

■ 20b. *Jovian*, 1 year: 363-364 A.D.

21a. *Strife*, less than 1 year: 69 A.D.

■ 21b. *Strife*, less than 1 year: 378 A.D.

22a. Two *Tituses Flaviuses Vespasians* (the names are completely identical), 12 years: 69-81 A.D.

■ 22b. *Gratian* and *Valentinian II* (after the death of *Valens*), 13 years: 379-392 A.D.

23a. *Domitian (Titus Flavius Domitian)*, 15 years: 81-96 A.D.

■ 23b. *Theodosius the Great*, 16 years: 379-395 A.D.

24a. *Nerva (Marcus Cocceius Nerva)*, 2 years: 96-98 A.D.

■ 24b. *Eugenius*, 2 years: 392-394 A.D.

25a. Joint rule of *Nerva*, 2 years: 96-98 A.D.

■ 25b. Joint rule of *Eugenius*, 2 years: 392-394 A.D.

26a. *Trajan (Marcus Ulpius Trajan Nerva)*, 19 years: 98-117 A.D., or 16 years: 101-117 A.D.

■ 26b. *Arcadius*, 13 years: 395-408 A.D.

27a. *Hadrian (Publius Aelius Hadrian Trajan)*, 21 years: 117-138 A.D.

■ 27b. *Honorius*, 28 years: 395-423 A.D.

28a. *Antoninus Pius (Titus Aurelius Fulvius Boionius Arrius Antoninus Hadrian)*, 23 years: 138-161 A.D.

■ 28b. *Aetius*, 21 years: 423-444 years A.D., or 14 years: 423-438 the years A.D.

29a. *Marcus Aurelius (Marcus Annius Catilius Severus Aelius Aurelius Verus Antoninus)*, 19 years: 161-180 A.D.

■ 29b. *Valentinian III*, 18 years: 437-455 A.D., or 11 years: 444-455 A.D., or 32 years: 423-455 A.D.

30a. *Commodus (Lucius Marcus Aurelius Commodus Antoninus)*, 16 years: 176-192 A.D., or 12 years: 180-192 A.D.

■ 30b. *Recimer*, 16 years: 456-472 A.D.

31a. *Pertinax (Publius Helvius Pertinax)*, less than 1 year: 193 A.D.

■ 31b. *Olybrius*, less than 1 year: 472 A.D.

32a. *Didius Julian (Marcus Didius Severus Julian)*, less than 1 year: 193 A.D.

■ 32b. *Glycerius*, less than 1 year: 473-474 A.D.

33a. *Clodius Albinus (Decimus Clodius Albinus Septimius)*, less than 1 year: 193 A.D.

■ 33b. *Julius Nepos*, less than 1 year: 474 A.D.

34a. *Pescennius Niger (Caius Pescennius Justus Niger or Nigrus)*, 1 year: 193-194 A.D.

■ 34b. *Romulus Augustulus*, 1 year: 475-476 A.D.

35a. *Septimius Severus (Lucius Septimius Severus Pertinax)*, 18 years: 193-211 A.D.

■ 35b. *Odoacer*, 17 years: 476-493 A.D.

36a. *Caracalla (Septimius Bassianus Marcus Aurelius Antoninus Caracalla)*, 24 years: 193-217 A.D., or 6 years: 211-217 A.D.

■ 36b. *Theodoric the Great*, 29 years: 497-526 A.D., or 33 years: 493-526 A.D.

Besides reign durations, this table contains additional data irrelevant for the calculation of the $VSSD = c(a, b)$ proximity coefficient, and hence not taken into account in computation. $VSSD = 10^{-12}$ in the statistical model that we present and prove correct in [Chron1](#), Chapter 5; it indicates a manifest dependence between the discovered dynastic currents.

Aggregate timelines of the empires under comparison are somewhat different. Namely, the Second Empire spans 299 years. This figure equals 256 years in case of the Third Roman Empire, qv in fig. 1.2. Although a 43-year difference is minute as compared with the total timeframe, it should be taken into account nevertheless. The

Second Empire turns to have zero joint rules of any significance, by which we mean joint rules comparable to the duration of the corresponding reign, while the Third Empire has four pairs of such rulers (8, 9), (12, 13), (16, 17) and (19, 20).

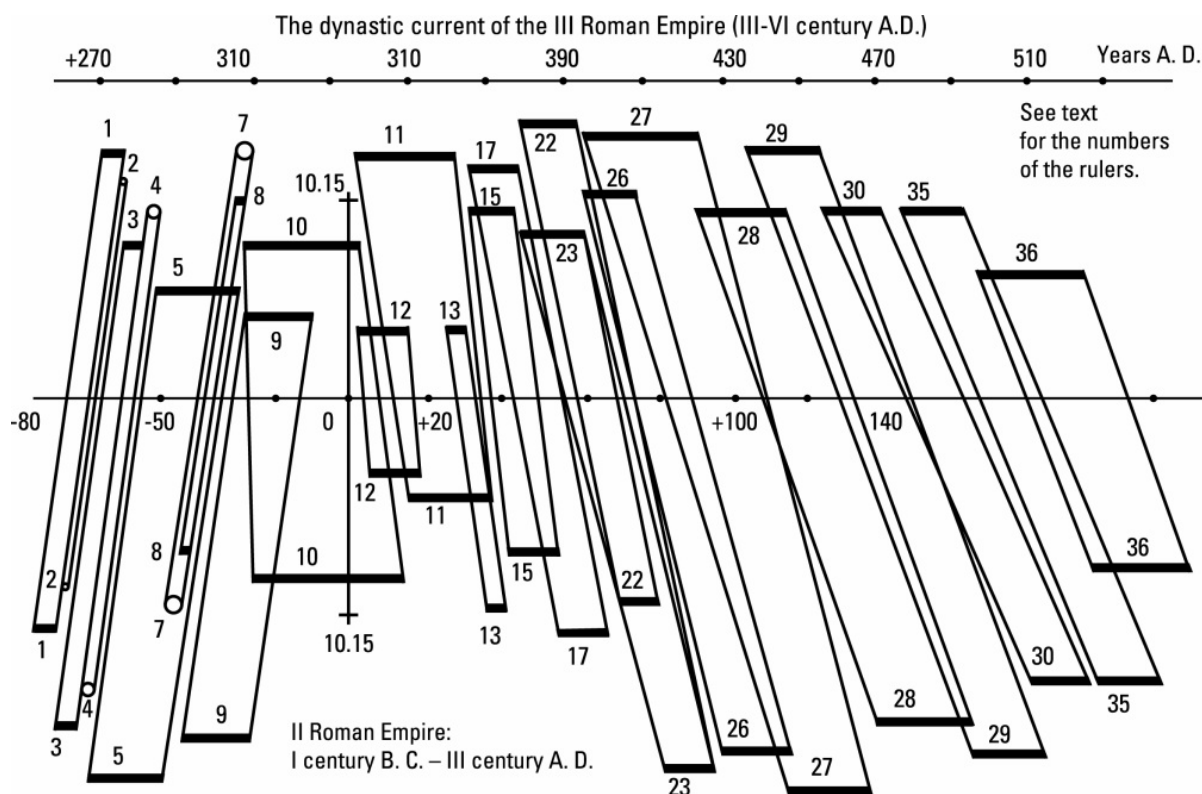


Fig. 1.2. A representation of the dynastic parallelism between the Second Empire and the Third on the time axis. The numbers on the graph correlate to the numbers given to the rulers on the previous illustration as well as in the table from Chapter 6 of [Chron1](#).

Let us present both dynasties on the time axis. If every ruler is represented by a section whose beginning and end would correspond to the beginning and the end of said ruler's reign, four "major joint rules" shall separate the Third Empire into five blocks. What would happen to the chart of the Third Empire if we eliminated these joint rules – as in dividing the respective pairs of emperors and placing them one after the other in succession instead? Let us perform these four unidirectional shifts by the length of respective joint rules, keeping the individual sections unchanged. After such separation, the reign tables of the Second and the Third Empire turn out to be virtually identical, qv in fig. 1.2. The calculation of joint reign durations separated by the authors of the present book (with ruler number 29 made redundant, qv in the list) yields the exact difference of 43 years between the durations of the empires' existence. Thus, the difference became accumulated due to four prominent joint rules. Having made the distinction between the co-rulers, we find that the difference disappears, the durations

of empires begin to coincide, and the two dynasties become virtually identical.

The mechanism of duplication becomes clear. Two different chroniclers would ascribe “extra age” to two different copies of the same mediaeval dynasty of the X-XIII or XIV-XVI century. Or, alternatively, one of the chroniclers, whilst transposing a mediaeval dynasty into the past, would separate its co-rulers, recording them in succession for the sake of simplicity; another chronicler would do the contrary and “combine rulers” by superimposing them one over the other, thus reducing the total timeframe of the entire dynasty. This was how the two phantom duplicates – namely, the Second and Third Roman Empires – had come into existence.

As we have already mentioned, the dynastic current of the Second Empire included in the parallelism virtually covers the entire *Second Empire*. Namely, it is only the following four emperors that remain outside the parallelism:

- *Otho (Marcus Salvius Otho)*, 69 A.D.,
- *Vitellius (Aulus Vitellius Germanicus)*, 69 A.D.,
- *Lucius Verus (Lucius Ceionnius Commodus Verus Aelius Aurelius)*, 161-169 A.D.,
- *Geta (Lucius or Publius Septimius Geta)*, 209-212 A.D.

It is clear why they had fallen out of the parallelism. They had all ruled jointly with political figures of greater prominence included in the parallelism. Namely, Lucius Verus is “covered” by Marcus Aurelius (161-180), and Geta by Caracalla (193-217). Both Otho and Vitellius had ruled for less than a year.

Let us now consider the Third Roman Empire and produce a complete list of its emperors, with all versions of their rules, and the strife periods. We use the data from [\[767\]](#), [\[327\]](#), [\[76\]](#), [\[579\]](#). The list uses CAPITAL LETTERS for highlighting the emperors covered by the parallelism.

1. Tetricus, 270-273 A.D.,
2. LUCIUS AURELIAN, 270-275,
3. Tacitus, 275-276,
4. STRIFE, 275-276,
5. Florian, 276 year,
6. PROBUS, 276-282,
7. STRIFE, 282-284,
8. Carus, 282-283,
9. Julian, 283,

10. Carinus, 283-285,
11. Numerian, 283-284,
12. Carausius, 286-293,
13. DIOCLETIAN, 284-305,
14. Allectus, 293-296,
15. Maximian, 286-305,
16. Constantius I Chlorus, 293-306, first version,
17. Galerius 293-311, first version,
18. CONSTANTIUS I CHLORUS, 305-311, second version,
19. Flavius Severus, 306-307,
20. Galerius, 305-311, second version,
21. STRIFE, 305-309,
22. Maximinus Daia or Daza, 306-313,
23. Maxentius, 307-312,
24. Alexander, 308-311,
25. TETRARCHY, 306-324,
26. Licinius, 308-324, first version,
27. Licinius, 313-324, second version,
28. CONSTANTINE I, 306-337, first version,
29. Constantine I, 313-337, second version,
30. Constantine I, 324-337, third version,
31. Constantine II, 337-340,
32. Constans, 337-350,
33. CONSTANTIUS II, 337-361, first version,
34. Constantius II, 340-361, second version,
35. Magnentius, 350-353,
36. JULIAN, 361-363,
37. JOVIAN, 363-364,
38. VALENTINIAN I, 364-375,
39. VALENS, 364-378,
40. Gratian, 367-383, first version,
41. STRIFE, 378,
42. GRATIAN, 379-383, second version,
43. Valentinian II, 375-392, first version,
44. VALENTINIAN II, 379-392, second version,

45. Magnus Maximus, 383-388,
46. Flavius Victor, 384-388,
47. THEODOSIUS THE GREAT in the West and in the East, 379-395,
48. EUGENIUS, 392-394,
49. ARCADIUS in the West and in the East, 395-408,
50. HONORIUS, 395-423,
51. Marcus, 407 year,
52. Gratian II, 407,
53. Constantine III, 407-411,
54. Priscus Attains, 409-410, first version,
55. Heracleon, 409-413,
56. Jovian, 410-413,
57. Priscus Attains, 414, second version, second attempt to seize power,
58. Constantius III, 421,
59. John, 423, first version,
60. John, 423-425, second version,
61. AETIUS, 423-444, first version,
62. Aetius, 423-438, second version,
63. Valentinian, III 423-455, first version,
64. VALENTINIAN III, 437-455, second version,
65. Valentinian III, 444-455, third version,
66. Petronius Maximus, 455,
67. Avitus, 455-456,
68. Majorian, 457-461,
69. RECIMER, 456-472,
70. Libius Severus, 461-465,
71. Anthemius Procopius, 467-472,
72. OLYBRIUS, 472,
73. GLYCERIUS, 473-474,
74. Anarchy and strife, 472-475,
75. JULIUS NEPOS, 474 or 474-475?,
76. ROMULUS AUGUSTULUS, 475-476,
77. ODOACER, 476-493,
78. Theodoric the Goth, 493-526, first version,
79. THEODORIC THE GOTH, 497-526, second version.

Many of the emperors that remained outside the parallelism are the so-called “short-term” ones, in other words, they had ruled for 1-2 years each, and some are only known from coins. Furthermore, some of them did not rule in Rome, but rather in the Roman provinces – Gaul, Africa, etc.

1.2. Biographical parallelism between the Second and Third Roman Empires. The 330-year shift

Alongside the statistical superimposition, there are amazing biographical parallels which all but identify the map-codes of these two dynasties as one another. We feel obliged to reiterate that the detection of a separate isolated pair of “similar biographies” certainly does not mean anything. However, the occurrence of two long sequences of such biographies spanning a total of several hundred years gives one plenty of food for thought.

The biographic parallels that we have discovered, or the proximity of the relevant map-codes (see [Chron1](#), Chapter 5), compelled us to compile a number of rather extensive tables and to compare them to each other. In order to save space, we shall only list the focal points of this multi-centenarian parallelism. Naturally, the royal biographies that we have compared were written by different scribes. These scribes would sometimes contradict each other in their evaluation of a given ruler’s endeavours to a great extent. One scribe would praise an emperor, while another would pour scorn over said figure. However, the most remarkable fact in this long chain of coincidences is that all of them were discovered as a result of a continuous formal comparison of kings that had possessed identical numbers in their dynasties over the length of nearly three hundred years.

A) The parallelism between the Second and Third Roman Empires begins with prominent political figures. They both bear the name of Lucius as well as similar, almost identical, honourable titles, not applied to anyone else in these empires: Restitutor Urbis and Restitutor Orbis.

B) The parallelism ends with prominent political figures that accomplish fairly similar deeds. For instance, both of them had granted civil rights to the entire free populace.

C) Superimposition transforms empires and periods of joint rule into near-clones. Official collective joint rules, like triumvirates, are identified as similar joint rules, such as tetrarchies.

D) The “biographic parallelism”, which often surprises us by the amazing uniformity

of “conspiracy backbones”, lasting for nearly 300 years.

The letter “*a*” stands for the Second Empire, and the letter “*b*” – for the Third.

1a. *Lucius Sulla*.

■ 1b. *Lucius Aurelian*.

1.1a. *Second Empire*. The official title of Sulla: Restitutor Urbis, or “the restorer of the city”. This title was given to no one else in the *Second Empire*. First name, *Lucius*.

■ 1.1b. *Third Empire*. The official title of *Aurelian*: Restitutor Orbis, or “the restorer of the world” (the state). This title was given to no one else in the *Third Empire*. First name, *Lucius*. The names coincide.

1.2a. *Second Empire*. Sulla is a *Roman Emperor*, according to Plutarch, for instance ([660], Vol. 2, pages 137-138). In the Scaligerian history, Sulla is not formally considered an emperor [327]. This, however, does not conform to direct references of the “ancient” authors who distinctly refer to Sulla by his *emperor’s* title, qv in Plutarch’s work ([660], Vol. 2, pages 137-138). Modern historians believe the emperor’s title to have had a “different meaning” when applied to Sulla ([660], Vol. 2, page 514, commentary 61).

■ 1.2b. *Third Empire*. Aurelian – a *Roman Emperor*, according to the Scaligerian history ([76]).

1.3a. *Second Empire*. Sulla becomes emperor as a result of a civil war ([327]), being the most successful military leader. It was one of the bloodiest wars seen by the *Second Empire*. It had raged on for many years ([327], page 197).

■ 1.3b. *Third Empire*. Aurelian seizes power as a result of a war against the Goths ([327]), being the most capable military leader. The war with the Goths is one of the bloodiest wars seen by the *Third Empire*. It had also lasted for many years ([327]).

1.4a. *Second Empire*. The war is predominantly civil and external to a lesser degree ([327]). The *troops* crown Sulla emperor ([660], Volume 2). The senate pronounces Sulla the dictator ([327]).

■ 1.4b. *Third Empire*. The war is both civil and external. It completes a major

civil war in Italy that dates to the middle of the alleged third century A.D. The *troops* pronounce Aurelian the emperor ([327]). The Roman senate approves the election of Aurelian under the pressure of the troops ([327]).

1.5a. *Second Empire*. Sulla *actually establishes* the Second Roman Empire after a period of anarchy and republican rule. He is thus the *first* emperor, *regnant for 4 years*: 83-78 B.C., or 82-78 B.C. The beginning of Sulla's reign is dated back to either 83 B.C. ([327], page 197) or 82 B.C. – the year of his victory at the walls of Rome ([327], pages 197-202).

■ 1.5b. *Third Empire*. Aurelian “*restores*” the Roman Empire after a severe period of strife. He is the *first* emperor of the *Third Empire*. He *rules for 5 years*: 270-275 A.D.([327] and [76], table 15). The two reign durations are of a virtually *similar length*.

2a. *Period of strife*.

■ 2b. *Period of strife*.

2.1a. *Second Empire*. After the death of Sulla, the *civil war* flares up again – actually, a series of wars fought by Pompey et al. *Two* brilliant military leaders gain prominence – Junius Brutus and Marcus Aemilius Lepidus. The troops of both leaders are *defeated*.

■ 2.1b. *Third Empire*. After the death of Aurelian, the stability of the state is lost again, and a *mutiny* begins. Tacitus, the successor of Aurelian, is murdered. Two new emperors gain prominence: Florian and Probus. The troops of one of the military leaders (Florian) are *defeated*.

2.2a. *Second Empire*. The strife lasts for *approximately 1 year*: 78-77 B.C. ([327], pages 207-208).

■ 2.2b. *Third Empire*. The strife lasts for *approximately 1 year*: 275-276 A.D. ([327], pages 446-447). The lengths of the periods coincide.

3a. *Marius Quintus Sertorius*.

■ 3b. *Probus*.

3.1a. *Second Empire*. After the death of Sulla and a brief period of strife, Marius

Quintus Sertorius – the emperor of the troops, comes to power. However, he gets *murdered* as a result of a *plot*.

■ 3.1b. *Third Empire*. After the death of Aurelian and a period of anarchy, Probus becomes emperor. Soldiers *riot* against Probus and *murder* him.

3.2a. *Second Empire*. Sertorius *rules for 6 years*: 78-72 B.C. ([327], pages 208-209).

■ 3.2b. *Third Empire*. Probus *rules for 6 years*: 276-282 years A.D.([327], page 413). The two reign durations coincide.

4a. *Period of strife*.

■ 4b. *Period of strife*.

4.1a. *Second Empire*. After the death of Sertorius in 72-71 B.C. a *great embroilment* begins, marked by the uprising of Spartacus in particular. Over the course of these two years, *two military leaders* attain prominence – Pompey and Crassus. The two are the most brilliant warlords of those years.

■ 4.1b. *Third Empire*. The death of Probus in 282-284 A.D. was followed by a *violent civil unrest*. In the course of these two years, *two military leaders* manage to distinguish themselves – Aurelius Carinus and Numerian. The two are the most eminent public figures of the period, who are identified as the duplicates of Pompey and Crassus.

4.2a. *Second Empire*. The strife *lasts for 2 years*: 72-71 B.C. ([327], page 215).

■ 4.2b. *Third Empire*. The strife *lasts for 2 years*: from the end of 282 to the beginning of 284 A.D. ([327], pages 647-648, and [76], table 15). The durations of the periods *coincide*.

5a. *Gnaeus Pompey Magnus*, the organizer of the first triumvirate.

■ 5b. *Diocletian the Divine*, the organizer of the first tetrarchy.

5.1a. *Second Empire*. After the strife 70 B.C. the power passes into the hands of the Emperor Pompey the same year. He enjoys a splendid triumph and becomes honoured with the consul's title ([660], Volume 2, page 338). The period of Pompey's reign is known as the epoch of *Pompey's Principate* ([767], Volume 1,

Chapter XI). For Pompey, the situation with his imperial title is similar to Sulla's. Although contemporary historians do not consider Pompey to have been "an actual emperor", Plutarch uses the title to refer to him without any hesitation whatsoever, qv in [660], Volume 2, page 338. There are also numerous ancient inscriptions in existence that call Pompey *emperor* without any double-talk at all ([873], page 91, No. 34).

■ 5.1b. *Third Empire*. After the strife of 284 A.D., Diocletian is crowned emperor ([76]). With Diocletian coming to power, "a new epoch begins in the history of the Roman Empire – *The Epoch of Dominate*" ([327], page 413).

5.2a. *Second Empire*. Pompey is one of the *most famous rulers* in the history of Rome. He accomplishes large-scale democratic reforms, in particular, the reformation of the court and the troops ([327], page 277). Pompey was *declared divine* in his lifetime ([767], Volume 1, p. 279).

■ 5.2b. *Third Empire*. Diocletian is one of the *most eminent rulers* in Roman history and the initiator of several important democratic reforms. He reforms the court as well as the military bodies; he is also the author of a monetary reform ([767], Volume 2, page 649 etc). Diocletian was also *deified* in his lifetime ([327], pages 422-424).

5.3a. *Second Empire*. In the alleged year 49 B.C., the Roman senate strips Pompey of all his powers. This marks the end of Pompey's reign; he dies in several years.

■ 5.3b. *Third Empire*. In the alleged year 305 A.D., Diocletian abdicates, which marks the end of his reign ([327], page 424). He dies a few years after that.

5.4a. *Second Empire*. Pompey ruled for 21 years: 70-49 B.C. ([76]).

■ 5.4b. *Third Empire*. Diocletian ruled for 21 years: 284-305 A.D. The reign durations *coincide*.

6a. *Joint rule of Pompey and Julius Caesar. The First Triumvirate.*

■ 6b. *Joint rule of Diocletian and Constantius I Chlorus. The First Tetrarchy.*

6.1a. *Second Empire*. a) Pompey, b) Julius Caesar, c) the first triumvirate, d) Crassus. At the peak of his fame in 60 B.C., Pompey founded the *First Triumvirate* to resist his enemies. For this purpose he had granted authority to two important military

leaders, entering an agreement with them – Julius Caesar and Crassus ([327], p. 227).

■ 6.1b. *Third Empire*. a) Diocletian, b) Constantius Chlorus, c) the first tetrarchy, d) Maximian. At the peak of his popularity, allegedly in 293a.d., Diocletian creates the *First Tetrarchy* to hold his opponents at bay. Three major political figures rise to positions of authority as a result – Constantius I Chlorus, Caius Galerius, and Maximian ([327], page 420).

6.2a. *Second Empire*. Pompey signs a pact with Crassus first, and then they include Julius Caesar in the coalition. This coalition is officially called the *First Triumvirate* in historical literature ([327], page 227).

■ 6.2b. *Third Empire*. Diocletian unites with his co-ruler, Maximian. Then they include Constantius I Chlorus in the group, and later on, Galerius. However, Galerius played no important part under Diocletian. In Roman history, this coalition is called the *First Tetrarchy* ([327]).

6.3a. *Second Empire*. In terms of popularity and importance, Julius Caesar is considered to rank second after Pompey, leaving Crassus behind ([327], pages 226-228). With Pompey being overthrown, the power passes on to Julius Caesar, his co-ruler.

■ 6.3b. *Third Empire*. In the hierarchy of power, Constantius I Chlorus (Julius Caesar's double) is considered to rank second after Diocletian (the double of Pompey) and leave Maximian (the double of Crassus) behind. After the abdication of Diocletian, Constantius I Chlorus, his co-ruler, comes to power.

6.4a. *Second Empire*. The joint rule of Pompey and Julius Caesar *lasts for 11 years*: 60-49 B.C.

■ 6.4b. *Third Empire*. The joint rule of Diocletian and Constantius I Chlorus *lasts for 11 years*: 293-305 A.D. The durations *coincide*.

Commentary. Fig.1.3 shows “the statue of Pompey, at the foot of which, as they assume, Caesar had been killed”. (Rome, Palazzo Spada – see [304], Volume 1, page 464). Fig.1.4 shows an “ancient” bust of Diocletian, Pompey’s double, kept in the Capitol museum ([304], Volume 1, page 565). However, it is difficult to expect any semblance between the two sculptures, since they were hardly portraits in the contemporary sense. Moreover, they were most likely made as late as in the XVI-XVIII

century to serve as “visual aids” for the “new Scaligerian history” introduced in that epoch – the epoch of Reformation.



Fig. 1.3. The “ancient” statue of the emperor Pompey (the Second Empire). Kept in the Palazzo Spada, Rome. Taken from [\[304\]](#), Volume 1, page 464.



Fig. 1.4. The “ancient” sculpture of his double – emperor Diocletian (the Third Empire). Kept in the Capitol Museum. Taken from [\[304\]](#), Volume 1, page 565.

7a. Period of strife.

■ 7b. Period of strife.

7.1a. *Second Empire*. Pompey becomes overthrown in 49 B.C., and a great *strife* begins, one that *lasts for 4 years*: 49-45 B.C. ([\[327\]](#), pages 244-247). The strife covers the entire period of Julius Caesar’s rule and the *Second Triumvirate*, ending with the rise of Octavian Augustus ([\[327\]](#), pages 244-247).

■ 7.1b. *Third Empire*. Diocletian abdicates in 305 A.D., which leads to a *four-year period* of strife (305-309 A.D., qv in [\[767\]](#) and [\[327\]](#)). The strife covers the

entire rule of Constantius I Chlorus (Julius Caesar's double) and the *Second Tetrarchy*. Towards the end of the period of strife, Constantine I gains prominence ([767], Volume 1, pages 330-332, and [76], table 12). The durations of the two strife periods coincide.

8a. *Julius Caesar, the conqueror of the First Triumvirate.*

■ 8b. *Constantius I Chlorus, the conqueror of the First Tetrarchy.*

8.1a. *Second Empire.* Julius Caesar comes to power after a strife and a dynastic struggle, destroying his former companions-in-arms. In the Scaligerian history, Julius Caesar, likewise Sulla and Pompey, is considered to have been "an irregular emperor". However, Plutarch, for example, explicitly calls Julius Caesar *King* ([660], Volume 1, pages 486-487). There are also "ancient" coins and "ancient" inscriptions in existence that refer to Julius Caesar as to *Emperor*, and sans hesitation at that ([873], page 184, No.137).

■ 8.1b. *Third Empire.* Constantius I Chlorus seizes power during the strife. A party struggle destroyed many of his former friends and supporters. He was honoured with the title Augustus.

8.2a. *Second Empire.* Julius Caesar adopts and elevates the nineteen-year-old Octavian. Octavian soon becomes the famous Augustus, ranking amongst demigods.

■ 8.2b. *Third Empire.* Constantius I Chlorus enthrones his twenty-year-old son, Constantine. Note the similarity between respective ages of nineteen and twenty years. Constantine I soon becomes the famous Augustus, declared a saint and a demigod.

8.3a. *Second Empire.* Julius Caesar ruled for 1 year: 45-44 B.C.

■ 8.3b. *Third Empire.* Constantius I Chlorus ruled for 1 year: 305-306 A.D. We shall remind the reader that he was pronounced Augustus in 305 A.D.

9a. *The triumvirs and the increasing importance of one of their number – Caius Julius Caesar Octavian (Augustus).*

■ 9b. *The tetrarchs and the increasing importance of one of their number – Caius Flavius Valerius Constantius I (Augustus).*

9.1a. *Second Empire*. After the death of Julius Caesar, the *nineteen-year-old* Octavian, *adopted* by Caesar and supported by his troops, claims the throne for himself and soon attains it. In doing so, he relies on the Roman *legions* that he was tremendously popular with.

■ 9.1b. *Third Empire*. After the death of Constantius I Chlorus, allegedly in 306 A.D., the *twenty-year-old* Constantine, *son* of Constantius I Chlorus, is appointed the Caesar of the West. It is the support of his *troops* that earned Constantine the title of Caesar.

9.2a. *Second Empire*. After a certain period of time, the *Second Triumvirate* is created with the participation of Octavian Augustus. Antonius, a member of this triumvirate, initially *despises* Octavian.

■ 9.2b. *Third Empire*. The *Second Tetrarchy* with the participation of Constantine I is soon formed. Galerius, a member of this tetrarchy, also treats Constantine, the son of Constantius I Chlorus, *with disdain* at the beginning.

9.3a. *Second Empire*. Antony, considering the influence of Octavian Augustus' army and his popularity in Rome, is forced to negotiate and make peace with Octavian. The end of the *Second Triumvirate*: Octavian defeated Antony and Cleopatra in a *sea battle* and became the *sole ruler* of the Second Empire.

■ 9.3b. *Third Empire*. Galerius, “considering the strength of the Gallic army and Constantine’s popularity among the Gallic aristocracy... was forced to recognize him as the Caesar” ([327], page 424). End of the *Second Tetrarchy*: in a *sea battle* of 324, Constantine crushes the fleet of his enemies, remaining the *sole emperor* of the Third Empire. It is possible that “Gaul” might have formerly been used to refer to both the territory of France and *Galicia*.

9.4a. *Second Empire*. The duration of the strife and the reign of the triumvirs *equals 17 years*: 44-27 B.C. ([767], Volume 1, pages 346, 351-352, 424-425).

■ 9.4b. *Third Empire*. The duration of the strife and the tetrarchy *equals 18 years*: 306-324 A.D. ([327], pages 249-258, 289-291). The durations are similar.

10a. *Caius Julius Caesar Octavian Augustus. Conqueror of the Second Triumvirate.*

■ 10b. *Caius Flavius Valerius Constantine Augustus. Conqueror of the Second*

Tetrarchy.

10.1a. *Second Empire.* In the *sea battle* of Accium, Octavian Augustus defeats Antony, his *last* enemy, completely. With this victory, “the period of civil wars in the history of Rome ends” ([327], page 259). Octavian Augustus is one of the *most widely known* emperors of Rome in its entire history. First name, *Caius*.

■ 10.1b. *Third Empire.* In the *sea battle* of Adrianopolis, Constantine I finally defeats Licinius, his *last* competitor. This victory marks the end of the civil war epoch in the alleged III century A.D. ([327], page 429). Constantine I Augustus is one of the *most famous* rulers in the history of Rome. First name, *Caius*. The names of the doubles coincide.

10.2a. *Second Empire.* Antony, defeated by Octavian, had been his close *friend and co-ruler* initially, subsequently having become Octavian’s worst *enemy*. Before his coronation, Octavian had served in the troops in the *East*.

■ 10.2b. *Third Empire.* Defeated by Constantine I, Licinius, who had earlier been his *companion-in-arms and co-ruler*, later became Constantine’s *enemy*. Before his coronation, Constantine I had served in the troops in the *East*.

10.3a. *Second Empire.* At the beginning of Octavian’s career, the key position of power was occupied by the *Second Triumvirate*, whose members had plotted against him. Then Octavian Augustus became *canonized* ([579], page 339). A *new stage* in Roman history is considered to begin with Augustus. It is often written that “this moment [27 B.C. – A.F.] signifies the very beginning of the Roman Empire” ([579], page 339).

■ 10.3b. *Third Empire.* In the biography of Constantine I Augustus (the *Second Tetrarchy*), a political struggle ensues between its participants, known as one of the key events that had taken place at the beginning of his rule. Constantine I was pronounced a son of the God of the Sun ([767], Volume 1, page 674). Everything related to the person of the emperor in one way was declared divine. The Christian Church is considered to have recognized Constantine I as a *Saint* equal to the Apostles in his rank ([767], Volume 2, page 674). Constantine I is also believed to have initiated a *new stage* in the history of “the revived empire”, sometimes called “the holy period”. Christianity had got to enjoy the state support and grown considerably stronger – presumably, for the first time.

10.4a. *Second Empire*. Octavian Augustus concentrated all the important functions of military, civil and religious power in his hands ([579], page 339). Octavian's legislative activity was highly popular. Not only were new laws issued, but the former Roman codices also got "revised" ([767], Volume 2, page 408).

■ 10.4b. *Third Empire*. Constantine I is considered to have got hold of all military, civil and religious power ([767], Volume 2, page 668). Constantine's legislative activity is renowned in particular. He published new laws, and also restored the codices of the "pre-Diocletian epoch" ([767], Volume 2, page 669).

10.5a. *Second Empire*. Initially, Octavian Augustus hasn't got any permanent residence of any sort. After the end of the civil war, Augustus settles down in Rome and "transforms her into a new city". Rome is considered to have become a highly urbanized centre of paramount importance under Octavian Augustus ([767], Volume 2, page 408).

■ 10.5b. *Third Empire*. In the first years of his rule, Constantine I *has got no permanent capital*. He later transfers the capital of the Roman Empire from Rome to the *New Rome* on the Bosphorus. "New Rome" is the official name of the new capital founded by Constantine I. The city received the name of Constantinople a few years later ([327], page 436, [240], page 26).

10.6a. *Second Empire*. Chronicles especially emphasize that Augustus transformed Rome (allegedly in Italy) into a rich city. "Under Augustus, Rome was rebuilt in marble instead of wood and brick, having undergone a radical reorganization" ([767], Volume 2, page 408). Under Augustus, 82 temples had been erected and restored ([767], Volume 2). The foundation of the New Rome on the Bosphorus is mentioned as follows: "Byzantium, with its seven hills, had looked very much like Rome" ([240], page 225). However, the question would arise: which one of the cities had really resembled the other? The conclusions that ensue from the decomposition of the global chronological map into a sum of four chronicles, qv in [Chron1](#), Chapter 6, suggest that it had most likely been the Italian Rome that was built in the XIII-XV century A.D. in the image of Czar-Grad on the Bosphorus.

■ 10.6b. *Third Empire*. Constantine I transforms the New Rome into a luxurious capital city ([240], page 26). The city was built as a "capital of stone" and a powerful sea fortress. The settlement of Byzantium located at that site underwent a

radical reconstruction. A specific administrative structure was introduced, which is known to have existed in the Italian Rome. Constantine had built a large number of palaces, a hippodrome, and a great many temples ([\[327\]](#), page 436).

10.7a. *Second Empire*. In the 27th year of the rule of Octavian Augustus, Jesus Christ was born. It is from his birth that we count “the new era” nowadays.

■ 10.7b. *Third Empire*. In the 27th year of the rule of Constantine I, the famous Saint Basil the Great was born, apparently a reflection of Jesus Christ. The parallelism between Jesus and Basil was first pointed out by N.A. Morozov ([\[544\]](#)).

10.8a. *Second Empire*. Augustus had ruled for 41 or 37 years. There are two versions of the beginning of his reign – either the year 27 or 23 B.C. Let us note that the year 23 B.C. marks the beginning of the absolute power period for Augustus: he is granted dictatorship, a lifelong consulate, and unlimited legislative powers ([\[327\]](#) and [\[579\]](#), page 304).

■ 10.8b. *Third Empire*. Constantine I had ruled for 31 years. We have three reign duration versions in his case. We consider the basic version here: 306-337 A.D. The reign durations are similar.

Commentary. Fig.1.5 shows a triumphal statue of Emperor Octavian Augustus, located in Rome. On fig.1.6 we see an enormous “ancient” statue of Constantine I, the double of Octavian Augustus, in a portico of the Lutheran basilica in Rome ([\[304\]](#), Volume 1, page 572). We shall repeat what we have said about the statues of Pompey and Diocletian. Most likely, the statues of Augustus and Constantine, as well as every similar sculptural image of “antiquity”, are not lifetime representations at all, but rather were made in the XVII-XVIII century, the epoch of Reformation, as “visual aids” illustrating Scaligerian history introduced en masse at that time.



Fig. 1.5. The triumphal statue of emperor Octavian Augustus made of bronze (Rome, Via dei Fori Imperiali). Nowadays it is considered to be a copy from an “ancient” marble original which is kept in the Vatican Museum (see photograph in [Chron1](#), Chapter 7). However, a comparison between the “original” and the “copy” demonstrates the two to be ostensibly different from each other. Apparently, in the XVII-XVIII century the manufacture of such “visual aids to the Scaligerian history textbook” assumed the character of mass production, and there was little care about such trifles as similarity between copies and originals. A possible reason may be that the creators were well aware of the fact that there hadn’t been any originals anymore – most of them faced destruction in the Reformation epoch of the XVI-XVII century. Taken from [\[1242\]](#), page 60.



Fig. 1.6. The “ancient” statue of Constantine I, the double of Octavian Augustus, from the portico of the Lateran Basilica in Rome ([\[304\]](#), Volume 1, page 572).

11a. *Tiberius*.

■ 11b. *Constantius II*.

11.1a. *Second Empire*. “Right after the death of Augustus, who had left *no direct heir*... the issue of succession arose immediately” ([767], Volume 2, page 412). A struggle for power begins. In face of the uncertainty concerning the identity of his successor, Tiberius, having acceded to the throne, had to fight other pretenders, Germanicus in particular, “on equal terms”.

■ 11.1b. *Third Empire*. Constantine I leaves *no direct heir*, but “dividing the empire between his three sons and two nephews” ([327], page 438). Naturally, after the death of Constantine I, a furious power struggle had flared up. Constantine I had brought major confusion afoot, since he had specified no single successor to the throne. Constantius II, having captured “Constantinople, exterminated the families of the two stepbrothers of Constantine” ([327], page 438).

11.2a. *Second Empire*. A while ago Tiberius was *adopted* by Octavian Augustus ([767], Volume 2, page 412). Tiberius is known to have died being “strangled with blankets” [767], Volume 2, page 423. In a sense, this death may be considered *unexpected*.

■ 11.2b. *Third Empire*. Constantius II is the *son* of Constantine I ([327], page 438). Constantius II, as historians tell us, “died *unexpectedly*” ([327], page 440).

11.3a. *Second Empire*. Tiberius had *ruled for 23 years*: 14-37 A.D.

■ 11.3b. *Third Empire*. Constantius II had *ruled for 24 years*: 337-361 A.D. The reign durations of the duplicates are similar.

12a. *Struggle between Tiberius and Germanicus. The assassination of Germanicus.*

■ 12b. *Struggle between Constantius II and Constans. The assassination of Constans.*

12.1a. *Second Empire*. Tiberius and Germanicus appear on the political scene simultaneously, as of 6 A.D.([767], Volume 2, page 414). Both come from royal families. Germanicus is Tiberius’ *nephew* ([767], Volume 2, page 414). Their destinies are inseparable, with Tiberius playing the *key part*.

■ 12.1b. *Third Empire*. Constantius II and Constans appear in the political life of the empire virtually at the same time, namely, in 337 A.D. Constans is the co-ruler of his *brother* Constantius II in the West ([327], page 439). Constantius II had always

been *dominant* in this pair ([327]).

12.2a. *Second Empire*. At the beginning of his career, Germanicus had accomplished several great victories over barbarians ([767], Volume 2, page 414). He had fought in the West. The ensuing competition and struggle between Tiberius and Germanicus result in Tiberius accusing Germanicus of plotting against him ([767], Volume 2, page 417).

■ 12.2b. *Third Empire*. At the beginning of his political career, Constans defeats the barbarians several times ([327]). Likewise Germanicus, he fights successfully in the West. Then a great discord flares up in the empire, allegedly one of a religious nature. As a result, Constantius II and Constans find themselves in *different camps* ([327], page 439).

12.3a. *Second Empire*. Germanicus was soon *assassinated* by Piso, governor-general in Syria. Tiberius, presumably wishing to ward off suspicions of Germanicus' assassination, had arranged a trial over Piso and *executed* him.

■ 12.3b. *Third Empire*. Constans was soon *assassinated* by Magnentius the impostor ([327]). Constantius II launched a campaign against Magnentius in retribution against the assassin of Constans. He took him prisoner and *executed* him ([327]).

12.4a. *Second Empire*. The joint rule of Tiberius and Germanicus *lasted for 13 years*: 6-19 A.D.

■ 12.4b. *Third Empire*. The joint rule of Constantius II and Constans *lasted for 13 years*: 337-350 A.D. The lengths of the duplicates' reigns coincide.

13a. *Caius Caesar Caligula*.

■ 13b. *Caesar Julian*.

13.1a. *Second Empire*. Information about Caligula is scarce ([767], Volume 2). It is known, though, that he had suffered from some mental disease, imagined himself to be a *deity incarnate*, and pursued correspondent behaviour by extremely insalubrious means ([327], page 300, [767], Volume 2, pages 423-422).

■ 13.1b. *Third Empire*. Information about Julian, on the contrary, is plentiful. He is considered to have been an important reformer of religion. However, the actual

data concerning the nature of his reforms are rather contradictory. Some Byzantine historians even called him “*The Lord Incarnate*” ([327]). Julian is considered to have been the “restorer of pagan worship”. His reforms ended in a failure.

13.2a. *Second Empire*. Caligula is *assassinated* as a result of a plot ([327], page 301). The details of the plot are unknown. Legend has it that Caligula had received his name – “Caligula”, or, allegedly, “*Soldier’s Boot*”, for having worn *soldier’s boots* as a child.

■ 13.2b. *Third Empire*. Julian is *assassinated* on a march, allegedly with a dart. The assassin remains unknown. By and large, there are many legends about his death ([327], page 441). Julian is considered to have been an ardent worshipper of Mithras, and a priest of this god. One of important distinguishing features of the Mithraist priests was that the latter had worn red *soldier’s (!) boots*, or *caligulae* ([260], page 69).

13.3a. *Second Empire*. Caligula had *ruled for 4 years*: 37-41 A.D.

■ 13.3b. *Third Empire*. Julian had *ruled for 2 years*: 361-363 A.D. We see similar reign durations.

14a. *Strife after Caligula’s death*. Short strife under the emperor.

■ 14b. *Strife after Julian’s death*. Short strife under the emperor.

14.1a. *Second Empire*. In 41 A.D., *after Caligula’s death*, a civil discord begins in the Second Roman Empire. The *troops* elect Claudius as emperor ([327], page 301).

■ 14.1b. *Third Empire*. In 363 A.D., *after Julian’s death*, a strife begins in the Third Roman Empire. The *legionaries* elect Jovian as emperor ([327], page 441).

14.2a. *Second Empire*. The strife lasts for *several months only*. The senate fails to resist the will of the troops ([327], page 301).

■ 14.2b. *Third Empire*. Jovian had “ruled” for *7 months maximum*, and only in the East, as he had had no time for returning to the capital of the empire. We shall recall that at the moment of the election he was on a march ([327], page 441, [76], table 16). The reign durations are thus similar.

15a. *Claudius*.

■ 15b. *Valentinian I*.

15.1a. *Second Empire*. During the *strife* that had lasted for several months, the troops pronounced Claudius emperor. *One year after* Claudius' accession, the *uprising* of Scribonianus flares up in the *northern provinces* of the empire ([327], page 301). This uprising is one of the *most famous* ones in the history of the Second Empire. Scribonianus is a governor-general in Illyria ([327], page 301).

■ 15.1b. *Third Empire*. After the *strife* related to the actions of Jovian in the East, far away from the capital, legions pronounce Valentinian I emperor. *One year after* the accession of Valentinian I, the *uprising* of Procopius begins in the *northern and eastern provinces* of the empire ([327], page 442). This mutiny is one of the *most notorious* events in the history of the Third Empire. Procopius is a relative of Julian ([327], page 442).

15.2a. *Second Empire*. *Simultaneously* with the uprising of Scribonianus, a *plot organized by his supporters is uncovered in Rome* ([327], page 301). The troops of Scribonianus and the conspirators are *crushed*.

■ 15.2b. *Third Empire*. *Simultaneously* with the mutiny of Procopius, a *plot organized by his supporters was uncovered in Rome* ([327], page 442). The troops of Procopius and the conspirators were also *defeated*.

15.3a. *Second Empire*. Claudius begins mass repressions against the residents and the former administration of Rome ([327]). The repressions encounter serious opposition in the troops. The praetorians and the legionaries rebel. The Roman nobility, too, rises against Claudius ([327]). Claudius is *poisoned* ([327]).

■ 15.3b. *Third Empire*. Valentinian I launches the prosecution of large groups of the supporters of Procopius. As a response to the repressions, discontent in the troops flares up, involving “many strata of the society” ([327], page 442). The only report about the death of Valentinian I tells us that “he had *died unexpectedly*” ([327], page 442).

15.4a. *Second Empire*. Claudius had *ruled for 13 years*: 41-54 A.D.

■ 15.4b. *Third Empire*. Valentinian I had *ruled for 11 years*: 364-375 A.D. The reign durations are similar.

16a. *“Joint rule” of Claudius and Pallas within the “Triumvirate”*: Claudius, Pallas, Narcissus.

■ 16b. *“Joint rule” of Valentinian I and Valens within the “Triumvirate”*: Valentinian I, Valens, Gratian.

16.1a. *Second Empire*. The three characters mentioned above are normally ranked by their influence in this empire as follows: 1) Claudius, 2) Pallas, 3) Narcissus. Under Claudius, the “triumvirate” comes to power, namely, Claudius himself and his two influential minions – Pallas (Valens?) and Narcissus (Gratian?). They exert a great influence upon the policy of the empire ([\[767\]](#), Volume 2, page 426).

■ 16.1b. *Third Empire*. The ranking of these characters by their influence is as follows: 1) Valentinian I, 2) Valens, 3) Gratian. Valentinian I organizes the “triumvirate” in the following way: he appoints Valens his co-ruler, with Gratian assisting him in the West, from 367 and on ([\[327\]](#), pages 441-442). One cannot but note the similarity between the names of the duplicates: *Pallas* and *Valens*. The names of Gratian and Narcissus may also be related to each other in some way.

16.2a. *Second Empire*. The “joint rule” of Claudius and Pallas *does not exceed 13 years in duration*.

■ 16.2b. *Third Empire*. The “joint rule” of Valentinian I and Valens *lasts for 11 years*. The reign durations are similar.

17a. *Nero (Tiberius Claudius Nero)*.

■ 17b. *Valens*.

17.1a. *Second Empire*. After the *poisoning* of Claudius, Nero, the stepson of Claudius, becomes emperor ([\[767\]](#), Volume 2, page 789). Nero is notorious for confiscations, persecutions and numerous murders that took place during his reign ([\[767\]](#), Volume 2, page 431). This notably distinguished Nero among the emperors of the Second Empire. He repeatedly replenished the treasury by means of mass expropriations.

■ 17.1b. *Third Empire*. After the “*unexpected death*” of Valentinian I in 375, Valens, Valentinian’s brother, remains the sole ruler. He stands out for terrorizing the country: murders, persecutions and “political purges”. Like Nero, he had often used

mass confiscations in order to replenish the state treasury ([327]). Valens was also known as *Valens the Goth* ([269], page 7).

17.2a. *Second Empire*. Nero's policy causes resentment in the Second Empire and results in the so-called "plot of 65". This *plot* is headed by the representatives of the empire's *supreme nobility* ([767], Volume 2, page 437). However, the plot becomes *uncovered*, and the would-be uprising suppressed. After this, Nero launches major repressions. This leads to mass denunciations ([767], Volume 2).

■ 17.2b. *Third Empire*. The cruel actions of Valens had increased tension in the Third Empire. A *plot* against Valens resulted in the uprising of Procopius to flare up. The plot was headed by the *supreme nobility* of the empire ([327], page 442). However, the plot was *uncovered* and the rebellion of Procopius got suppressed ruthlessly, with mass repressions coming in its wake. Numerous public denunciations followed as a result [327].

17.3a. *Second Empire*. Nero is known to have been a vehement *persecutor of the Christians*. They describe the ill-famed burnings of Christians – the so-called “Nero's torches of tar” ([767], Volume 2). Anti-Christian repressions were especially commonplace in Rome. At the end of Nero's rule, the position of the Second Empire is noted to have seriously worsened.

■ 17.3b. *Third Empire*. Valens persistently *persecutes Christians*. Certain sources consider him to have been an Aryan. During his reign, the famous Saint Basil the Great suffers from repressions (the “Passions” of St. Basil the Great, qv in [544], Volume 1). Since Basil the Great is a phantom reflection of Jesus Christ ([544]), it is possible that these events reflect the Gospels. In that case, “vicious Valens” is a reflection of the Evangelical “vicious King Herod”.

17.4a. *Second Empire*. The *uprising* of Julius Vindex became the culmination of this troubled period ([327], page 306). It flared up in Aquitania, *on the border of the empire*. Let us note that there had been no conspiracy in Rome. The rebels sought help in the *western provinces* of the empire calling out to dethrone Nero ([767], Volume 2, page 438). Governor-generals of the Pyrenean peninsula provinces joined the uprising ([327], page 306).

■ 17.4b. *Third Empire*. The *insurrection* of the Goths on the river Danube in 376 is regarded as a special event of that troubled epoch ([327], page 443). The uprising

took place *on the borders of the empire*. However, there was no conspiracy in Rome. The Goth rebels had sought help in the *western provinces* of the empire, calling for the dethronement of Valens ([767], Volume 2, page 443). Moesia and Thracia had joined in the insurrection ([767], Volume 2).

17.5a. *Second Empire*. Upper-German legions had destroyed Vindex, but turned against Nero right away, demanding a new emperor ([327], page 306). Nero *attempts to escape*, but *perishes* during the pursuit. Let us note that the full names of Nero and his predecessor, Claudius, *resemble each other*, qv above. The full names both contain *the same* formula: Claudius Tiberius Nero Drusus Germanicus ([72]).

■ 17.5b. *Third Empire*. The rebels destroy the troops sent against them by the government ([767], Volume 2, page 443). Valens also *attempts to escape*, but *ends up killed* ([767], Volume 2, page 443). The names of Valens and his predecessor – Valentinian I – are very similar: *Valens* and *Valentinian*.

17.6a. *Second Empire*. Nero rules for 14 years: 54-68 A.D.

■ 17.6b. *Third Empire*. Valens rules for 14 years: 364-378 A.D. The reign durations coincide.

18a. *Joint rule of Nero with Burrus and Seneca. Death of Burrus.*

■ 18b. *Joint rule of Valens with Valentinian I and Gratian. Death of Valentinian I.*

18.1a. *Second Empire*. In this empire, the three indicated characters are ranked by their influence as follows: 1) Nero, 2) Burrus, 3) Seneca. “Policy management in the first half of Nero’s rule had been in the hands of philosopher Seneca and praetor prefect Burrus” ([767], Volume 2, page 430). At this time, Burrus had even held the key position in this “triumvirate”, since he educated Nero ([327], page 305). But in reality Nero, the emperor, had been the key figure of authority.

■ 18.1b. *Third Empire*. The ranking of these characters is as follows: 1) Valens, 2) Valentinian I, 3) Gratian. In the very beginning of the rule of Valens, Valentinian I had managed the policy as the elder. He is similar to Burrus in this respect. Thus, Valentinian I had been the first in the “triumvirate” during this period ([76], table 16). Gratian took the third place after Valens. But, of course, it is actually Valens the emperor who had been first there. Therefore, we list him first.

18.2a. *Second Empire*. Nero reigned jointly with Burrus for 8 years, 54-62 ([327], page 305). Seneca had been the co-ruler of Nero for most of his term as emperor, that is, 54 to 65 A.D.

■ 18.2b. *Third Empire*. Valens had ruled together with Valentinian I for 11 years: 364-375 ([327]). Gratian, the double of Seneca, had ruled together with Valens virtually throughout the entire term of Valens as emperor, 367 to 378. The reign durations are similar.

19a. “Joint rule” of Nero and Seneca: 54-65 A.D.

■ 19b. *Joint rule of Valens and Gratian*: 367-378 A.D. Both joint rules last for 11 years. Durations coincide.

20a. *Servius Sulpicius Galba*.

■ 20b. *Jovian*.

20.1a. *Second Empire*. Galba was pronounced emperor by the troops. He abolished nearly all the orders and decisions of his predecessor (767], Volume 2).

■ 20.1b. *Third Empire*. Jovian was declared emperor by the troops. He had decisively “broken with the past” and abolished the orders and decisions of his predecessor (767], Volume 2).

20.2a. *Second Empire*. Galba had ruled for about 1 year: 68-69 ([767], Volume 2, page 789, [327], page 208).

■ 20.2b. *Third Empire*. Jovian had ruled for about 1 year: 363-364 A.D. ([767], Volume 2, page 793). The durations are similar.

21a. *Strife*.

■ 21b. *Strife*.

21.1a. *Second Empire*. In the year of 69, after the death of Galba, a *civil* war breaks out. Its duration *does not exceed 1 year* ([327], page 309).

■ 21.1b. *Third Empire*. In the year 378, right after the death of Valens, a *civil* war breaks out. Its duration *does not exceed 1 year*, either ([327], page 443). The strife periods have similar durations.

22a. *Two Titus Flavius Vespasians*: Titus Flavius Vespasian and his successor, another Titus Flavius Vespasian.

■ 22b. *Gratian* – after the death of Valens; *Valentinian II* – also after the death of Valens.

22.1a. *Second Empire*. The names of these two rulers coincide. They are considered to have been father and son ([\[767\]](#), Volume 2, page 789; also [\[327\]](#), pages 309-310). This “double Titus” had ruled for a total of 12 years, 69-81, *in the West*.

■ 22.1b. *Third Empire*. After the death of Valens in 378, Gratian and Valentinian II remain the only rulers of the empire. Both *rule in the West*. The duration of their joint rule equals 13 years: 379-392 (see [\[767\]](#), Volume 2, page 793). The duplicate reigns have similar durations.

23a. *Titus Flavius Domitian*.

■ 23b. Theodosius I the Great.

23.1a. *Second Empire*. Domitian becomes emperor after the “double Titus”. Chronicles ([\[327\]](#), page 313) emphasize the fact that he had concentrated enormous power in his hands. Domitian demanded that “he, when addressed, was to be called Lord and God” ([\[327\]](#), p. 319).

■ 23.1b. *Third Empire*. Theodosius I the Great comes to power in the east of the empire while the pair of emperors – Gratian and Valentinian II – rules in the west. He acquires enormous influence throughout the empire, and considerably enhances its influence in the east ([\[327\]](#), page 444, and [\[767\]](#), Volume 2, page 793). Theodosius I is known to have been an extremely pious ruler, also in full control of the ecclesiastical power in the empire [\[327\]](#).

23.2a. *Second Empire*. Under Domitian, “the Roman provinces of the *Balkan Peninsula* had found themselves threatened” ([\[327\]](#), page 314). The Dacian rebellion had made the frontier troops of Domitian suffer bitter defeat ([\[327\]](#)). The Second Empire enters a lengthy and hard war against Dacians thereafter.

■ 23.2b. *Third Empire*. Under Theodosius I, the uprising of the Visigoths set the Roman provinces of the *Balkan Peninsula* in turmoil. The troops dispatched by

Theodosius I were put to rout ([327]). The Third Empire had started arduous and prolonged war against the Visigoths.

23.3a. *Second Empire*. Domitian negotiates a *truce* with the Dacians, which is considered to be unfavourable for the Second Empire. Although the Dacians were considered “allies” at that time, relations between the two parties remained extremely strained ([327], page 316). Nevertheless, this peace pact with the Dacians is regarded as one of the *most important* ones ever signed by the Second Empire ([327]). The truce in question was signed in *the eighth year* of Domitian’s rule.

■ 23.3b. *Third Empire*. Theodosius I had bribed the Goths and signed a *peace treaty* with them ([327], page 444). The treaty is considered to have been unsuccessful for the Third Empire, since the Goths “formed a semi-independent state within the Roman Empire” thereafter ([327], page 444). The treaty with the Goths also ranks among the *key treaties* of the Third Empire ([327]). The treaty was signed in *the seventh reign year* of Theodosius I ([327], page 444). Thus, if we superimpose the Second Empire over the Third, we shall see that a very important treaty had been signed the same year. This, among other things, identifies the *Dacians* as the *Visigoths*.

23.4a. *Second Empire*. The war of the Second Empire against the Dacians was followed by a domestic uprising – the plot of Saturninus etc. Severe repressions had followed as Domitian’s response. The emperor had died in the atmosphere of discontent and confusion that prevailed throughout the Second Empire ([327]).

■ 23.4b. *Third Empire*. After the war against the Visigoths, unrest flares up in the Third Empire, allegedly of a religious origin; we see reports of massacre, plunder, and arson ([327], page 444). Theodosius commences sweeping repressions. He dies in the atmosphere of overall civil unrest and rumblings in the Third Empire ([327]).

23.5a. *Second Empire*. Domitian had ruled for 15 years: 81-96 ([327], pages 444-445; also [767], Volume 2, page 793).

■ 23.5b. *Third Empire*. Theodosius I had ruled for 16 years: 379-395 ([76], table 16). The reign durations are similar.

24a. *Marcus Cocceus Nerva*.

■ 24b. *Eugenius*.

24.1a. *Second Empire*. Immediately after the death of Domitian, Nerva becomes emperor in the west. His reign *lasts for 2 years*: 96-98 ([\[327\]](#), page 317).

■ 24.1b. *Third Empire*. After Theodosius I, Eugenius becomes emperor in the West. He *rules for 2 years*: 392-394 ([\[767\]](#), Volume 2, page 793). The reign durations coincide.

25a. *Joint rule of Nerva*.

■ 25b. *Joint rule of Eugenius*.

25.1a. *Second Empire*. Throughout his entire reign, Nerva had ruled jointly with Trajan, and the famous emperor eventually “outshone” Nerva. The duration of this joint rule is *2 years*: 96-98.

■ 25.1b. *Third Empire*. Throughout his entire reign, Eugenius had ruled jointly with Theodosius I the Great – the famous emperor that had “stolen Eugenius’ thunder”. This joint rule lasts for *2 years*: 392-394. Durations coincide.

26a. *Marcus Ulpius Trajan*.

■ 26b. *Arcadius*.

26.1a. *Second Empire*. Trajan’s rule is considered to have been the beginning of the “golden age” in the Second Empire ([\[327\]](#), page 317). While still in power, Trajan wages *three major wars*.

■ 26.1b. *Third Empire*. In 395, Emperor Arcadius (the name translating as “joyful”) assumes power over “the rich and civilized East” ([\[327\]](#), page 445). Arcadius also wages *three major wars* during his reign.

26.2a. *Second Empire*. Trajan’s enemy in the Balkans is Decebalus, a well-known chieftain of the *Dacians* ([\[327\]](#)). The war against Decebalus is Trajan’s *first* one, one he had waged right after his accession – or, more precisely, in the third year of his rule. As we stated above, little is known about the first three years of Trajan’s rule. Decebalus is a well-known commander in the history of the Second Empire. His name may possibly hail back to “Daci-bella”, or the war with the Dacians.

■ 26.2b. *Third Empire*. The famous Alaric, chief of the Visigoths, is Arcadius’ enemy in the Balkans. Again, *we identify Visigoths as the Dacians*, as seen in

paragraph 23 above. The war against Alaric is the *first* one waged by Arcadius, one that started immediately after his accession ([767], Volume 2). Alaric is a legendary commander in the history of the Third Empire. His name might possibly have been pronounced “Ala-Rex”. Thus, Decebalus and Alaric may have not been names in the contemporary sense – aliases, more likely.

26.3a. *Second Empire*. The Great Roman Army of Trajan engages in an all-out war with Decebalus, one that had lasted for 2 years ([327] and [767], Volume 2). Finally, the Second Empire forged a truce with Decebalus ([767], Volume 2, page 789). Decebalus had taken advantage of this armistice to consolidate his army, and became the commander of a large body of troops in several years’ time. Then he violated the truce by having started the second war against the Dacians.

■ 26.3b. *Third Empire*. A large Roman army, headed by Roman general Stilicho, had been fighting Alaric for *two years*. As a result, the Third Empire had signed a peace treaty with Alaric [767], Volume 2, page 793. During the armistice, Alaric had built up his strength and formed a powerful army in several years. Afterwards, he also violated the truce, and started the second war with the Goths.

26.4a. *Second Empire*. The second war against the Dacians rages for *several years*. The outcome of the war is rather uncertain. Rome arranges for another armistice. After a short lull, a *third* war begins, this time against Parthia; this one also takes a few years to finish.

■ 26.4b. *Third Empire*. The second war against the Visigoths rages on for *several years*. The outcome of the war is uncertain. The empire forges another truce with the Visigoths. After a fairly calm period, the *Third Gothic War* flares up, also lasting for several years.

26.5a. *Second Empire*. The empire loses the third war. Rome suffers a bitter defeat ([767], Volume 2). We can conclude by saying that Trajan’s main enemy had been Decebalus in *the Balkans*.

■ 26.5b. *Third Empire*. The Third Empire loses the last war as well. Moreover, this had been an actual defeat of Rome, since it was Stilicho, the Roman commander that loses the war. Thus, Arcadius’s main enemy had been Alaric, who also came from the *Balkans*.

26.6a. *Second Empire*. Trajan had ruled for either *19 years*: 98-117, or *16 years*: 101-117. It has to be noted that very little is known about the first three years of his rule ([\[327\]](#), page 318; also [\[767\]](#), Volume 2).

■ 26.6b. *Third Empire*. Arcadius had ruled for *13 years*: 395-408 ([\[767\]](#), Volume 2, page 793; also [\[76\]](#), tables 16-17). Reign durations are similar.

27a. *Publius Aelius Hadrian*.

■ 27b. *Honorius*.

27.1a. *Second Empire*. Hadrian was adopted by Trajan, his predecessor. Let us also note that Adrian is a relation of the emperor Trajan's wife ([\[327\]](#), page 322).

■ 27.1b. *Third Empire*. Honorius and Arcadius, his predecessor, had been *brothers* ([\[327\]](#)).

27.2a. *Second Empire*. Under Hadrian, the Roman army falls into utter decline ([\[327\]](#), page 324). As one can see below, similar events take place under Honorius, the duplicate of Hadrian. Moreover, these two processes of armies sliding into decline – under both Hadrian and Honorius – are so similar that the contemporary books on the history of Rome describe them *in virtually the same words*. We shall cite two such descriptions to illustrate. This is how historians describe the decay of the Roman army in Hadrian's epoch: "Seeing as how many Roman citizens had refused to serve in the legions, Hadrian introduced the practice of reinforcing the ranks of legionaries by representatives of a different social stratum than the residents of the provinces, who had the rights of Roman citizenship, namely, common free provincials. The legionaries had finally lost their "Roman" character and turned into a multinational force, which had been armed with Roman weapons and used Latin as the official language" ([\[327\]](#), page 324). This is how the Roman army had disintegrated under *Hadrian*.

■ 27.2b. *Third Empire*. Let us now cite the description of the Roman army in the time of *Honorius*: "The Roman troops of the time had looked nothing like the legions of early empires. Although they had carried on calling themselves legions, both the armament and the organization of the Roman army had changed completely after the massacre at *Adrianople*. They had transformed into an army of barbarian soldiers... Most of the military commanders were barbarian chieftains bearing Roman military ranks" ([\[327\]](#), page 324). Nowadays, the rout of the Roman troops near *Adrianople*,

in the alleged year 378, is linked to this deterioration in the state of army affairs. Thus, the name of *Hadrian* appears in the biography of his doppelganger Honorius precisely “in the right place”, manifest as “the massacre of Adrianople”. This is how a very demonstrative parallelism between the Second and Third Roman Empires appears on the pages of contemporary historical books, not recorded as a system previously.

27.3a. *Second Empire*. Hadrian had been afflicted by a *serious illness*. He was a very suspicious person, and had sired no children ([\[327\]](#), pages 322-325). A brief example of how he had treated his military leaders is as follows: having suddenly suspected a plot among his commanders, he inflicted a series of harsh repressions upon them. Chronicles mention no names, and only refer to schemers “among the supreme officers of the army” ([\[327\]](#), page 322).

■ 27.3b. *Third Empire*. Honorius had been notorious for his *frail health*, and also considered weak-minded. He had left no children ([\[327\]](#), page 449; also [\[64\]](#), page 33). The attitude of Honorius to his commanders exposes his paranoid tendencies. In the alleged year of 408, he treacherously murdered his best military leader Stilicho, who had been accused of plotting against Honorius. All of this “plotting” is supposed to have been slander ([\[767\]](#), Volume 2, page 793).

27.4a. *Second Empire*. Hadrian had forged his most important *truce* with Parthia. Let us recall that the war against Parthia is identified as the war against *Alaric* in the Third Empire, qv above.

■ 27.4b. *Third Empire*. Honorius had signed a very important *peace treaty* (by the order of Arcadius), namely, the treaty with *Alaric*.

27.5a. *Second Empire*. Hadrian had *ruled for 21 years*: 117-138 A.D.

■ 27.5b. *Third Empire*. Honorius had *ruled for 28 years*: 395-423.

Reign durations are fairly similar. The above data are taken from [\[327\]](#), page 325, [\[767\]](#) (Volume 2, page 793), and [\[76\]](#). Let us note that old chronicles would normally preserve nothing but a number of scraps and extracts from the rulers’ biographies. Therefore, sometimes even minor facts that have managed to survive by sheer accident acquire great importance as the only evidence of the past, and should by no means remain neglected.

28a. *Antoninus Pius*.

■ 28b. *Aetius*.

28.1a. *Second Empire*. Emperor Antoninus Pius succeeds Hadrian: 138-161 ([767], Volume 2, page 789).

■ 28.1b. *Third Empire*. After Honorius, the 6-year-old Valentinian III is proclaimed Emperor in the west. However, he did not actually rule at all, having been in the custody of Placidia, his mother, who, in turn, had obeyed the will of Aetius. It is said that Placidia “had fallen under the influence... of commander Aetius, a barbarian by birth” ([64], pages 33 and 40). Aetius thus becomes acknowledged as *the official custodian* of Valentinian III ([767], Volume 2, page 757). For many years Aetius remained *the autocrat* of the Third Empire. Theodosius II, his co-ruler in the east, is considered to have been an insignificant figure without any actual influence on the policy of the empire ([64], page 35).

28.2a. *Second Empire*. The reign of Antoninus Pius was a raging storm. Numerous chaotic wars – against the Dacians, the Germans, and in the East of the Empire ([327], page 326) – had raged all across the land during his reign. Antoninus Pius is known to have been a most successful general indeed. Despite the great number of his enemies, he had managed to guard the borders of the empire with a great deal of efficiency.

■ 28.2b. *Third Empire*. The epoch of Aetius was also filled with wars and conflicts. Waves of “barbarian hordes” had repeatedly raided the Third Empire over that period ([767], Volume 2). Chronicles also describe Aetius as an excellent professional commander. He had been the triumphant leader of the Empire’s numerous military campaigns ([64], page 34).

28.3a. *Second Empire*. Antoninus Pius was extremely resourceful in his domestic policy, considering the general instability of the Second Empire. In particular, he would make advances to the lowest strata of society, give away stocks of food, and curb the rights of masters over their slaves ([327], page 325; also [767], Volume 2, page 789).

■ 28.3b. *Third Empire*. Due to his barbarian origin, Aetius had been under pressure to keep fortifying his position in Rome. His domestic policy was very

flexible. He had also won the sympathies of the most diverse strata of the Roman populace. He is known to have been a prominent Roman politician in an epoch of civil unrest ([64]).

28.4a. *Second Empire*. Antoninus Pius had *ruled for 23 years*: 138-161 ([767], Volume 2, page 789).

■ 28.4b. *Third Empire*. Aetius had *ruled for 21 years*: 423-444 (or 14 years: 423-437, according to another version). Mark the fact that in 437 the authority of Aetius was dealt a heavy blow by Valentinian III, whose custody had then come to its end, and who had become a *de facto* ruler ([64], page 486). Nevertheless, Aetius had enjoyed a formal influence until the year 444; however, after the loss of several important battles in 444, his falling out of grace had become irreversible ([64], page 486).

29a. *Marcus Aurelius*.

■ 29b. *Valentinian III*.

29.1a. *Second Empire*. After Antoninus Pius, the power passes on to Aurelius – *the adopted son* of Antoninus Pius ([327], page 326). Marcus Aurelius *rules jointly* with Lucius Verus ([327]). Moreover, Lucius Verus *is younger* than Marcus Aurelius [327].

■ 29.1b. *Third Empire*. After Aetius, the power goes to Valentinian III – the “adopted son” of Aetius. Let us recall that Aetius was *the custodian* of Valentinian III. Valentinian III *rules jointly* with Theodosius II, who governs over the east of the empire. Although Theodosius II had been older than Valentinian III (qv in [327]), it was Theodosius II who was usually referred to as “the youngster” ([76]).

29.2a. *Second Empire*. Lucius Verus *is subordinate* to Marcus Aurelius. They say that “the empire had actually been ruled by the elder – Marcus Aurelius” ([327], page 326). Lucius Verus, his younger age notwithstanding, had died before the end of Aurelius’s reign ([327], pages 326-327).

■ 29.2b. *Third Empire*. Initially, Valentinian III had been dependent on Theodosius II, but their roles became reversed subsequently ([327]). We see the scenario from the Second Empire recurring. Furthermore, Theodosius II also died *before* the rule of Valentinian III had ended.

29.3a. *Second Empire*. Marcus Aurelius faces a number of major difficulties that “transformed almost the entire period of their [co-rulers’ – A.F.] principate... into a time of bloody wars and economic depression” ([327], page 326).

■ 29.3b. *Third Empire*. Valentinian III is also forced to face a number of serious challenges. His reign in the Third Empire is marked by truculent wars and economic troubles. The empire begins to slide into decline ([327] and [64]).

29.4a. *Second Empire*. Under Marcus Aurelius, a ferocious military campaign against the well-known King Vologaeses ([327]) begins – a long-drawn war with varying success. Finally, a peace treaty with Vologaeses is reached, in no way implying security for the *Second Empire*. Immediately after the signing of the treaty, a war against nomadic tribes, which broke through the Roman frontier fortifications, begins on the Danube ([327], page 280).

■ 29.4b. *Third Empire*. Under Valentinian III, a bloody war against King Attila ([327]) begins – a protracted one, with success favouring both sides unevenly. The empire had negotiated a truce with Attila, which brought no real peace. Right after the signing of the truce, barbarians invade the empire, which subsequently becomes involved in a series of exhausting wars – in the west and in the east, at different times ([767], Volume 2, page 38).

We have approached the final phase of parallelism between the Second and the Third Roman Empire. In both empires, the hard and troubled times set in simultaneously. As we proceed, we shall primarily follow the events that had taken place in the west of the *Third Empire*. The ties between the east and the west are considered to have gradually weakened, from Theodosius II and on.

30a. *Commodus*.

■ 30b. *Recimer*.

30.1a. *Second Empire*. After the death of Marcus Aurelius, his son Commodus becomes emperor. The rule of Commodus *stands out* against others, since several *influential minions* had emerged in his time ([579], pages 405-406).

■ 30.1b. *Third Empire*. In 455, after the death of Valentinian III, a talented commander-in-chief by the name of Recimer works his way up to the very top of the

Third Empire's hierarchy. He acquires enormous influence in Rome and becomes its actual ruler for several years. According to his contemporaries, "Recimer has by now become *the most powerful* person in Western Rome" ([579], page 487). The rule of Recimer has a *notable feature*: during his reign, there had been several *influential imperial minions*, all of them pawns of the Emperor de facto ([579], pages 487-490). The comparison of the two influential minion groups in the Second and the Third Empires exposes the two as duplicates.

30.2a. *Second Empire*. The *first* proxy ruler under Commodus was called Perennis. He had soon got killed, likewise his Third Empire double Petronius, qv below ([579], pages 405-406).

■ 30.2b. *Third Empire*. The *first* proxy emperor under Recimer had been Petronius Maximus. He was killed three months later ([579], page 487). The two names (Petronius and Perennis) may stem from the same root.

30.3a. *Second Empire*. The *second* proxy ruler under Commodus had borne the name of Cleander; he was withdrawn from his position of power by Commodus a short while later ([579], pages 405-406).

■ 30.3b. *Third Empire*. The *second* proxy ruler under Recimer was called Mecilius Avitus. Recimer had made him surrender the throne rather soon ([579], pages 486 and 488).

30.4a. *Second Empire*. The *third* proxy ruler under Commodus was named Eclectus; it doesn't take Commodus too long to strip him of his powers ([579]). Furthermore, we still have assorted data telling us about other proxy rulers under Commodus – a certain Marcia, for instance ([579]). This proxy co-ruler shuffling ends with the death of Commodus.

■ 30.4b. *Third Empire*. The *third* proxy emperor under Recimer was called Flavius Julian Majorian. Recimer had made him ruler, but soon revoked the rule ([579]). We also have rather sparse data concerning other creatures of Recimer's – such as Libius Severus and Anthemius ([579]). This endless changing of proxy co-rulers also ended with the death of Recimer in the Third Empire.

30.5a. Commodus had either *ruled for 16 years* (176-192 A.D.) or *12 years* (180-192 A.D.). 180 A.D. is the year when his father died.

■ 30.5b. *Third Empire*. Recimer ruled for 16 years (456-472 A.D.). The durations coincide (for the first version of Commodus' reign).

31a. *Publius Helvius Pertinax*.

■ 31b. *Olybrius*.

31.1a. *Second Empire*. Pertinax had ruled for less than a year, in 193 A.D. We know very little of him; the complex situation in the Second Empire is pointed out ([579], pages 406-407).

■ 31.1b. *Third Empire*. Olybrius had reigned for less than a year in 472 A.D. There is hardly anything known about him. The Third Empire's situation is critical ([579], page 490). The reign durations all but coincide.

32a. *Marcus Didius Severus Julian*.

■ 32b. *Glycerius*.

32.1a. *Second Empire*. The reign of Didius Julian is shorter than a year and falls on 193 A.D. We hardly know anything about him at all. His rule is accompanied by a great embroilment ([579], page 407).

■ 32.1b. *Third Empire*. Glycerius had reigned for less than a year in 473 A.D. We know little about him; his rule was accompanied by a great strife ([579], page 490). The reign durations in both cases are virtually identical.

33a. *Decimus Clodius Albinus*.

■ 33b. *Julius Nepos*.

33.1a. *Second Empire*. Clodius Albin had reigned for less than a year in 193 A.D. We don't know much about him; his entire reign is accompanied by civil unrest ([579], p. 407).

■ 33.1b. *Third Empire*. Julius Nepos had reigned for less than one year in 474 A.D. There is very little biographical information available of this ruler nowadays. His reign is marked by embroilment ([579], page 490). Reign durations are virtually identical.

34a. *Gaius Pescennius Niger*.

■ 34b. *Romulus Augustulus*.

34.1a. *Second Empire*. Niger's reign had lasted *one year* – 193-194 A.D. He was defeated by Severus and *deposed* ([767], Volume 2, page 790; also [579], page 407).

■ 34.1b. *Third Empire*. Romulus Augustulus had only reigned for *one year* in 475-476 A.D. Odoacer *defeated* and *dethroned* him ([767], Volume 2, page 794; also [579], page 490). Reign durations coincide.

35a. *Lucius Septimius Severus*.

■ 35b. *Odoacer*.

35.1a. *Second Empire*. Severus was proclaimed emperor after Niger, and is related to *Germany*, where had been crowned ([579], page 408). Severus had defeated Pescennius Niger, the double of Romulus Augustulus from the Third Empire. Niger got *killed* after the battle – cf. Orestes, the father of Romulus, from the Third Empire.

■ 35.1b. *Third Empire*. Odoacer, leader of the *German* Heruls in the Roman army, was crowned emperor after Romulus Augustulus. Constantinople recognizes his authority ([767], Volume 2, page 760. Odoacer had crushed the troops of Romulus Augustulus led by Orestes, the father of Romulus. Orestes was *murdered*. Odoacer deposed Romulus ([579], page 493).

35.2a. *Second Empire*. Severus had been “a strong ruler... this leader was prudent and earnest” ([579], page 409). The rule of Severus “is an important breakpoint in many regards” ([579], page 409). We are approaching the end of the Second Empire.

■ 35.2b. *Third Empire*. Odoacer is known to have been a sensible and modest ruler. He had tried to restore the unity of the Third Empire that kept falling apart ([579]). The reign of Odoacer is also considered a *breakpoint* in Roman history marking the end of the “purely Roman” dynasty. We see the first symptoms of the Third Empire's decline. Its last two rulers had been foreign – Odoacer the German and Theodoric the Goth.

35.3a. *Second Empire*. Severus had fought a single war, albeit an arduous one, struggling against the Parthian king Vologaeses IV. The course of the war kept

changing: “The North was forced to suppress the Northern peoples that had lived close to the border, which had also been a formidable task” ([579], page 410).

■ 35.3b. *Third Empire*. Odoacer’s only enemy had been Theodoric the Goth; the war between the two went down in history as long, violent and wearisome. Success would favour both parties unevenly. Finally the Goths led by Theodoric invaded the Empire from the North. Odoacer was defeated and surrendered in one of the battles. He had been made a co-ruler initially, but his assassination followed before too long ([579], page 493).

35.4a. *Second Empire*. Severus had *reigned for 18 years* between 193 and 211.

■ 35.4b. *Third Empire*. Odoacer had *reigned for 17 years* (476-493 A.D.). Reign durations are similar.

36a. *Caracalla*.

■ 36b. *Theodoric the Goth (the Great)*.

36.1a. *Second Empire*. Caracalla had been a *co-ruler* of Severus and reigned in the *West*. He had constantly struggled against his co-ruler Publius Septimius Geta. Both brothers “hated one another and sowed permanent discord amidst the troops, likewise in the court; they had even thought of *dividing the state*” ([579], page 410).

■ 36.1b. *Third Empire*. Theodoric had been the *co-ruler* of Odoacer in the *West*. The reign of Theodoric is accompanied by very abrasive relations between himself and his eastern co-ruler Anastasius. This opposition would often break out into military conflicts ([579], pages 495-496). Both co-rulers already rule in the *divided* Third Empire – the Western and the Eastern.

36.2a. *Second Empire*. The domestic policy of Caracalla is characterized by the chronicles as rather lenient. His efforts to make the army obedient resulted in the *corruption* of the latter which, in turn, had impaired the discipline, according to [579]. Caracalla “granted *full civil rights* to each and every imperial community” ([579], page 410).

■ 36.2b. *Third Empire*. Theodoric’s domestic policy was also known for its great flexibility and religious tolerance. He was renowned a patron of the arts, and had also greatly indulged in the *bribery* of the troops due to his status of a foreigner in Rome and his ambition to secure support for himself amongst wider society strata

([\[579\]](#)). Theodoric had made foreigners *equal to Romans in rights* and instigated large-scale migrations on imperial territory.

36.3a. *Second Empire*. In 217 A.D. Caracalla was *preparing a campaign* against the Parthians and died at the peak of the preparations ([\[579\]](#)).

■ 36.3b. *Third Empire*. In 526 Theodoric *launches a campaign* against the barbarians but dies before the preparations are over ([\[579\]](#), page 495).

36.4a. *Second Empire*. Caracalla had *reigned for 24 years* (193-217 A.D.) or 6 years (211-217 A.D.), 211 A.D. being the year of Severus' demise.

■ 36.4b. *Third Empire*. Theodoric's *reign lasts 29 years* (497-526 A.D.) or 33 years (493-526 A.D.). Theodoric came to power in 493, the year of Odoacer's death – however, it was only in 497 A.D. that Zeno in Constantinople had acknowledged his rule ([\[579\]](#), page 494). The durations are close enough (first versions).

This is where the dynastic currents of the Second and the Third Empire end. However, amazingly enough, the parallelism that binds them together can be traced further, spanning the alleged years 217-235 A.D. and 526-536 A.D.

37a. *Second Empire* ceases to exist in a blaze of warfare and anarchy. The period of 217-270 A.D. is officially known as that of “political anarchy of the middle of the III century, or the time of ‘soldier emperors’” in Scaligerian history ([\[327\]](#), page 406). This prolonged period of anarchy is a unique phenomenon in the history of the Second Empire.

■ 37b. The decline of the *Third Empire* (in the West) was accompanied by bloody wars and social discord. The period of 526-552 A.D. is officially known as one of “political anarchy in the middle of the III century. The Ostrogothic rule in Italy” ([\[579\]](#)). This epoch of strife and embroilment is also unique in the history of the Third Empire. As we can see, these two periods (duplicates, as we understand it now) are characterized in the same words by Scaligerite historians.

38a. *Julia Maesa*.

■ 38b. *Amalasuntha*.

38.1a. *Second Empire*. After the death of Caracalla, the power in the Second

Empire is inherited by Julia Maesa in 217 (after a very brief reign of Macrinus, a former slave) – see [\[327\]](#), pages 404-406. Julia Maesa is a *relation* of Caracalla's ([\[327\]](#)). Near Julia Maesa we see her *daughter* Mamea, occupied with matters of secondary importance.

■ 38.1b. *Third Empire*. After the death of Theodoric (the double of Caracalla), Amalasuntha inherits the power in the Third empire ([\[579\]](#), pages 498-499). Amalasuntha is one of the most famous women in the entire history of Rome ([\[196\]](#)). She is the *daughter* of Theodoric ([\[579\]](#)). Her sister Matasuntha played a secondary part as her ally. Let us emphasize that the two duplicates (Julia Maesa and Amalasuntha) are the most prominent female rulers in the history of both empires. They were the only ones who had the power to crown Roman Emperors. Their unvocalized names (MSL for Maesa Julia and MLSNTH for Amalasuntha) might be derived from the same root.

38.2a. *Second Empire*. Julia Maesa enthrones her elder son – Varius Avitus Bassianus (Marcus Aurelius Antoninus) known as Heliogabalus ([\[327\]](#), pages 405-406), who *obeys her every word*. He *dies a violent death*. Heliogabalus had *reigned for 4 years* (218-222 A.D.; see [\[327\]](#)).

■ 38.2b. *Third Empire*. Amalasuntha enthrones her son Amalaric ([\[579\]](#), pages 405-406), who *obeys her every word*. He *dies a violent death*. Amalaric had *reigned for 5 years* between 526 and 531 A.D. We observe similar reign durations.

38.3a. *Second Empire*. Julia Maesa hands the reins of power over to Alexander Severus, a meek and indecisive man and an obedient creature of Julia Maesa ([\[327\]](#)). The reign length of Alexander Severus equals *13 years* (222-235 A.D.).

■ 38.3b. *Third Empire*. In the Third Empire we observe Athalaric, the second minion of Amalasuntha, come to power. He had been perfectly obedient to Amalasuntha ([\[579\]](#)). Athalaric had *reigned for 8 years* (526-534 A.D.) – see [\[76\]](#), table 18.

Reign durations differ, but they don't affect the general correlation of the entire current of events that characterize the Second and the *Third Empire*.

38.4a. *Second Empire*. Julia Maesa was killed in 234 A.D. The end of her reign is marked by the war with the *Persians* in the East of the Empire ([\[327\]](#)). 3 years after

the death of Julia Maesa, a large-scale war against the *Goths* breaks out – the *Gothic war* of 238-251 A.D. ([64]).

■ 38.4b. *Third Empire*. Amalasuntha was killed in 535 A.D. At the end of Amalasuntha's reign, a war against the Orient breaks out – namely, with the *Persians* and with Constantinople. This is how the famous *Gothic war* of the VI century A.D. began ([579]).

Thus, in order to conclude the parallelism, we compare the period of the alleged years 217-234 A.D. at the end of the Second empire to that of the alleged years 526-535 A.D., when the Third Roman Empire ceased to exist in the West. The parallelism does in fact span subsequent epochs as well; however, it is rather difficult to relate, since we enter parallel epoch of violent civil wars, and their history is fragmentary and extremely vague; we shall therefore end our comparison table here.

However, we must point out the following important fact. Once we reach the last days of the Second Empire (the alleged year 270 A.D.), we discover having approached the first days of the Third Empire. Let us remind the reader that this is the very year that marks the superimposition of the Third Empire over the Second. The period of the alleged years 240-270 A.D. that separates the Second Empire from the Third is considered the heyday of political anarchy in Scaligerian history. It is written that “by the time Claudius II came to power [in 268 A.D. – A. F.] there had de facto been no united empire” ([327], page 410). Thus, 270 A.D., the year we discover to correspond to the beginning of the Third Empire, needed to be referred to as one of the empire's “reconstruction” after a presumed period of utter disarray. However, this very “disarray” is of a fictitious nature, and only became recorded in historical sources as a result of an erroneous chronology.

2.

The correlation between two different dating methods illustrated by the superimposition of two epochs from the history of Roman Papacy one over the other. A brief scheme

The dating method based on the principles of frequency damping and duplication was applied to the dynastic current of the Roman Popes that begins in the alleged I century A.D. with Paul the Apostle and exists until the present day. We have used the chronological tables of J. Blair ([\[76\]](#)) and the list of popes given in [\[544\]](#).

The time interval in question (amounting to some 1900 years) was divided into short 10-year intervals. Then we compiled an exhaustive list of all the names of Popes who occupied the Holy See between the alleged I century A.D. and 1700 A.D. 89 different papal names were ordered in accordance with the sequence of their first appearance in papal currents. After that, a rectangular matrix sized 89×170 was constructed by the author of the present book assisted by A. Makarov. Each row of the matrix possesses the length of 170 units and represents the frequency evolution of a single name out of the list of 89. The matrix contains 89 rows and 170 columns altogether. Each papal name is marked as corresponding to the decade of said pope's ascension. The row numbered 53, for instance, lists all the decades when the Holy See was occupied by a pope named *John*. They fall on the following years: 523-526, 532-535, 560-573, 640-642, 685-686, 704-707, 872-882, 898-900, 914-928, 931-936, 956-963, 965-972, 983-984, 985-996, 997-998, 1003, 1003-1009, 1024-1033, 1285-1287, 1316-1334, 1410-1415.

Afterwards, the duplicate localization method based on the calculation and processing of frequencies $K(Q, T)$ was applied to the resultant rectangular frequency matrix. As a result, a square frequency matrix sized 170×170 was built. Each of its rows numbered Q contains the values of $K(Q, T)$ demonstrating the manifestation frequency of names that first appeared in decade Q in the subsequent decade T as well as the exact amount of times a certain name is manifest. The value of $K(Q, Q)$ stands for the papal names from decade Q that we haven't come across in the papal list as to yet.

A study of the papal name frequency matrix immediately reveals several circumstances of the utmost interest. For example, we learn that the names of the I century popes (such as Linus, Anacletus, Clement and Evaristus) are unexpectedly "revived" in the XI century A.D., which corresponds perfectly well to the chronological

shift of 1000-1050 years.

Similarly, other duplicates spawned by the chronological shift of 333 years approximately are also manifest in the frequency matrix. Higher concentrations of the name John, for instance (qv above) fall on the middle of the VI century A.D., the end of the VII century, the X century and the end of the XIII century. As we shall demonstrate below, this corresponds excellently to how the phantom duplicates of the *T* series that we discovered in the “Scaligerian history textbook” are distributed along the time axis, qv in fig. 1.7. The matter is that *John* happens to be one of the key names in history of the XIII century war and its duplicates.

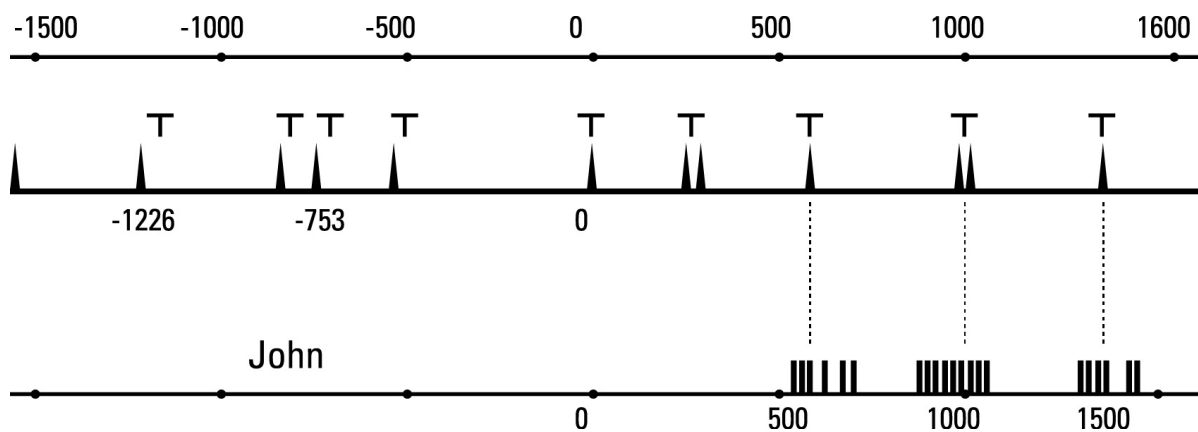


Fig. 1.7. Phantom duplicates of the *T* series and the duplication of the name John in Papal Rome between the I and the XVI century. Let us point out that higher concentrations of the name fall directly over the duplicates of the *T* series.

Further studies of name frequency matrices (as built for lists containing the names of Popes, Byzantine Pontifices, Roman and Byzantine emperors etc.) were subsequently carried out by the author together with G. V. Nosovski. The results are related in our scientific publications ([593], [594], [595], [596] and [597], in particular); see also the Annexes to [Chron7](#). These works contain a great body of numerical material as well as frequency matrices, and also a modification of the frequency damping principle formulated in terms of a “card deck shuffling” problem.

All of our results correspond to the facts discovered with the use of the dynastical parallelism method. In Chapter 6 of [Chron1](#) we indicate two isomorphic “parallel” Papal dynasties that we have discovered. Bear in mind that the list of the Pope, likewise the Imperial list, is considered to be the “spinal column” of Roman and European chronology. The modern list of Popes is based on the *Book of the Pontifices* whose origins cannot be traced further back than the XIII century A.D. ([196]).

The biography of the first pope (Peter the Apostle) and his seven successors up until St. Hyginus (137-141 A.D.) is considered quite vague in the modern “Scaligerian

textbook”. S. G. Lozinskiy, for instance, wrote that “in reality, we only encounter veracious information about the Episcopes of Rome [as the Popes were called in the alleged first centuries of the new era – A. F.] starting with III A.D. – and even this information contains many gaps... the mythical character of pre-120 A.D. pontifices is also recognized by the Protestant theologians” ([\[492\]](#), page 312).

Our method of dynastic parallelisms led us to the discovery that the Roman Episcopate period of 140-314 A.D. duplicates that of 314-532 A.D., qv in [Chron1](#), Chapter 6. VSSD coefficient here equals 8.66×10^{-8} . In particular, they turn out to be phantom reflections of a later mediaeval list of popes. Out of the 47 popes that we find in the period of 141-532 A.D., 43 are covered by the parallelism, leaving just 4 short-term popes beyond it ([\[76\]](#)). Both duplicates are therefore extremely representative.

It is important that this collation of ecclesiastical Roman chronicles concurs perfectly well with the independent secular collation of imperial chronicles that we mention above.

3.

The superimposition of the Israelite (Theomachist) kingdom over the Third Roman Empire in the West. A shift of circa 1230 years

This parallelism was also discovered by the VSSD calculation method, confirming the claim made in [\[544\]](#) that the “ancient” kingdoms of Israel and Judea can be identified as the “early mediaeval” Roman empire. VSSD here equals $c(a, b) = 1.3 \times 10^{-12}$.

One must be aware of the fact that the name Israel translates as Theomachist ([\[544\]](#), Volume 1, pages 416 and 437) – God’s warrior, in other words, or a fighter against foreign gods. Therefore, the word “Israelite” can also be translated as “Theomachist”, as we shall be doing from time to time. The word Judean translates as “Theocratic” ([\[544\]](#)); it may have been used for referring to priests. There is hardly any point in delving deep into translation details, since they are of no importance to us.

In the Scaligerian chronology, the Israelite kingdom between Jeroboam I and Uzziah is dated to the alleged years X-VII B.C., or 922-724 B.C. ([\[72\]](#), page 192). Since the Third Roman Empire is dated to the alleged IV-V century B.C. by the Scaligerites (don’t forget that the dynastical current from this empire that is of interest to us presently dates to the alleged years 306-476 A.D.), the chronological shift (or superimposition) that we discovered between the Biblical and Roman kingdoms roughly equals 1230 years here. In other words, “ancient” history of Israel and Judea needs to be moved forward in time by 1230 years at the very least – and even this result will be far from final, as we already demonstrated in [Chron1](#), Chapter 6. Biblical history needs to be moved forward by another 600 years at the very least.

According to the Bible, the kingdoms of Israel and Judea represent the two dynastical branches of a state that had initially been united, which is similar to the division of the formerly united Roman Empire into the Western and the Eastern parts. The first three Biblical kings (Saul, David and Solomon) had ruled a united state, which fell apart immediately after Solomon. Jeroboam I becomes the first independent Theomachist king, and Rehoboam – the first independent king of the Theocrats.

We already mentioned the fact that the Bible contains a “double entry system” that allows for easy conversions between respective Israelite and Judaic reigns, qv in [Chron1](#), Annex 6.4. These data shall be used in the present section as well. Bear in

mind that the parallelism between the Israelite Kingdom and the Third Roman Empire is of a secondary nature, being but a reflection of more fundamental parallelisms that we shall relate in the chapters to follow.

Let us cite two parallel dynastic currents of a secondary nature, using a single number to indicate two “parallel rulers”, qv in fig. 1.8.

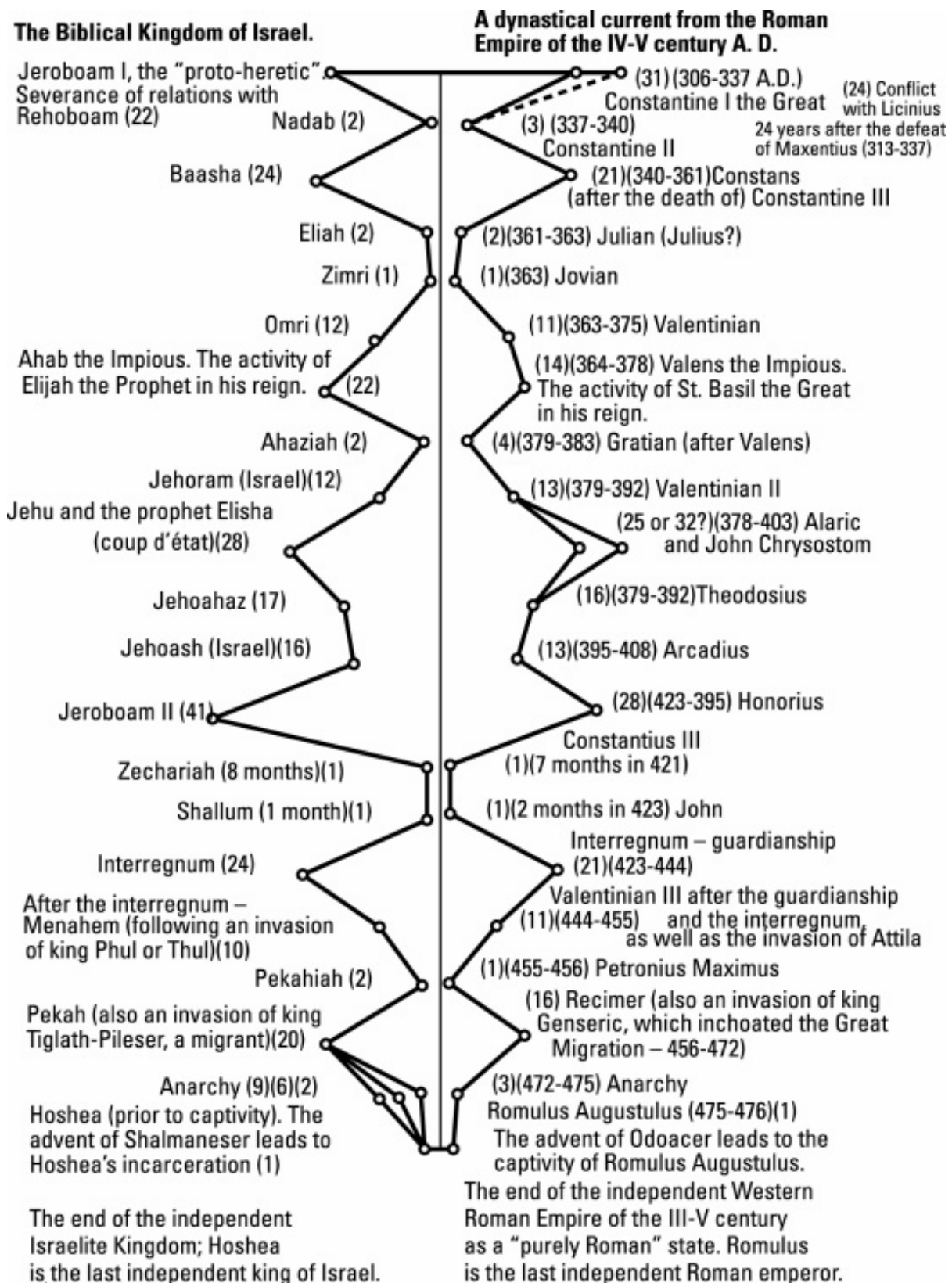


Fig. 1.8. The reign correlation of the "ancient" Biblical kingdom of Israel and the Third "ancient" Roman Empire.

1a. *Jeroboam I* – reigned for 22 years.

■ 1b. *Constantine I* had reigned for 24 after his victory over Maxentius – 313-337 A.D.

2a. *Nadab* – 2 years.

■ 2b. *Constantine II* – 3 years (337-340 A.D.)

3a. *Baasha* – 24 years.

■ 3b. *Constantius II* – 21 years (340-361 A.D.)

4a. *Ilas* – 2 years.

■ 4b. *Julian* – 2 years (361-363 A.D.)

5a. *Zimri* – less than 1 year.

■ 5b. *Jovian* – less than 1 year in 363 A.D.

6a. *Omri* – 12 years.

■ 6b. *Valentinian* – 11 years (364-373 A.D.)

7a. *Achab* (and *Elijah the Great Prophet*) – 22 years.

■ 7b. *Valens* (and the famous *St. Basil the Great*) – 14 years (364-378 A.D.)

8a. *Achaziah* – 2 years.

■ 8b. *Gratian* – 4 years (379-383 A.D.)

9a. *Joram of Israel* – 12 years.

■ 9b. *Valentinian II* – 13 years (379-392 A.D.)

10a. *Jehu* and *Elijah the Prophet* (28 years).

■ 10b. A lacuna (or, according to another version – *Alaric* and *John Chrysostom* the prophet (25 years – 378-403 A.D.)

11a. *Jehoahaz* – 17 years.

■ 11b. *Theodosius* – 16 years (379-395 A.D.)

12a. *Jehoash of Israel* – 16 years.

■ 12b. *Arcadius* – 13 years: 395-408 A.D.

13a. *Jeroboam II* – 14 years.

■ 13b. *Honorius* – 28 years (395-423 A.D.)

14a. *Zechariah* – less than 1 year (6 months).

■ 14b. *Constantius III* – less than 1 year (7 months) – 421 A.D. or 423 A.D.

15a. *Shallum* – less than 1 year (1 month).

■ 15b. *John* – less than 1 year (2 months) – 423 A.D.

16a. *Interregnum* – 24 years.

■ 16b. *Interregnum/custody* – 21 years (423-444 A.D.)

17a. *Menahem* – 10 years.

■ 17b. *Valentinian III* – 11 years (444-445 A.D.)

18a. *Pekahiah* – 2 years.

■ 18b. *Petronius Maximus* – 1 year (455-456 A.D.)

19a. *Pekah* – 20 years.

■ 19b. *Recimer* – 16 years (456-472 A.D.)

20a. *Anarchy* – 2, 6 or 9 years (three versions).

■ 20b. *Anarchy* – 3 years (472-475 A.D.)

21a. *Uzziah* (before falling captive to Shalmaneser) – 1 year or 3 years.

■ 21b. *Romulus Augustulus* (before falling captive to Odoacer) – 1 year (475-476 A.D.)

A) The emperors of the Third Roman Empire that ended up in this dynastical current have reigned in the West for the most part – presumably, in Italian Rome. Those of the emperors listed whose primary residence had been in Constantinople had been so powerful that they played a dominant role in the West of the empire as well, often even

with a Roman co-ruler present. Let us further point out that the kingdom of Israel is covered by this parallelism *completely*.

B) Both dynasties begin with prominent political and religious leaders. In particular, we have Jeroboam I, the famous progenitor of “Jeroboam’s heresy”. His double, Constantine I Augustus (or “Holy”) is presumed to be the first patron of Christianity. The naissance and the establishment of Arianism (a possible analogue of Jeroboam’s heresy) take place in his reign.

Jeroboam I struggled against Rehoboam of Judah, who had *broken away* from him, while Constantine I battled against Licinius, who had also *initiated a secession*.

Under Jeroboam I the formerly united Biblical kingdom becomes *divided in two* – the kingdoms of Judah and Israel. The same happens under Constantine I when the formerly united Roman empire becomes *divided* into two parts, the Western and the Eastern. Constantine I went so far as to move the imperial capital from Rome in Italy to New Rome on the Bosphorus.

The united Biblical kingdom had been ruled by *three prominent kings* – Saul, David and Solomon. The Third Roman Empire also has *three famous rulers* at its very beginning – Aurelian = Sulla, Diocletian = Pompey, and Constantius I Chlorus = Julius Caesar. They are the duplicates of the Biblical Saul, David and Solomon.

According to the Bible, the Israelites were *divided into 12 tribes*. Likewise, under Constantine I the Roman empire was divided into 12 dioceses, or regions. In the kingdom of Israel, a *thirteenth* tribe joined the other twelve eventually – the offspring of Dinah. The same thing happened in the Roman Empire under Constantius II, the son of Constantine I, when a *thirteenth* diocese was added to the abovementioned twelve ([\[544\]](#), Volume 7).

C) Both dynasties end with rulers who fall under the power of a foreign king. In the kingdom of Israel it’s Uzziah who becomes Shalmaneser’s (Czar Solomon’s?) captive, whereas in the Third Roman Empire we have Romulus Augustulus deposed by Odoacer, also a foreign king. Shalmaneser is King of *Assyria*, whereas Odoacer is a *German* king. What we have is the “ancient” Assyria superimposed over the mediaeval Germany (or Prussia, = White Russia?). See more on this subject in [Chron5](#).

Both of the dynasties under comparison cease their existence under these duplicate kings. Bear in mind that the last two emperors of the Third Roman Empire (Odoacer and Theodoric) aren’t Roman anymore – they are foreigners. Among other things, they are said to have practised a different religion. This circumstance may have played a certain role in how they became reflected on the pages of the Bible, which is a distinctly

religious source.

D) The anarchy and interregnum periods coincide for both dynasties.

E) There are many stunning parallels in the “biographical” currents of the Israelite and Roman rulers. The form-codes of these dynasties coincide. We must point out that we give the translations of the Biblical names according to [\[544\]](#).

1a. *Jeroboam I* (Protector of the People).

■ 1b. *Constantine I Augustus*.

1.1a. *Israel*. The name “Jeroboam” could have stood for “The *Holy* Clarion” in Greek pronunciation ([\[544\]](#), Volume 7, page 338). Jeroboam I came to power together with Rehoboam (1 Kings 11:43, 12:2-3 and 19-20). They shared the formerly united kingdom between the two of them.

■ 1.1b. *Third Empire*. The name “Augustus” of Constantine I also stands for “*Holy*”. Constantine I was declared a saint equal to the Apostles in rank. He and Licinius acquire absolute power in the East and in the West, respectively ([\[327\]](#), page 429).

1.2a. *Israel*. Jeroboam I “*rebelled*” against Rehoboam in the first year of his reign, *severing all relations between the two* (1 Kings 12:19-20). The Bible proceeds to tell us that “*there was war between Rehoboam and Jeroboam all their days*” (1 Kings 14:30).

■ 1.2b. *Third Empire*. Constantine I *severs all ties* with Licinius at the very beginning of his reign, after the victory over Maxentius in 313. This leads to a war between them ([\[327\]](#), page 429). Licinius “*was assaulted by his co-ruler Constantine already in 314*” (*ibid.*). Constantine I wages constant wars against Licinius.

1.3a. *Israel*. Under Jeroboam, “Israel rebelled against the house of David unto this day” (1 Kings 12:19). Jeroboam I *transferred the capital* of the state to the city of Sechem (1 Kings 12:25). Let us point out that Jeroboam I is the *only* king of Israel who had moved the capital city as a result of the foundation of a new state.

■ 1.3b. *Third Empire*. Around 330, Constantine I *moves the imperial capital* from Rome in Italy to New Rome on the Bosphorus. This important event signified the beginning of the Roman Empire’s division into two parts – the Eastern and the Western. Constantine I is the *only* emperor of the Third Empire to transfer the capital;

this coincided with the foundation of the new Eastern Roman Empire.

1.4a. *Israel*. In order to prevent the restoration of Rehoboam's rule, Jeroboam I also seceded from him ecclesiastically. *He had founded a new religious movement* known as "Jeroboam's heresy" (1 Kings 12:28 and 12:31). This "heresy" was adhered to by all of the subsequent Israelite kings. It played a major part in the entire history of the Theomachist Israelites. Bible refers to "Jeroboam's heresy" in the biography of each Israelite king after Jeroboam.

■ 1.4b. *Third Empire*. Constantine I Augustus (The Holy) is occasionally called the *founder of Orthodox Christianity* in Christian sources. Modern historians acknowledge the only fact out of the numerous legends about Constantine, namely, that he had founded a certain cult, possibly of a "heretical" nature. The fact that he had been a Christian is often disputed. It was under Constantine I that Arius, the founder of *Arianism*, had first emerged with his teaching ([\[579\]](#), pages 466-467). Arianism is a well-known Christian "heresy" that had made a significant impact on the entire history of the Third Roman Empire ([\[579\]](#)).

1.5a. *Israel*. The reign duration of Jeroboam I equals 22 years (1 Kings 14:20).

■ 1.5b. *Third Empire*. Constantine I had reigned for 24 years between 313 and 337, counting from the beginning of his joint rule and the struggle against Licinius, after the defeat of Maxentius. Other versions claim his reign duration to have equalled 13 or 31 years, qv above. The durations are rather close to each other.

2a. *Nadab* (The Generous).

2b. *Constantine II*.

2.1a. *Israel*. Nadab is the son of Jeroboam I (1 Kings 15:25). Nadab came to power immediately after the death of his father (ibid). The Bible emphasizes that King Nadab *adhered to Jeroboam's heresy*: "And he did evil in the sight of the Lord, and walked in the way of his father" (1 Kings 15:26).

■ 2.1b. *Third Empire*. Constantine II was the son of Constantine I ([\[327\]](#)). Constantine II came to power *immediately after the death of his father* ([\[327\]](#)). He successfully *carried on with the religious policy of Constantine I* ([\[327\]](#)). The Biblical author may well have regarded this as "walking in the way of his father".

2.2a. *Israel*. Nadab was killed by Baasha, who had seized the throne of Israel (1 Kings 15:28). Baasha became the next king. “Even in the third year of Asa king of Judah did Baasha slay him, and reigned in his stead” (1 Kings 15:28). Asa, king of Judah, might simply be a reflection of Jesus Christ.

■ 2.2b. *Third Empire*. Constantine II had launched a campaign against his brother Constans and got killed in a battle ([327], page 438). Constans, the killer of Constantine II, becomes the next Roman emperor, ruling jointly with the third brother – Constantius II ([327]). This happens immediately after the death of Constantine II in 340 ([767], Volume 2, page 468). The joint rule of the three brothers began in 337; Constantine II was killed in either the *fifth* or the *seventh* year of St. Basil the Great, or The Great King (basileus = king), who is most likely to be a reflection of Andronicus, or Jesus (Asa?) from the XII century A.D. Let us point out that there are two versions for the birth date of Basil the Great. The most common one cites the year 333; the other one insists on 335 ([544], Volume 1). We see a very good concurrence of these data with the Biblical indications.

2.3a. *Israel*. Nadab’s reign lasted 2 years (1 Kings 15:25).

■ 2.3b. *Third Empire*. Constantine II had reigned for *three years* between 337 and 340 ([327], page 792; also [767], Volume 2, page 468). Reign durations are similar.

3a. *Baasha* (The Creator).

■ 3b. *Constantius II*.

3.1a. *Israel*. Baasha came to power as the killer of his predecessor Nadab, King of Israel. King Baasha *was following Jeroboam’s heresy*, or “walked in the way of Jeroboam” (1 Kings 15:34). Baasha *initiated a massacre* of his fellow tribesmen: “And it came to pass, when he reigned, that he smote all the house of Jeroboam; he left not to Jeroboam any that breathed, until he had destroyed him” (1 Kings 15:29). Baasha chose *Tirzah* as his capital; the name might actually refer to *Turkey*.

■ 3.1b. *Third Empire*. Constantius II came to power as one of the killers of his predecessor Constantine II. Historians report that “Constantius united the entire state under his rule once again. *Church disputes, which he took part in*, had played an important part in his reign” ([579], page 469). Constantius II had *massacred the kin* of Constantine I, the double of the Biblical Jeroboam I. He had *killed all the family members* of the two half-brothers of Constantine ([327], page 438). Constantius II

resided in Constantinople, and had lived in Asian provinces for a long time; he relocated to *Turkey* in 335 ([\[327\]](#)). This is basically what the Bible tells us, qv above.

3.2a. *Israel*. Baasha's reign duration equals *24 years* (1 Kings 15:33).

■ 3.2b. *Third Empire*. Constantius II reigned for *21 years*, between 340-361 (after the death of Constantine II). Another version dates his reign to 337-361 (*24 years*), from the moment that his joint rule with Constantine II began ([\[327\]](#)). Reign durations are similar.

4a. *Elah* ("The God", or "The Sun").

■ 4b. *Julian* ("The Lord").

4.1a. *Israel*. Elah was the *son* of Baasha (1 Kings 16:8). It has to be pointed out that the Biblical formula "son" often refers to religious succession and not actual kinship. The name Elah ("The Lord") concurs well with the name of his "Roman double" Julian.

■ 4.1b. *Third Empire*. Julian is presumed to have been a *cousin* of Constantius II, the double of the Biblical Baasha. Constantius II had no children ([\[579\]](#)). Julian was *deified* while still alive; he is known as a religious reformer.

4.2a. *Israel*. Despite the fact that King Elah had possessed such a grandiloquent name ("The God"), the Bible hardly tells us anything about him at all. This is all the more egregious when compared to the detailed "biographies" of the Israelite kings whose names were a great deal more "modest". Let us remind the reader that the Bible is a religious source that pays a lot of attention to the religious policies of the rulers referred to therein.

■ 4.2b. *Third Empire*. Julian ("The God") became reflected in ecclesiastical history under the alias of "The Apostate". He is considered to have been the archenemy of Christianity and a restorer of paganism. The information on this emperor found in the Christian sources is extremely sparse and very negative. On the other hand, secular Roman historians (Marcellinus, for instance) dedicate voluminous exalted panegyrics to Emperor Julian, glorifying his deeds ([\[579\]](#)).

4.3a. *Israel*. King Elah was killed by Zimri, his *commander-in-chief* (1 Kings

16:10). The Bible gives us no details of the murder. Elah's reign lasted for 2 years (1 Kings 16:8).

■ 4.3b. *Third Empire*. Emperor Julian was killed during a campaign in the East under uncertain circumstances. The next emperor is Jovian, who had been the *commander-in-chief* of Julian's army ([579], page 472). Julian's reign lasted for 2 years (361-363, see [767], Volume 2, page 793; also [579] and [327]). Reign durations coincide.

5a. *Zimri* ("Singer of hymns").

■ 5b. *Jovian*.

5.1a. *Israel*. Zimri was the *commander-in-chief* in the army of his predecessor Elah, whom he had killed (1 Kings 16:9-16:10). Zimri came to power *in the 27th year* of Asa (Jesus?), king of Judah (1 Kings 16:10).

■ 5.1b. *Third Empire*. Jovian was the *commander-in-chief* in the army of Emperor Julian, his predecessor, and had accompanied him in the Persian campaign ([579], page 472). There are many legends about the murder of Julian. At any rate, Jovian had been Julian's successor. One of the versions claims Julian to have been a victim of a plot. Jovian ascended to the throne in 363, *in the 30th year* of St. Basil the Great – possibly a duplicate of Asa (Jesus). Bear in mind that Basil is presumed to have been "incarnated" in 333, which gives us $30 = 363 - 333$.

5.2a. *Israel*. Zimri followed Jeroboam's heresy: "For his sins which he sinned in doing evil in the sight of the Lord, in walking in the way of Jeroboam, and in his sin which he did, to make Israel to sin." (1 Kings 16:19). Also: "In the twenty and seventh year of Asa king of Judah did Zimri reign seven days in *Tirzah*." (1 Kings 16:15). Thus, Zimri's reign lasted 7 days.

■ 5.2b. *Third Empire*. "Jovian was a Christian" ([579], page 472). This might be why the Bible mentions that he had "walked in the way of Jeroboam". Jovian's reign began in the East, near *Turkey*, during the campaign. He had reigned for *less than one year* ([767], Volume 2, page 793; also [327]). The entirety of this brief period was spent on the march when Jovian was returning to the imperial capital. According to some of the sources, he never reached it. Reign durations are similar.

6a. *Omri* ("The Head").

■ 6b. Valentinian I.

6.1a. *Israel*. Omri, the successor of Zimri, had been the *commander-in-chief* in the army of his predecessor (1 Kings 16:16). Omri's *reign began in the 31st year* of Asa, King of Judah (Jesus?) (1 Kings 16:23).

■ 6.1b. *Third Empire*. Valentinian I, who became emperor after Jovian, had been the *commander-in-chief* in the army of the latter ([327], page 441. Having ascended to the throne in 364, Valentinian I *became emperor in the 31st year* of St. Basil the Great, the reflection of Jesus Christ – or, possibly, Asa of Judah, considering how $364 - 333 = 31$. In both cases we see that the ascension to the throne takes place *in the 31st year*.

6.2a. *Israel*. Omri waged a violent war against Tibni who had claimed his right to the throne of Israel (1 Kings 16:21-22). Omri ended up *winning* the war (1 Kings 16:22). Tibni the claimant was *killed* (1 Kings 16:22).

■ 6.2b. *Third Empire*. Valentinian I *battled* against Procopius, a relation of Julian who had claimed his right for the Roman throne. Valentinian I *won* this war ([327] and [767], Volume 2). Procopius was *killed* ([327], page 442).

6.3a. *Israel*. Omri had *transferred* his residence to the city of Samaria located *on a hill or near a hill* (1 Kings 16:24). Omri had been renowned for *cruelty*: “But Omri wrought evil in the eyes of the Lord, and did worse than all that were before him” (1 Kings 16:25).

■ 6.3b. *Third Empire*. Valentinian I *transferred* his residence to Rome in the west. One must bear in mind that there is a famous *mountain* near Rome – the volcano Vesuvius. Valentinian I was *distrustful and cruel*. Together with his brother Valens they created a very tense political climate in Rome, especially after the defeat of Procopius. Valentinian I had executed a large number of Romans ([327], page 442).

6.4a. *Israel*. Omri wasn't killed, but rather “slept with his fathers” peacefully (1 Kings 16:26-28). His reign had lasted 12 years (1 Kings 16:23).

■ 6.4b. *Third Empire*. Valentinian I may have died a natural death; it is however reported that “his death came suddenly” ([327]). His reign duration equals 11 years (364-375, qv in [327] and [767], Volume 2; also [76]).

7a. *Ahab* (“The Uncle”). Elijah, the great prophet, was active during his reign.

■ 7b. *Valens*. The famous prophet and saint (Basil the Great) was active in his reign.

7.1a. *Israel*. King Ahab is described in the Bible at length (3 Kings 17-22). He is one of the most notorious kings of Israel, and one of the most rigorous ones as well (1 Kings 22). The Bible characterizes Ahab as a particularly “impious king”. Apart from following “Jeroboam’s heresy” he also “went and served Baal, and worshipped him” (1 Kings 16:31-33). The term “Ahab the impious” became denominative in later literature.

■ 7.1b. *Third Empire*. Valens is one of the most notorious Roman emperors. In particular, he is presumed to have been one of the cruellest rulers of the Empire. Bear in mind that his duplicate from the Second Empire is another notorious and cruel ruler – Nero. Valens is described very negatively in Christian sources. He was a “devout Arian” – a heretic, as it were ([\[579\]](#), page 674). The wickedness of Valens and his duplicate Nero is reflected in Christian literature as a classical embodiment of all negative qualities.

7.2a. *Israel*. The famous Biblical prophet Elijah begins his career under Ahab (1 Kings 21:17 ff). The name Elijah translates as “God” ([\[544\]](#), Volume 7). The relations between Ahab and Elijah the prophet are hostile (1 Kings 21: 17-29). Opposition between them soon leads to *direct confrontation* (1 Kings 21:20-23).

■ 7.2b. *Third Empire*. Basil the Great, the famous Christian Saint, is active in the reign of Valens. Legends about him are identical to the ones told about Jesus Christ. The relationship between Basil and Valens is a very strained one, and eventually leads to an *open conflict*, qv in the *Menaion* ([\[544\]](#), Volume 1).

7.3a. *Israel*. The “biography” of Ahab as related in the Bible is the story of his interactions with the prophet Elijah for the most part (1 Kings 21:17-29). The Bible, being a religious source, naturally pays attention to such facts. Ahab had been scared of Elijah, “and went softly” (1 Kings 21:27).

■ 7.3b. *Third Empire*. Fragments of the biography of Valens as presented in the *Menaion* are covered as the story of opposition between Valens and St. Basil the Great. Valens had been “afraid of Basil”. Quotation given according to [\[544\]](#),

7.4a. *Israel*. Ahab wages war against “the King of Syria” (1 Kings 22). Ahab’s army is defeated. Ahab himself gets seriously wounded during his escape from the battlefield, and soon dies (1 Kings 22:37-38).

■ 7.4b. *Third Empire*. Valens fights the Goths ([\[327\]](#)). Once again we see the Biblical *Syrians*, or Assyrians, identified as the mediaeval *Goths*. The troops of Valens are crushed; he gets killed as he flees the battlefield, likewise his double Nero from the Second Roman Empire ([\[327\]](#) and [\[767\]](#), Volume 2).

7.5a. *Israel*. The Bible portrays the notorious Jezebel, Ahab’s wife, in the most unfavourable manner: “the dogs shall eat Jezebel” (1 Kings 21:23). Ahab’s reign duration equals 22 years (1 Kings 16:29).

■ 7.5b. *Third Empire*. Since Basil the Great is most likely to be a phantom reflection of Jesus Christ from the XII century, Valens can probably be identified as “King Herod” from the Gospels. The Gospels describe him very negatively, likewise his wife Herodias. Valens reigned for 14 years (364-378, qv in [\[327\]](#)). A propos, the pair of emperors (Valens + Valentinian I) had reigned for 25 years (14 + 11 = 25). Reign durations are similar in the second version.

8a. *Ahaziah* (“The Lord’s Owner”).

8b. *Gratian*.

8.1a. *Israel*. Ahaziah is Ahab’s successor (1 Kings 22:51). Ahaziah had reigned in Samaria (1 Kings 22:51). His reign duration equals 2 years (1 Kings 22:51).

■ 8.1b. *Third Empire*. After the death of Valens in 378, his co-ruler Gratian remains regnant in the West of the empire until his death in 383 ([\[327\]](#)). Gratian rules in Rome; once again we see the city identified as the Biblical Samaria. Gratian’s reign duration equals 4 years (379-383) or 5 years (378-383, qv in [\[327\]](#), page 444). The reign durations of the two are similar. Let us point out that although formally Gratian remained the sole ruler of the empire from 378 and on, the entire year 378 was marked by embroilment after the death of Valens. Gratian’s stable reign begins in 379, after the end of the strife and the civil war, likewise the reign of Theodosius, who was appointed in 379.

9a. *Jehoram* ("The Lord's Archer").

■ 9b. *Valentinian II*.

9.1a. *Israel*. Jehoram had reigned for *12 years* (2 Kings 3:1).

■ 9.1b. *Third Empire*. The reign of Valentinian II lasted *13 years* after the death of Valens and the civil unrest of 379 (379-392, qv in [767], Volume 2, page 793). Reign durations are similar.

10a. *Jehu* and the prophet *Elisha*.

■ 10b. *Lacuna*. No duplicate emperor here. One could think that the parallelism were interrupted here; however, it has to be pointed out that the gap instantly gets filled once we turn to the events of the alleged IV-V century that involve the famous warlord *Alaric*. Thus, we have *Alaric* and *John Chrysostom* the prophet.

10.1a. *Israel*. We see a troubled period in history of the Israelite kingdom – the *invasion* of Jehu. Elijah's successor in ecclesiastical power is the famous Biblical prophet Elisha (2 Kings 2:9). He is the inspirer and the organizer of a great religious upheaval in the kingdom of Israel.

■ 10.1b. *Third Empire*. The famous troubles in the Third Roman Empire – *Alaric's invasion*. John Chrysostom inherits ecclesiastical power from Saint Basil the Great. He is a famous religious figure in the history of the Christian church of the alleged IV-V century and the initiator of a powerful religious movement in the Third Empire ([542]).

10.2a. *Israel*. Jehu the warlord is active in the epoch of the prophet Elisha (2 Kings 9). The name Jehu can be regarded as a distorted version of "*Jehovah*" ([544], Volume 7, page 344). The invasion of Jehu is described in the Bible as a barbaric invasion, likewise the rebellion that he leads. Jehu does not belong to the regnant dynasty of Israelite kings, and is summoned into the country by Elisha (2 Kings 9). Elisha and Jehu had ruled in the Kingdom of Israel together (2 Kings 9-10).

■ 10.2b. *Third Empire*. The military leader Alaric is active in the epoch of St. John Chrysostom ([327]). Some sources inform us of his mediaeval alias "*Wrath of Lord*". His invasion was regarded as the advent of Jehovah angered by the sins of the people ([544], Volume 7, page 345; also [64]). Alaric's rebellion, as well as his invasion, are barbaric in nature. Alaric was the military commander of the Roman

Empire (likewise the Biblical Jehu), but not the formal leader of the empire ([327]). Apparently, the imperial policy was largely affected by John Chrysostom in 399-400; Emperor Arcadius is supposed to have acted in accordance with John's advice ([544]).

10.3a. *Israel*. Elisha the prophet castigated Jezebel and finally destroyed her by proxy of Jehu (2 Kings 9). Jezebel was killed (2 Kings 9:30-33). She had been a king's daughter (2 Kings 9:34). At the same time, several Christian authors (Eusebius, for instance) had used the word "wife" for referring to a confession.

■ 10.3b. *Third Empire*. John Chrysostom had vehemently criticised the official church; however, the parallel here isn't quite clear.

10.4a. *Israel*. According to the Bible, Jehu had "*reigned* over Israel" (2 Kings 10:36), anointed by Elisha the prophet (2 Kings 9:6). The allegedly *pagan cult of Baal was overthrown* under Elisha (2 Kings 10:28). "And they brought forth the images out of the house of Baal, and burned them. And they brake down the image of Baal, and brake down the house of Baal, and made it a draught house unto this day" (2 Kings 10:26-27). This is the passage where the Bible condemns and forbids the cult of Baal.

■ 10.4b. *Third Empire*. The invasion of Alaric had stunned the entire Roman Empire. He took Rome in 410. Alaric became *King* of the Goths in 396 ([327], page 446). The *pagan cult becomes downtrodden* in the empire under John Chrysostom. In the alleged year 391 the imperial edict comes out that forbids sacrifices. The last Olympic games take place in 393; all the Olympian temples are *destroyed* the same year ([327], page 444-445). The famous statue of Zeus is taken to Constantinople; pagan religious services are outlawed ([327]).

10.5a. *Israel*. Jehu took part in this religious struggle personally as the persecutor of Baal's cult. Jehu's reign duration equals *28 years* (2 Kings 10:36).

■ 10.5b. *Third Empire*. Alaric also took part in the religious struggle of this period in the Roman Empire. He had been an Arian and persecuted Orthodox Christians ([327]). The "reign" of Alaric and John Chrysostom lasted for either *25 or 32 years*. It has to be explained that the activity of Chrysostom begins in the alleged year 378, after the death of Valens and Basil the Great, the double of the Biblical Elijah. The *rebellion of the Goths* takes place the same year ([327], p. 443).

Chrysostom dies in the alleged year 403. Alaric becomes famous in the alleged year 385, and becomes King of the Goths in 398 ([327], p. 446). Alaric died in the alleged year 410 or 411. Thus, we get the 15 years as the period of 396-411 (Alaric), 32 years as the period of 378-410 (the Gothic rebellion followed by Alaric's reign), or 30 years as the period of 378-407 (Chrysostom).

11a. *Jehoash* ("The Lord's Property")

■ 11b. *Theodosius I*.

11.1a. *Israel*. Jehoash followed Jeroboam's heresy, or "walked in the sins of Jeroboam" (2 Kings 13:2), likewise the previous kings of Israel excepting Jehu. His name can be translated as "the Lord's own". He may have been considered "son of God" (Jehu, or Jehovah?). See [544], Volume 4.

■ 11.1b. *Third Empire*. Theodosius I was a *fanatical* Christian ([327], page 444). Furthermore, from the point of view of an ecclesiastical chronicler, he may have been called "the Lord's own", since the Goths led by Alaric ("Wrath of God") attacked him when they first rebelled in 378.

11.2a. *Israel*. The reign of Jehoash is marked by a single, yet arduous, war against Hazael, king of *Syria* (2 Kings 13:3). The Bible describes Hazael's invasion as barbaric (2 Kings 13). Jehoash lost the war (2 Kings 13:3), but signed a peace with Hazael (2 Kings 13:5). Jehoash *reigned for 17 years* (2 Kings 13:1).

■ 11.2b. *Third Empire*. The war against the *Goths* accompanies the entire rule of Theodosius I. This war was violent, bloody, and arduous. Roman chronicles regarded the invasion of the *Goths* as a barbaric intrusion. In 386, Theodosius I manages to negotiate a truce with the Goths ([327]; also [767], Volume 2). We see another identification of the biblical *Arameans* with the mediaeval *Goths*. Theodosius I had *reigned 16 years: 379-395* ([767], Volume 2, page 793). The reign durations are similar.

12a. *Jehoash of Israel* (God's Fire).

■ 12b. *Arcadius*.

12.1a. *Israel*. Jehoash is the *son* of Jehoahaz (2 Kings 13:10). Next to Jehoash we see the eminent prophet St. Elisha, whose orders were good as law for Jehoash (2

Kings 13:14-20). “Elisha had died... *And now* Moabite raiders invaded the country” (2 Kings 13:20).

■ 12.1b. *Third Empire*. Arcadius is a *son* of Theodosius I ([327], page 445). Next to Arcadius we find a well-known saint, John Chrysostom, whose advice Emperor Arcadius allegedly followed in 400-401 ([542]). St. John Chrysostom *died* in 407. The next year, in 408, Alaric re-invaded the empire.

12.2a. *Israel*. Jehoash wages wars against *two* kings – Hazael and Ben-Hadad (2 Kings 13:3-7, 13:22-25). The Bible calls Hazael King of *Aram* (2 Kings 13:22). Ben-Hadad is his son (2 Kings 13:25). Jehoash *did not succeed* in destroying Hazael completely (2 Kings 13:19).

■ 12.2b. *Third Empire*. Arcadius wages wars against *two* kings - Alaric and Radagaisius. Arcadius *did not succeed* in destroying Alaric’s troops completely ([327], page 447). Alaric and Radagaisius were the respective leaders of the *Goths* and the *Germans* [327]. Thus, we encounter another superimposition of the biblical *Arameans* over the medieval *Goths* and *Germans* – probably *Prussians*.

12.3a. *Israel*. Jehoash had continuously been at feud with the king of Judah, who ruled jointly with him (2 Kings 13). Eventually, a war between Jehoash and his co-ruler of Judah broke out (2 Kings 13:12). Jehoash died in the capital and not on the battlefield. His reign duration equals *16 years* (2 Kings 13:10).

■ 12.3b. *Third Empire*. Arcadius had been at feud with his co-ruler Honorius; he’d also had a hated private fiend by the name of Stilicho, the personal commander of Honorius ([327], pages 446-447). In the epoch of the co-rulers Arcadius and Honorius, “a war between Western and Eastern Rome began” ([579], page 478). Arcadius doesn’t die on the battlefield, but rather in the capital. His reign lasted for *13 years*: 395-408 [327].

13a. *Jeroboam II* (Protector of People).

■ 13b. *Honorius*.

13.1a. *Israel*. Jeroboam II rules in Samaria (2 Kings 14:23) and fights against the *Arameans*, who attack the kingdom of Israel ceaselessly (2 Kings 14).

■ 13.1b. *Third Empire*. Honorius rules in Rome. Once again we see the already familiar identification of the biblical Samaria as the mediaeval Rome. The rule of

Honorius, likewise that of his co-ruler Arcadius, is accompanied by continuous wars against the *Goths* and *Germans*. We observe yet another superimposition of the biblical Arameans over the medieval *Goths* and *Germans* (possibly *Prussians*).

13.2a. *Israel*. Jeroboam II arranges for a short *ceasefire* in this protracted invasion (2 Kings 14: 25-27). “He [Jeroboam – A. F.] *had restored the boundaries* of Israel” (2 Kings 14:25). It must have been the defeat of his enemies, Hazael and Ben-Hadad, described in the following passage of the Bible: “I will send fire upon the house of Hazael [Alaric? – A. F.] that will consume the fortresses of Ben-Hadad [Radagaisius? – A. F.]” (Amos 1:4).

■ 13.2b. *Third Empire*. Honorius manages to *stop* the invasion, arranging for a truce with Alaric in 395 ([327] and [767], Volume 2). In spite of the short duration of the ceasefire, it had led to an *expansion* of the state. Stilicho, the military commander of Honorius, drove the *Goths* back, away from the original boundaries of the Roman Empire ([327], pages 446-447). The troops of Honorius, led by Stilicho, defeated Alaric once again in the alleged year 402. Radagaisius is supposed to have been killed in 405 A.D. Thus, the defeat had been temporary for Alaric and final for Radagaisius ([327]).

13.3a. *Israel*. The “biography” of Jeroboam II mentions Hazael, King of Aram, although, according to the 2nd Book of Kings 13:24, Hazael had died in the times of Jehoash of Israel – the predecessor of Jeroboam II. This probably indicates that Jeroboam II and Jehoash of Israel were *co-rulers*.

■ 13.3b. *Third Empire*. Honorius, the double of Jeroboam II, and Arcadius, the double of Jehoash the Israelite, are considered to have been *co-rulers* in Roman history. The reign of Arcadius covers the period of 395-408, and that of Honorius - 395-423 ([327] and [767], Volume 2).

13.4a. *Israel*. During the rule of Jeroboam II, the prophet St. Jonah gains prominence – an envoy of God who liberates the land from enemies (2 Kings 14:25-27). It is most likely that *Jonah* is a slightly distorted version of the name *John*. Jonah is one of the key figures in the reign of Jeroboam II. It is through Jonah that God helps the kingdom of Israel (2 Kings 14:25). The reign of Jeroboam II *lasts for 41 years* (2 Kings 14:23).

■ 13.4b. *Third Empire*. St. John Chrysostom was active in the time of Honorius

and his co-ruler Arcadius. Let us point out that Radagaisius, the duplicate of the Biblical Ben-Hadad, had died in the alleged year 405 A.D. Furthermore, Alaric, the duplicate of the Biblical Hazael, had perished in 410 A.D. Since both Radagaisius and Alaric had died in the epoch of Honorius (The Biblical Jeroboam II), the year 407, when *St. John Chrysostom*, the duplicate of the Biblical *Jonah*, had ceased his activity, actually coincides with the end of the invasion as described in the Bible. Honorius had *reigned for 28 years*: 395-423. Reign durations differ considerably, but it does not appear to influence the correlation of entire dynasties.

14a. *Zechariah* (The Lord's Memory).

■ 14b. *Constantius II*.

14.1a. *Israel*. Little is known of Zachariah. *He is presumed to have reigned for 6 months* (2 Kings 15:8).

■ 14.1b. *Third Empire*. There is virtually no information available about Constantius II. *He had reigned for 7 months* in either 421 or 423 A.D. ([767], Volume 2, page 793). He was proclaimed Augustus in 421, being a co-ruler of Honorius. Their respective reign durations are rather close.

15a. *Shallum* or *Selom* (Peaceful).

■ 15b. *John*.

15.1a. *Israel*. Very little is known of Shallum (2 Kings 15:10, 15:13). *He had reigned for 1 month* (2 Kings 15:13).

■ 15.1b. *Third Empire*. We know virtually nothing of John, who had reigned for 2 months in 423 ([579], page 482). Reign durations are similar.

Commentary: Available sources reflect the downfall of the Western Roman Empire in a fragmentary and contradictory manner; this confusion is observable in contemporary monographs as well. For instance, [767], Volume 2, gives us the following years for Emperor John's reign: 423-425 A.D., without any comments whatsoever. Therefore we have been using an older text that was nevertheless a great deal more complete [579], which relates the events of this period (albeit briefly) specifies the duration of John's rule as equalling two months ([76]).

16a. *Interregnum* in the Kingdom of Israel.

16b. “*Interregnum-guardianship*” in the West of the Third Roman Empire.

16.1a. *Israel*. After the death of Jeroboam II, a 24-year long period of strife begins. Menahem accedes under unclear circumstances. The 2nd Book of Kings (15:17) indicates that Menahem had ascended the throne in the 39th year of Azariah, the king of Judah, and *reigned* for 10 years. On the other hand, Menahem is supposed to have “attacked Shallum, the son of Jabesh” (2 Kings 15:14). That is to say, Menahem replaced Shallum (Selom). Shallum had *reigned* for 1 month, and his predecessor Zechariah - for 6 months only, qv below. Thus, Menahem ascended the throne 7 months after Zachariah’s co-ruler or predecessor – Jeroboam II. In other words, no gap is indicated between any of these three kings. However, Jeroboam II had died in the 14th year of Azariah of Judah, as mentioned above, since: “In the twenty-seventh year of Jeroboam, king of Israel, Azariah, son of Amaziah, king of Judah, began his reign” (2 Kings 15:1). Moreover, Jeroboam II had *reigned* for 41 years, qv above. Thus, 24 years went missing between the end of Shallum’s rule and the beginning of Menahem’s rule. See also the “double entries” as described in [ChronL](#), Annex 6.4. Chronologists have long ago noted this fact and called it an interregnum. See also the survey in [\[544\]](#), Volume 7. Thus, the interregnum had *lasted for 24 years*.

■ 16.1b. *Third Empire*. As we have noted earlier, the period of 423-444 A.D. had been the time of guardianship-interregnum in the Roman Empire. Young Valentinian III was formally under the guardianship of his mother, Placidia, but actually Aetius ([\[64\]](#), page 33). The guardianship had *lasted 21 years*. Durations are similar.

17a. *Menahem* (Gift to People).

■ 17b. *Valentinian III*.

17.1a. *Israel*. During Menahem’s rule, an important event takes place – the troops of Phul, king of *Assyria*, invade the Israeli kingdom (2 Kings 15:19) *near the end* of Menahem’s rule (2 Kings 15:19, 15:21-22).

Note: In the Russian Bible used here by A. T. Fomenko (and in several other Slavonic Bibles), king of Assyria is called **FUL**. In the NIV, however, this king’s name is **PUL**. Therefore, the next sentence is provided in two versions – translation of the

actual sentence by A.T. Fomenko and a suggestion on how to deal with the varying spelling. This difference influences some of the further paragraphs, qv below.

A.T. Fomenko: Since the sounds F (phita) and T were often subject to flexion, the name *Ful* might also have been pronounced as *Tul*.

Suggestion: Since the sounds P, F, and T were frequently subject to flexion, the name *Pul* might have also been pronounced as *Ful* or *Tul*.

■ 17.1b. *Third Empire*. The rule of Valentinian III is marked by a major invasion. The troops of the famous *Attila* invade the Roman Empire ([\[64\]](#)) in the alleged year 452 – towards *the end of the reign* of Valentinian III. Let us recall that he had reigned between the alleged years 444 and 455. The name *Attila* is virtually identical with the biblical name Tul. What we get sans vocalizations is TTL – TL. Thus, by reporting the intrusion of Ful – Tul, the Bible explicitly indicates *Attila*. Attila is considered to have been the leader of the *Huns*.

Commentary: The fact is that whenever the Bible reports a Syrian (occasionally also *Aramean*) or *Assyrian* invasion, we immediately see either *Germans* (*Prussians*), or *Goths*, or *Huns* invade the Third Roman Empire from the north. As for the word Ashur or Ashr, (“Assyrian”) in [\[544\]](#), Volume 2, the following translation was offered: leader-mentor. *Ashur* and *Ashri* means “to walk straight”, “to lead others”, similar to the German form “Führer” – leader. In the Biblical Books of Kings, *Assyrians* are described as a powerful militant nation. In [Chron5](#) we have formulated the hypothesis that the country described in the Bible under the name of *Assyria* is the medieval Russia, providing argumentation in its support. Thus, the biblical names:

- *Assiria* or *Assur*, same as
- *Asur* or *Syria*, same as
- *Ashur* – being simply the reverse spelling of the three famous medieval names of the country:
- *Rossiya* (modern name of Russia) = *Assiria* or *Assur*,
- *Russ* (the archaic name of *Russia*) = *Asur* or *Syria*,
- *Russia* = *Ashur*.

Let us point towards the fact that the English name for the country (Russia) is virtually identical to “Ashur” reversed phonetically. See also [Chron6](#).

17.2a. *Israel*. Under the threat of suffering a complete rout, Menahem gave Pul “a thousand silver talents... Menahem exacted this money from Israel. Every wealthy man had to contribute... to the king of Assyria. So the king of Assyria withdrew and stayed in the land no longer” (2 Kings 15:19-20). Menahem had *reigned for 10 years* (2 Kings 15:17).

■ 17.2b. *Third Empire*. On the verge of a crushing military defeat, Valentinian III tempts Attila the Hun (Khan?) with a large sum of money, agreeing to pay a yearly levy. This event takes place in the alleged year 452 ([64], page 37). The sum of said levy is not specified, though it is said to have been large. Valentinian III had reigned for 14 years, qv above. Reign durations are similar.

18a. *Pekahiah* (The Lord’s Watchful One).

■ 18b. *Petronius Maximus*.

18.1a. *Israel*. Pekahiah had replaced Menahem (2 Kings 15:23). He was *murdered by his minions* after a plot (2 Kings 15:25). He *had reigned* in Samaria (2 Kings 15:23). Menahem had *reigned for 2 years* (2 Kings 15:23).

■ 18.1b. *Third Empire*. Petronius Maximus had replaced Valentinian III and “got murdered during a flight *by his own minions*” ([579], page 487). He *had reigned* in Rome ([579]). We see another identification of the biblical Samaria as the mediaeval Rome. However, this does not imply the Italian Rome bears any relation to the events in question at all. Petronius Maximus had *reigned for less than 1 year* ([579], pages 487-488). Reign durations are similar.

19a. *Pekah* or *Thahash* (The Watchful One).

■ 19b. *Recimer*.

19.1a. *Israel*. Under Thahash, the kingdom of Israel (Theomachist) was attacked by Tilgath-Pilneser, king of *barbarians* (2 Kings 15:29) – or king of *Assyria* (2 Kings 15:29). N. A. Morozov noted that his name (Tilgath-Pilneser), can be translated as “*migrant monster*” ([544], Volume 7, page 356).

■ 19.1b. *Third Empire*. Under Recimer the Roman Empire had suffered from the invasion of Genzeric, the leader of *barbarians* ([579], pages 487-488). In Scaligerian history, the invasion of Genzeric is considered to have been the beginning of the Volkswanderung [579], pp.487-488. Several years later, another barbarian

ruler, a “migrant monster”, will appear in the Third Empire – Theodoric king of Goths. He is believed to have performed massive relocations, shuffled the population of Italy and mixed it with Goths and Germans. We will see Theodoric described on the pages of the Bible as well, under the name “Tiglath-Pileser”.

19.2a. *Israel*. Thahash = Pekah *reigns* in Samaria (2 Kings 15:27). The duration of his reign equals 20 years (2 Kings 15:27).

■ 19.2b. *Third Empire*. Recimer *reigns* in Rome. Again, we see that the biblical Samaria can be identified as the mediaeval Rome. We have already mentioned that Recimer was the actual ruler who had replaced several “short-term” emperors on the Roman throne. Recimer’s reign lasted for 16 years: 456-472, qv above. The reign durations of the two are similar.

20a. *Anarchy* in the kingdom of the Israelites.

■ 20b. *Anarchy* in the Third Roman Empire in the West.

20.1a. *Israel*. Different researchers of the Bible estimate the duration of this anarchy in the kingdom of Israel in different ways, to be equal to some value between 6 and 9 years ([\[544\]](#), Volume 7, page 303, table XVII). Our analysis of the Bible yields two versions: 2 and 9 years (2 Kings 15:30). See the “double entry” method as described in [Chron1](#), Appendix 6.4. We put all three versions down: 2, 6, 9 years.

■ 20.1b. *Third Empire*. Recimer died in the alleged year 472 A.D. The country had been in anarchy until the alleged year 475, when, after a lengthy struggle, the patrician Orestes enthroned his son Romulus Augustulus in Rome ([\[579\]](#), page 490). The duration of the anarchy period equals 3 years.

21a. *Uzziah* (the Saviour, or Son of God).

■ 21b. *Romulus Augustulus*.

21.1a. *Israel*. After the anarchy, Uzziah ascends the throne of Israel in Samaria (2 Kings 17:1). The sacred title of the Saviour, of the Son of God was possibly given to Uzziah as a mockery. Indeed, virtually from the very beginning of his rule, Uzziah had been under the influence of a foreign king called Shalmaneser, remaining de facto deprived of real power himself (2 Kings 17:1-4).

■ 21.1b. *Third Empire*. After the anarchy (again we see a superimposition of the

biblical Samaria over the medieval Rome), the 15-year-old Romulus Augustulus ascends the Roman throne. His name “Augustulus” is derived from the famous name Augustus. Historians note: “The population of Italy gave to the adolescent “emperor” a mocking nickname ‘Augustulus’, which stands for ‘Little Augustus’ or ‘Augustus Junior’” [\[327\]](#), page 450.

21.2a. *Israel*. Almost immediately after the beginning of Uzziah’s rule, the state was attacked by Shalmaneser, a foreigner. “Uzziah had been his vassal and had paid him tribute” (2 Kings 17:3). Shalmaneser is a king of *Assyria* (2 Kings 17:3). Shalmaneser “*had seized him [Uzziah - A. F.] ... and put him into prison*” (2 Kings 17:4).

■ 21.2b. *Third Empire*. In the alleged year 476, the foreigner Odoacer destroys the troops of Rome led by Orestes and claims the royal throne for himself, displacing Romulus Augustulus ([\[579\]](#)). This event concludes the “purely Roman” dynasty in the west of the Third Empire. Odoacer is a German military commander ([\[579\]](#), pages 490-491). Again we see the Assyrians identified as Germans (Prussians, or P-Russians). Odoacer *banishes* Romulus Augustulus to his estate in Campagna, where the latter ends his days under house arrest ([\[579\]](#), pages 490-491).

21.3a. *Israel*. Uzziah had *reigned as an independent king for less than 1 year* (2 Kings 17). Although he formally *reigned* for 9 years (2 Kings 17:1), at the very beginning of Uzziah’s story (2 Kings 17:3) the Bible tells us that Uzziah became subject to a king of Assyria.

■ 21.3b. *Third Empire*. Romulus Augustulus had *reigned for a single year as an independent emperor* in the alleged years 475-476 ([\[579\]](#), pages 490-491). Reign durations coincide.

21.4a. *Israel*. Shalmaneser arranges for a mass migration of the Israelites (2 Kings 17:6). Then the Bible describes radical changes – not only in the state system of the theomachist kingdom under the rule of a foreign king, but the religious cult as well. Uzziah’s rule marks the end of the independent kingdom of Israel.

■ 21.4b. *Third Empire*. Odoacer had arranged for a major migration to Italy. German mercenaries settled throughout the country. They were given a third of the entire land. The Western Roman Empire ceased to exist as a “purely Roman” state; it was governed by two conqueror kings – the foreigners Odoacer and Theodoric. A

German-Gothic kingdom emerges, and the country receives an infusion of new customs and new religion. In Scaligerian history, the Third Empire in the west is considered to have finally collapsed after Theodoric as a result of the Gothic War of the alleged VI century.

Thus ends the biblical history of the kingdom of Israel and the “royal purity period” in the history of the Third Roman Empire in the west.

4.

Identifying the theocratic Kingdom of Judah as the Third Roman Empire in the East. A shift of circa 1230 years (short diagram)

Since the Kingdom of Israel of the alleged years 922-724 B.C. can be identified as the Third Roman Empire of the alleged years 306-476 A.D. in the west, it is a natural assumption that the kingdom of Judah of the alleged years 928-587 B.C. should be superimposed over the Eastern Empire of the alleged years 306-700 A.D. This assumption is confirmed by the method of dynastic parallelisms as described in Chapter 6 of [Chron1](#). Let us reiterate that *these parallelisms* are actually of a *secondary* nature – that is, *they are but derivatives* of the *main* parallelisms with the German and the Roman coronations of the Sacred Empire of the X-XIII century A.D. and the empire of the Habsburgs (Nov-Gorod?) of the XIV-XVI century.

The Theomachist Kingdom of Israel duplicates the Roman coronation sequence of the Holy Roman Empire in the alleged X-XIII century A.D., qv in Chapter 6 of [Chron1](#).

The Theocratic Kingdom of Judah duplicates the German coronations in the Holy Roman Empire of the alleged X-XIII century A.D., qv in Chapter 6 of [Chron1](#). Ergo, both kingdoms of Israel and Judah are, to a substantial extent, phantom *reflections of the Habsburg Empire* of XIV-XVI century A.D., qv in [Chron1](#), Chapter 6.

Thus, a general diagram of these triple reflections is as follows:

-
- 1 duplicate:** The *Roman* coronation sequence of the Holy Roman Empire in the alleged X-XIII century A.D., which is a partial reflection of the XIV-XVI century Habsburg (Nov-Gorod?) Empire.
 - 2 duplicate:** The Biblical Theomachist (Israelite) kingdom of the alleged years 922-724 B.C. ([\[72\]](#), p. 192).
 - 3 duplicate:** The Third Roman Empire in the West (the alleged years 306-476 A.D.).
-

- 1 duplicate:** The *German* coronation sequence of the Holy Roman Empire in the alleged X-XIII century A.D., which is a partial reflection of the XIV-XVI century Habsburg (Nov-Gorod?) Empire.

2 duplicate: The Biblical Theocratic = Judaic kingdom of the alleged years 928-587 B.C. ([\[72\]](#), page 192).

3 duplicate: Third Roman Empire in the East. The alleged years 306-700 A.D.

Biographical parallelisms between the Theocratic = Judaic kingdom of the alleged years 928-587 B.C. and the phantom Third Roman Empire in the east dating to the alleged years 306-700 A.D. are related in greater detail in [Chron2](#), Chapter 4, as a part of our analysis of the Bible.

5.

Saint Basil the Great in the alleged IV century A.D. and his prototype in the XII century A.D. – Jesus Christ. The resulting shift of 820 years

Let us relate an interesting parallelism between the respective biographies of Saint Basil the Great (The Great King), who had lived in the alleged IV century A.D., and Jesus Christ, who had lived in the alleged first century A.D. According to our research, qv in our book entitled *The King of the Slavs*, the Emperor Andronicus (Christ) is most likely to have lived in the XII century A.D. His reflection is Pope Gregory VII Hildebrand from the alleged XI century.

In Greek, the word “Christ” means “the anointed one”, or “the initiate” ([\[544\]](#), Volume 1, page 109). People initiated into the mysteries of sciences are presumed to have been named Christ after a ceremonial anointment with holy oil. The Hebraic translation of the Greek “Christ” is “Nazarene” ([\[544\]](#), Volume 1, page 109). The Gospel does occasionally refer to the Saviour as Jesus “the Nazarene” (Matthew 2:23). Joshua (Jesus) – allegedly Joshua, son of Nun ([\[240\]](#)), is buried upon the Beykos mountain near the outskirts of Istanbul, which is also named “Hazreti,” or “Holy” in Turkish ([\[1181\]](#)). The words “Nazarene” and “Hazreti” may have the same meaning, qv in [Chron5](#).

A propos, let us recall that the famous Orthodox Apostolic Creed had first been adopted by the Nicaean Council in the alleged year 325 A.D. (the edicts of the council haven’t reached our age), but later edited and supplemented by the Constantinople Council in the alleged year 381 A.D. (the of that council did not survive until our day, either). This is exactly the epoch over which Jesus Christ of the XII century A.D. becomes superimposed, likewise his reflection – Gregory Hildebrand, (shift value equalling 820 years, qv in [Chron1](#), Chapter 6).

Stories collected in *The General Menaion* (Monthly Readings hagiography) are of a certain interest if we study the history of the cult. We quote them after [\[544\]](#), Volume 1.

Let us recollect which saint’s holy day the European New Year begins with. The first page reads, “*January 1st. Saint Basil the Great.*” “Basil” is the Greek for “King” (“Basileus”). That is to say, the Christian year begins with a Saint Great King. Who is he? Why does he occupy this honorary position? Why is he considered to have been “the

great father of the church”? ([849], page 176.) Basil was born in the alleged year 333 A.D.; N. A. Morozov collected a vast body of intriguing materials to demonstrate parallels between St. Basil the Great and Jesus Christ ([544], Volume 1). We have composed a short table of this parallel’s form-codes.

1a. *Jesus Christ*. Jesus is the King of the Jews, according to the Gospels (Matthew 27:11) and (John 19:21). He is also the founder of a new religion. Christian crucifixes are often adorned with the letters INRI, which stand for “Iesus Nazareus Rex Iudaeorum” (Jesus Nazarene, King of the Jews).

■ 1b. *St. Basil the Great*. Basil the Great = The Great King. Basil, or Basileus, translates as “king”. He is one of the most important Christian saints. On fig. 1.9 we can see an image of St. Basil the Great on the iconostasis of the Annunciation Cathedral in the Muscovite Kremlin ([114], page 253). On fig. 1.10 we see an icon from the first half of the XVII century depicting St. Basil the Great.



Fig. 1.9. St. Basil the Great. Icon from the iconostasis of the Blagoveshchensky Cathedral of the Muscovite Kremlin ([114], page 253).



Fig. 1.10. St. Basil the Great. An icon. The Andrei Roublyov Central Museum of Art. First half of the XVII century ([\[114\]](#), page 460).

2a. *Jesus Christ*. A famous legend from the Gospel according to Luke: “After three days they found Him in the temple courts, sitting among the teachers, listening to them and asking them questions. Everyone who heard Him was amazed at His understanding and His answers” (Luke 2:46-47).

■ 2b. *St. Basil the Great*. At the age of 5, St. Basil could comprehend the entire body of philosophical works available at that epoch; since 12, he had been taught by scribes, amazing them with the profundity of his understanding. Quoted after [\[544\]](#), Volume 1.

3a. *Jesus Christ*. The wanderings of Jesus before He began his ministration. See, in particular, the time Jesus had spent in the desert (Matthew 4:1-11), (Mark 1:12).

■ 3b. *St. Basil the Great*. St. Basil had also left for Egypt and lived there, “feeding on water and vegetables.” Quoted according to [\[544\]](#), Volume 1.

4a. *Jesus Christ*. Jesus returns from his wanderings with a group of twelve followers known as the Apostles (Matthew 10:1-5).

■ 4b. *St. Basil the Great*. The Great King also returns from his travels surrounded by students. Quoted after [\[544\]](#), Volume 1.

5a. *Jesus Christ*. Jesus and his disciples (the Apostles) enter Jerusalem preaching asceticism and poverty, (Matthew 21:10).

■ 5b. *St. Basil the Great*. St. Basil and his disciples do likewise. They are said to have “given their property away to the indigent and gone to Jerusalem dressed in white”. Quoted after [\[544\]](#), Volume 1.

6a. *Jesus Christ*. The famous scene of Jesus baptized by his Precursor – Prophet St. John the Baptist (Matthew 3:13-16). In the Orthodox tradition, St. John the Baptist is usually called “Saint John the Great”.

■ 6b. *St. Basil the Great*. Here, Maximus, or “The Greatest” baptises St. Basil the Great = The Great King in the Jordan. This version may have called St. John the Baptist Maximus, or “the Greatest”. Quoted after [\[544\]](#), Volume 1.

7a. *Jesus Christ*. The scene of the baptism of Jesus is described as follows: “At that time Jesus came... and was baptized by John in the Jordan. As Jesus was coming up out of the water, he saw heaven being torn open and the Spirit descending on Him like a dove. And a voice came from heaven” (Mark 1:9-11).

■ 7b. *St. Basil the Great*. We see the exact same scenario repeated! During the baptism of The Great King, “a kind of fiery lightning came down on him, and a *dove* flew out of it, which descended upon the Jordan, troubled the water and flew back to heaven. And those standing on the shore, upon seeing this, were frightened with a great fear and glorifying God”. Quoted after [\[544\]](#), Volume 1. The lightning must have been accompanied by “a voice like thunder”.

8a. *Jesus Christ*. The key elements of the plot are as follows: baptism, the Jordan,

a dove and a voice from heaven.

■ 8b. *St. Basil the Great*. This myth is based on the same elements: baptism, the Jordan, a dove and a lightning (possibly, a voice from heaven).

9a. *Jesus Christ*. The scene of the transfiguration of Jesus: “After six days Jesus took with Him, Peter, James and John... and led them up a high mountain by themselves. There he was transfigured before them. His face shone like the sun... Just then there appeared before them Moses and Elijah, talking with Jesus... When the disciples heard this, they fell facedown to the ground, terrified” (Matthew 17:1-3, 17:6).

■ 9b. *St. Basil the Great*. The scene of the transfiguration of the Great King is just the same: the King prayed the God to bestow His grace upon him. He had made a sacrifice: he was calling upon the Lord for *six days*, and “all the high clergy saw the celestial light shed upon the altar, and men in bright garments surrounding the Great King. Those who saw it fell facedown”. Quoted after [\[544\]](#), Volume 1, page 125.

10a. *Jesus Christ*. Thus, the essence of the myth is as follows: six days, prayer, transfiguration, celestial light, prophets appearing and the disciples in fear (“falling facedown”).

■ 10b. *St. Basil the Great*. The essentials of the myth are absolutely the same: six days, prayer, celestial light, men appearing and spectators in fear (“falling facedown” as well).

11a. *Jesus Christ*. A close companion of Jesus is called Simon Peter; he is said to have been *older* than Jesus.

■ 11b. *St Basil the Great*. Next to the Great King we see his close companion Eubulus, whose name translates as “Good Advice”; he is the Great King’s *senior*. Quoted after [\[544\]](#), Volume 1.

12a. *Jesus Christ*. Next to Jesus we see *St. Peter* the Apostle. He is a *married man* (Mark 1:29), (Luke 4:38).

■ 12b. *St. Basil the Great*. Next to the Great King, we also see *Peter*, a high priest. He is *married* and has children (possibly, a double of Eubulus). Quoted after [\[544\]](#), Volume 1. The names of the doubles coincide.

13a. *Jesus Christ*. Jesus performs many miracles (such as exorcising malignant spirits, healing lepers, and raising the dead).

■ 13b. *St. Basil the Great*. Virtually the same list of miracles is attributed to the Great King [\[544\]](#), Volume 1.

14a. *Jesus Christ*. The devil tempts Jesus (Luke 4:1-13).

■ 14b. *St. Basil the Great*. We learn of a similar temptation of the Great King by the devil. Quoted after [\[544\]](#), Volume 1.

15a. *Jesus Christ*. The famous Mary Magdalene had been living a life of sin for a long time; however, when she had met Jesus, she was absolved of her sins and accompanied him as an ardent worshipper (Luke 7:36-50, 8:1-2).

■ 15b. *St. Basil the Great*. Here, a certain rich widow had been living a dissolute life for a long time - however, when she'd met the Great King, she begged him for an absolution. She received the absolution and became a worshipper of the King. Quoted after [\[544\]](#), Volume 1. The plot is very similar.

16a. *Jesus Christ*. Jesus is said to have known the secret thoughts of people: when he had met an unfamiliar Samaritan woman, he told her that she'd had five husbands, and that the man she had been with when they met wasn't in fact her husband (John 4:15-19).

■ 16b. *St. Basil the Great*. An identical plot: upon meeting a stranger by the name of Theognia, the Great King had told her that the man who was accompanying her as a husband hadn't been such. Quoted after [\[544\]](#), Volume 1.

17a. *Jesus Christ*. State authorities begin repressions against Jesus, willing to make him adhere to the previous cult. Jesus, aided by a number of the Apostles, heads an oppositional religious movement.

■ 17b. *St. Basil the Great*. Valens the Roman Emperor assaults the Great King, willing to make him adhere to Aryanism. The Great King resists and, accompanied by his followers, heads the opposition. Quoted after [\[544\]](#), Volume 1. We see an evident parallelism: both Jesus and the Great King step up against the Roman authorities.

18a. *Jesus Christ*. The Pharisees, sworn enemies of Jesus, form a group supported by the state (John 7:32).

■ 18b. *St. Basil the Great*. Aryanists are sworn enemies of the Great King. They also enjoy the support of the emperor's authority. Quoted after [\[544\]](#), Volume 1.

19a. *Jesus Christ*. The trial over Jesus and His Crucifixion (John 18-19).

■ 19b. *St. Basil the Great*. In the alleged year 368 A.D. Valens initiates a trial over the Great King, willing to sentence him to exile. Quoted after [\[544\]](#), Volume 1.

20a. *Jesus Christ*. Jesus is crucified at the age of 33. His ministration began when he had been about thirty years of age (Luke 3:23).

■ 20b. *St. Basil the Great*. The Great King was born in the alleged year 333 A.D.; therefore, at the time of Valens' trial, in the alleged year 368, he had been 35 [\[544\]](#), Volume 1.

21a. *Jesus Christ*. Pontius Pilate, the chief Roman magistrate, refuses to judge Jesus and "washes his hands". "When Pilate saw that he was getting nowhere, but that instead an uproar was starting, he took water and washed his hands in front of the crowd" (Matthew 27:24).

■ 21b. *St. Basil the Great*. Roman emperor, Valens wants to sign the sentence, but the cane "breaks in his hand" and he, frightened, tears his decree to pieces. Quoted after [\[544\]](#), Volume 1.

22a. *Jesus Christ*. The trial over Jesus takes place at the place of Pontius Pilate, that is, Pilate of Pontus. The word "pilat" used to mean "hangman, tormentor", in the old Russian language - hence Russian word "pilatit – to torture, tyrannize" (V. Dal – [\[223\]](#), see "pilatit"). Thus, Pontius Pilate is the Hangman from Pontus, or the Tormentor from Pontus. It is therefore possible that, rather than being a name, the word "Pilate" stands for occupation in the Gospels. Pilate of Pontus is merely the judge of Pontus, or the state official who administers justice and manages hangmen. According to the Gospels, there are two rulers on the historical scene: King Herod and the judge Pontius Pilate, a Roman governor.

■ 22b. *St. Basil the Great*. The trial over the Great King takes place at the residence of the high priest of Pontus. Here we also see two influential rulers: Emperor Valens and a judge – the high priest of Pontus. Quoted after [\[544\]](#), Volume 1.

23a. *Jesus Christ*. King Herod hands Jesus over to Pontius Pilate (Luke 23:8-11).

■ 23b. *St. Basil the Great*. Emperor Valens hands the Great King to the high priest of Pontus. Quoted after [\[544\]](#), Volume 1.

24a. *Jesus Christ*. The court sentences Jesus to death (Luke 23:13-5).

■ 24b. *St. Basil the Great*. The Great King is also sentenced to death according to [\[544\]](#), Volume 1.

25a. *Jesus Christ*. After the execution, or the Crucifixion, a miracle takes place, namely, the Resurrection of Jesus Christ (Matthew 28:5-20).

■ 25b. *St. Basil the Great*. A miracle saves the Great King from death (see [\[544\]](#), Volume 1). It is interesting that neither the “biography” of the Great King, nor that of Hildebrand (another reflection of Jesus Christ) should mention the execution itself – that is, the crucifixion *is not actually described at all*.

26a. *Jesus Christ*. After His Resurrection, Jesus “appears before many” - his disciples in particular (Matthew 28:16-17). The Gospel tells us nothing of the further fate of Jesus Christ.

■ 26b. *St. Basil the Great*. After the “resurrection” (having been on the verge of death, but not executed), the Great King had lived for 10 years and died in the alleged year 378 A.D., vested in the great authority of being a religious leader ([\[544\]](#), Volume 1).

27a. *Jesus Christ*. Before the “death”, or the Crucifixion, Jesus distinguishes his youngest and most beloved disciple during the Last Supper – St. John the Apostle (John 13:23 and on).

■ 27b. *St. Basil the Great*. Before his death, the Great King transfers his authority to his disciple *John*. He is said to have baptized his disciple and “communicated to him the divine Mysteries... Only then... has he committed his soul into the hands of God”. Quoted after [\[544\]](#), Volume 1.

28a. *Jesus Christ*. Jesus is considered the founder of Christianity.

■ 28b. *St. Basil the Great*. The Great King is the progenitor of the Christian mysteries ([\[544\]](#), Volume 1). The most important element of the cult is the so-called *Liturgy of St. Basil the Great* ([\[544\]](#), Volume 1).

29a. *Jesus Christ*. Jesus is the head of the Holy Family, a group of Christian saints.

■ 29b. *St. Basil the Great*. The Great King was canonized as a Christian saint together with his brothers and sisters.

30a. *Jesus Christ*. There are two traditional points of view on how old Jesus was at the moment of his “death”: 33 years, according to the most common version (Luke 3:23), and approaching 50 – “You are not yet fifty years of age” (John 8:57).

■ 30b. *St. Basil the Great*. The “ecclesiastical age” of the Great King, who was born in the alleged year 333 A.D., can be calculated in two ways: 1) either 35 years, up to Valens’ trial that allegedly took place around 368 A.D., or 2) 45 years, up to his death allegedly in 378 A.D. [\[544\]](#), Volume 1. We see sufficient conformity.

31a. *Jesus Christ*. The feast of the Nativity of Christ (Christmas) is the most important Christian holy day.

■ 31b. *St. Basil the Great*.. The feast of the Nativity of Christ is considered to have appeared among the followers of the famous Christian sect of *Basilidians* ([\[744\]](#), page 47). Today they are presumed to have been the followers of the notorious heretic Basilides ([\[744\]](#), page 47). It is however possible that the tale of “Basilides the Heretic” was just another version of the legend about St. Basil the Great.

Thus, St. Basil the Great appears to have been a phantom reflection of Jesus Christ, or Emperor Andronicus from the XII century A.D.

PART TWO

The famous reform of the Occidental Church in the XI century by “Pope Gregory Hildebrand” as the reflection of the XII century reforms of Andronicus (Christ). The Trojan War of the XIII century A.D.

6.

“Pope Gregory Hildebrand” from the XI century A.D. as a replica of Jesus Christ (Andronicus) from the XII century. A chronological shift of 100 years. The Scaligerite chronologists have subsequently moved the life of Christ 1050 years backwards, into the I century A.D.

The great ecclesiastical reform of the XI century, conceived and initiated by the famous Pope Gregory Hildebrand, is a well-known event in the history of Western Europe and the Occidental Christian Church. It is supposed to have radically altered the life of the Europeans. As we shall demonstrate in the present chapter, the XI century “Pope Gregory Hildebrand” is really a phantom reflection of Andronicus (Christ) from the XII century A.D.

Let us explain in more detail. The decomposition of the “Scaligerian history textbook” into the sum of four shorter chronicles shifted against each other implies the existence of an erroneous mediaeval tradition that dated Christ’s lifetime to the XI century A.D. This fact had initially been discovered by the author in his study of the global chronological map (the 1053-year shift that superimposes the phantom I century A.D. over the XI century A.D.). This erroneous point of view that the ancient chroniclers had adhered to was further rediscovered by G. V. Nosovski in his analysis of the Mediaeval calculations related to the Passover and the calendar, qv in [Chron6](#) and Annex 4 to *The Biblical Russia*.

One should therefore expect a phantom reflection of Jesus Christ to manifest in the “Scaligerian XI century”. This prognosis is confirmed, and we shall demonstrate the facts that confirm it in the present chapter.

Our subsequent analysis of the ancient and mediaeval historical chronology demonstrated that the epoch of Christ, which is presumed to be at a distance of 2000 years from today, to have been 1100 years closer to us, falling over the XII century A.D. See our book entitled *King of the Slavs* for further reference. Apparently, despite the fact that the mediaeval chronologists have shifted Christ’s life as reflected in the chronicles into the I century A.D., having “removed” it from the XII century, an “intermediate reflection” of Emperor Andronicus (Christ) remained in the XI century as

the biography of “Pope Gregory VII Hildebrand”.

This statement, which is of a purely chronological nature, is often misunderstood by religious people. This stems from the false impression that the re-dating of the Evangelical events that we offer contradicts the Christian creed. This is not so. The re-dating of the years of Christ’s life that we offer taken together with the alternative datings for other events recorded in ancient and mediaeval history has got absolutely nothing to do with Christian theology.

The same can be said about the parallels between the Evangelical descriptions of Christ’s life and the biography of “Pope” Gregory Hildebrand. A parallelism doesn’t imply that Hildebrand’s biography is based on reality and the Gospels are a myth that duplicates it. On the contrary – in our works on chronology we demonstrate our discovery that the history of the Italian Rome (where Pope Hildebrand is supposed to have been active in the XI century, according to Scaligerian history) only commences from the XIV century. Also, up until the XVII century it had differed from the consensual version substantially. Ergo, real history tells us that there could have been no Roman Pontiff by the name of Hildebrand in the XI century Italy – if only due to the non-existence of Rome itself at that epoch.

What are the origins of “Pope Hildebrand’s” biography, and why does it contain duplicates of a number of Evangelical events? This issue requires a separate study. It is of great interest in itself, and remains rather contentious. In any case, if we are to assume a purely chronological stance, we shall certainly become interested in the fact that the Scaligerian history of the XI century contains a distinctive parallelism with the Evangelical events.

6.1 Astronomy in the Gospels

6.1.1 The true dating of the evangelical eclipse

The issue of dating the evangelical events through the study of the eclipse described in the Gospels and other early Christian sources (Phlegon, Africanus, Synkellos etc) has a long history – it has been repeatedly discussed by astronomers and chronologists alike. There is controversy in what concerns whether the eclipse in question was solar or lunar – we shall therefore consider both possibilities. Let us ponder the possibility of a lunar eclipse first. The Scaligerian chronology suggests 33 A.D. as a fitting solution – see Ginzl’s astronomical canon, for instance ([\[1154\]](#)). However, this solution doesn’t quite fit, since the lunar eclipse of 33 A.D. was all but unobservable in the Middle East. Apart from that, the eclipse’s phase was minute ([\[1154\]](#)). Nevertheless, the eclipse of

33 A.D. is still persistently claimed to confirm the Scaligerian dating of the Crucifixion – the alleged year 33 A.D.

N. A. Morozov suggested another solution: 24 March 368 A.D. ([\[544\]](#), Volume 1, page 96. However, if we are to consider the results of our research that had demonstrated the “Scaligerian History Textbook” to fall apart into four brief chronicles collated to each other, this solution is nowhere near recent enough to satisfy our requirements. Morozov considered the Scaligerian chronology to be basically correct in the new era; therefore, he only got to analyze the eclipses that “preceded the VIII century – that is, from the dawn of history to the second half of the Middle Ages – I decided going any further back would be futile [sic! – A. F.]” ([\[544\]](#), Volume 1, page 97).

We have thus extended the time interval to be searched for astronomical solutions into the epochs nearer to the present, having analyzed all the eclipses up until the XVI century A.D. It turns out that there is an eclipse that satisfies to the conditions – the one that occurred on Friday, 3 April 1075. The coordinates of the zenith point are as follows: + 10 degrees of longitude and – 8 degrees of latitude. See Oppolzer’s canon, for instance ([\[1315\]](#)). The eclipse was observable from the entire area of Europe and the Middle East that is of interest to us. According to the ecclesiastical tradition, the Crucifixion and the eclipse were simultaneous events that took place two days before the Easter. This could not have preceded the equinox. The eclipse dating to 3 April 1075 A.D. precedes Easter (which falls on Sunday, 5 April that year) by two days, as a matter of fact. The phase of the 1075 eclipse is 4"8 – not that great. Later on, in our analysis of Gregory Hildebrand’s “biography”, we shall see that the eclipse of 1075 A.D. corresponds well with other important events of the XI century which may have become reflected in the Gospels.

Let us now consider the solar eclipse version. According to the Gospels and the ecclesiastical tradition ([\[518\]](#)), a new star flared up in the East the year the Saviour was born (Matthew 2:2, 2:7, 2:9-10), and a total eclipse of the sun followed in 31 years, in the year of the Resurrection. The Gospel according to Luke (23:45) tells us explicitly that the sun “hath darkened” during the Crucifixion. Ecclesiastical sources also make direct references to the fact of the Resurrection being accompanied by a solar eclipse, and not necessarily on Good Friday. Let us point out that an eclipse, let alone a total eclipse, is a rare event in that part of the world. Although solar eclipses occur every year, one can only observe them from the narrow track of lunar shadow on the Earth (unlike lunar eclipses that one can observe from across an entire hemisphere). The Bible scholars of the XVIII-XIX century decided to consider the eclipse to have been a

lunar one, which didn't help much, since no fitting lunar eclipse could be found, either (qv above). However, since then the consensual opinion has been that the Gospels describe a lunar eclipse and not a solar one. Let us adhere to the original point of view that is reflected in the sources, namely, that the eclipse was a solar one.

We learn that such combination of rarest astronomical events as a nova explosion and a full eclipse of the sun following it by roughly 33 years did actually occur – however, in the XII century A.D., and not the first! We are referring to the famous nova explosion roughly dated to 1150 and the total eclipse of the sun of the 1 May 1185. We relate it in detail in our book *King of the Slavs*.

Thus, astronomical evidence testifies to the fact that the Evangelical events are most likely to have taken place in the XII century A.D. – about 1100 later than the Scaligerian “dating” ([1154]), and 800 years later than the dating suggested by N. A. Morozov ([544], Volume 1).

However, later chronologists have shifted the supernova explosion (the Evangelical star of Bethlehem) 100 years backwards, declaring it to have taken place in 1054. What are the origins of this version? It is possible that the desperate attempts of the mediaeval chronologists to find a “fitting” eclipse in the XI century played some part here. A total eclipse of the sun took place on the 16 February 1086, on Monday ([1154]). The shadow track from this eclipse covered Italy and Byzantium. According to Ginzel's astronomical canon ([1154]), the eclipse had the following characteristics: the coordinates of the beginning of the shadow track were – 76 degrees of longitude and + 14 degrees of latitude (these values are – 14 longitude and + 22 latitude for the track's middle, and + 47 longitude with latitude equalling + 45 degrees for its end). The eclipse was total. Having erroneously declared this eclipse to have been the one that coincided with the Crucifixion, the XIV-XV century chronologists had apparently counted 33 years (Christ's age) backwards from this date (approximately 1086 A.D.), dating the Nativity to the middle of the XI century. They were 100 years off the mark.

Let us linger on the ecclesiastical tradition that associated the Crucifixion with a solar eclipse.

6.1.2. The Gospels apparently reflect a sufficiently advanced level of astronomical eclipse theories, which contradicts the consensual evangelical history

The Bible scholars have long ago taken notice of the claim that the eclipse had lasted about three hours made by the authors of the Gospels.

Matthew tells us the following:

“Now from the sixth hour there was darkness all over the land unto the ninth hour” (Matthew 27:45).

According to Luke,

“... it was about the sixth hour, and there was a darkness all over the earth until the ninth hour. And the sun was darkened...” (Luke 23:44-45)

Mark informs us that

“... when the sixth hour was come, there was darkness all over the whole land until the ninth hour”.

John hasn't got anything to say on the subject.

The numerous commentators of the Bible have often been puzzled by the fact that the evangelists report a solar eclipse (“the sun was darkened”) with its unnaturally long three-hour duration, since a regular solar eclipse is only observable for several minutes from each particular location. We consider the explanation offered by Andrei Nemoyevskiy, the author of the book *Jesus the God* ([\[576\]](#)) a while ago, to make perfect sense. He wrote: “we know that a solar eclipse could not have lasted for three hours and covered the entire country [it is usually assumed that the country in question is the diminutive area around Jerusalem – A. F.]. Its maximal duration could not have possibly exceed 4-8 minutes. The evangelists apparently were well familiar with astronomy and could not have uttered any such nonsense ... Luke (XXIII, 44) ... Mark (XV, 33) ... and Matthew (XXVII, 45) ... tell us that “there was darkness all over the land”, which really could have lasted for several hours. The duration of the entire solar eclipse that occurred on 6 May 1883 equalled 5 hours and 5 minutes; however, the full eclipse lasted for 3 hours and 5 minutes – exactly the time interval specified in the Gospels” ([\[576\]](#), page 23).

In other words, the three hours specified by the evangelists referred to the entire duration of the lunar shadow's movement across the surface of the Earth and not the time a single observation point was obscured – that is, the duration of the eclipse from the moment of its beginning (in Britain, for instance) and until its end in some place like Iran. It took the lunar shadow three hours to cover the entire track that ran “all over the land”, inside which “there was darkness”. The phrase “all over the land” was thus used deliberately.

Naturally, such interpretation of the Gospels implies a sufficiently advanced level of their authors' understanding of the eclipses, their mechanics et al. However, if the events in question took place in the XII century and were recorded and edited in the XII-

XIV century the earliest, possibly a lot later, there is hardly any wonder here. Mediaeval astronomers already understood the mechanism of solar eclipses well enough, as well as the fact that the lunar shadow slides across the surface of the Earth (“all over the land”) for several hours.

Let us point out that this high a level of astronomical knowledge from the part of the evangelists is an absolute impossibility in the reality tunnel of the Scaligerian chronology. We are told that the evangelists were lay astronomers at best, and neither possessed nor used any special knowledge of astronomy.

We shall consider the issue of the “passover eclipse” that occurred during the Crucifixion once again. Many old ecclesiastical sources insist the eclipse to have been a solar one. This obviously contradicts the Gospels claiming that the Jesus Christ was crucified around the time of the Passover, which also implies a full moon. Now, it is common knowledge that no solar eclipse can occur when the moon is full, since the sun and the moon face opposite sides of the Earth. The sun is located “behind the back” of the terrestrial observer, which is the reason why the latter sees the entire sunlit part of the moon – a full moon, that is.

All of the above notwithstanding, we have discovered a total eclipse of the sun that took place on 1 May 1185 falling precisely on the year of the Crucifixion, qv in the *King of the Slavs*. Let us remind the reader that a full solar eclipse is an exceptionally rare event for this particular geographical area. Centuries may pass between two solar eclipses observed from this region. Therefore, the eclipse of 1185 could have been eventually linked to the moment of the Crucifixion. Hence the concept of the “passover eclipse”. This shouldn’t surprise us since in the Middle Ages a clear understanding of how the locations of celestial bodies were related to one another had been a great rarity, even among scientists.

In fig. 2.1 we can see an ancient miniature of the Crucifixion taken from the famous Rhemish Missal. At the bottom of the miniature we see a solar eclipse that accompanies the Crucifixion (fig. 2.2). Modern commentary runs as follows: “the third scene in the bottom field depicts the apocryphal scene of the eclipse observed by Dionysius Areopagites and Apollophanes from Heliopolis” ([\[1485\]](#), page 54. We see the Sun is completely covered by the dark lunar disc, with the corona visible underneath. The sky is painted black, since “there was darkness all over the whole land”. Numerous spectators look at the sky in fear while the two sages point their fingers at the eclipse and the Crucifixion, qv near the top of the picture.

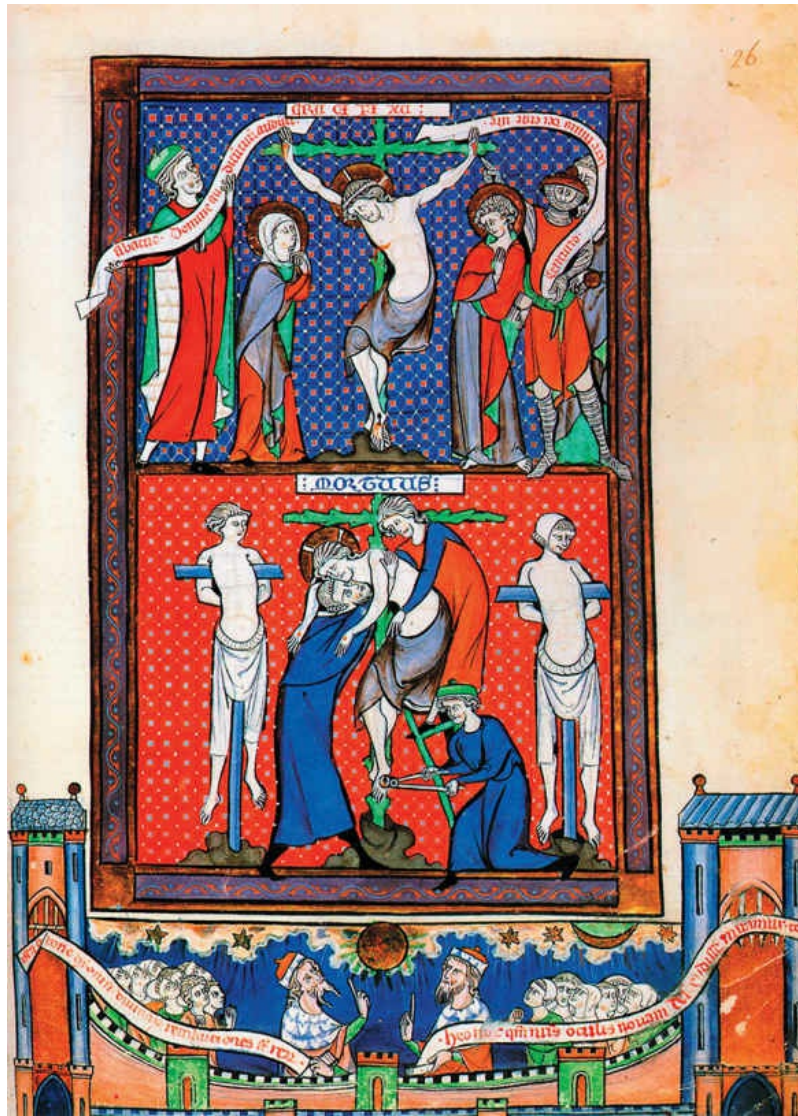


Fig. 2.1 A miniature from the *Rhemish Missal* (Missale remense. Missel à l'usage de Saint-Nicaise de Reims) dating to the alleged years 1285-1297. We see the Crucifixion accompanied by a total eclipse of the sun. Taken from [1485], ill. 25.

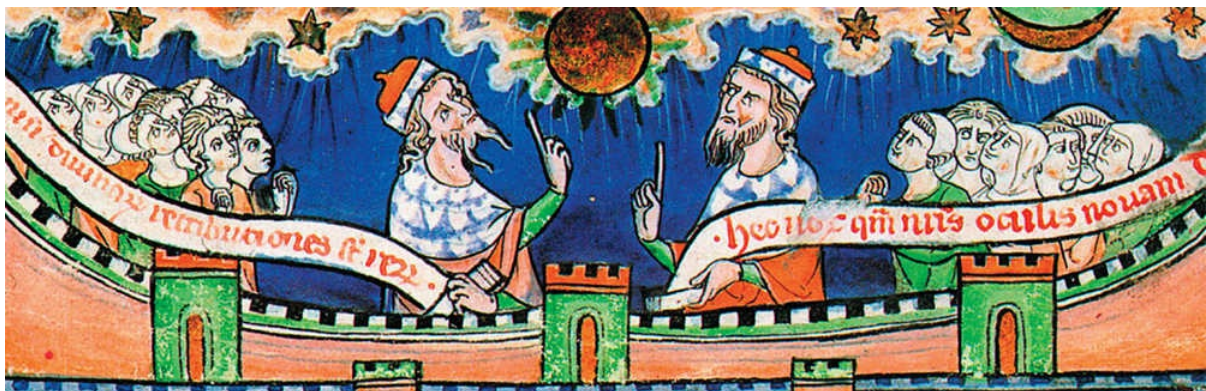


Fig. 2.2 A close-in of the fragment depicting a total solar eclipse on the miniature from the *Rhemish Missal* ([1485], ill. 25).

In fig. 2.3 we see the fragment of a New Testament frontispiece from *La Bible historiale*, a book by Guiart des Moulins ([\[1485\]](#), ill. 91). We see the Crucifixion accompanied by a total eclipse of the sun; we actually see a sequence of two events in the same miniature – on the left of the cross the sun is still shining bright, whereas on the right it is completely obscured by the blackness of the lunar disc. This method was often used by mediaeval artists for a more comprehensive visual representation of sequences of events – “proto-animation” of sorts.

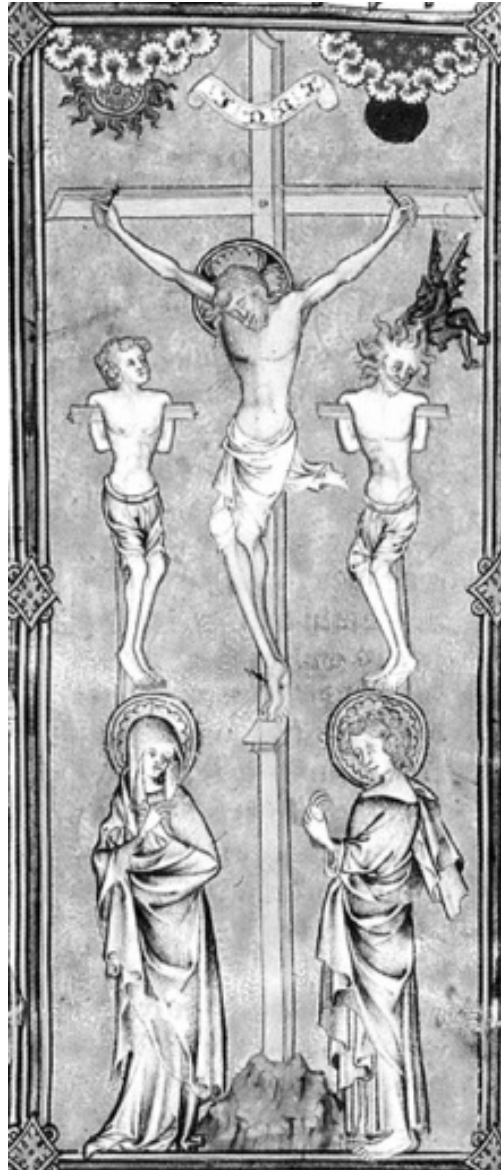


Fig. 2.3. Frontispiece fragment from an edition of the New Testament that dates to the end of the alleged XIV century with a Crucifixion scene accompanied by a total solar eclipse. Taken from [\[1485\]](#), ill. 91.

Yet another miniature where we see the Crucifixion accompanied by a solar eclipse can be seen in fig. 2.4 – it dates to the end of the alleged XV century ([\[1485\]](#), ill. 209). We

see two events in a sequence once again. The sun is still bright on the left of the cross, and it is beginning to darken on the right where we see it obscured by the moon, which is about to hide the luminary from sight completely. We see a starlit sky, and that is something that only happens during a total eclipse of the sun.

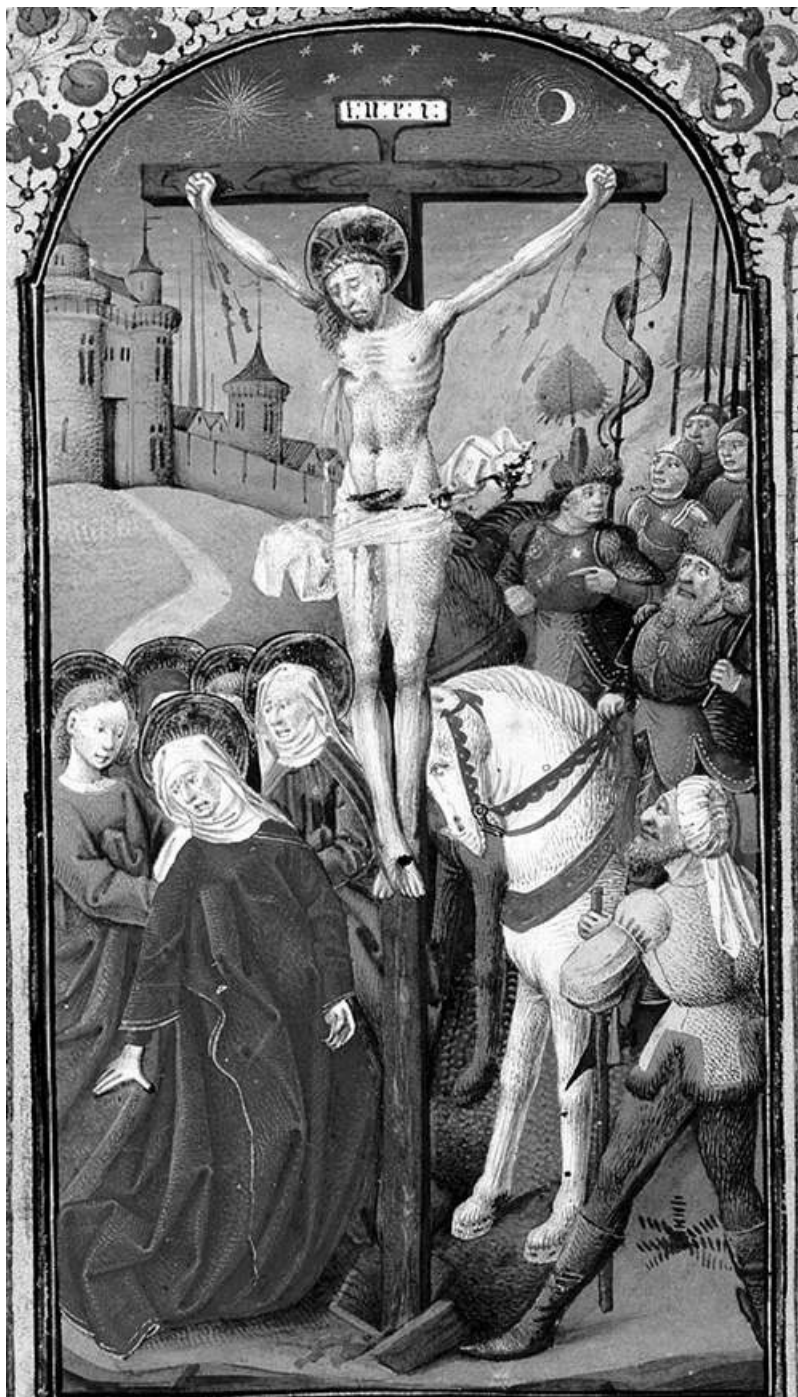


Fig. 2.4. An ancient miniature from the book entitled *Heures de Rolin-Lévis. À l'usage de Paris*. We see the Crucifixion as well as a total eclipse (the visibility of stars being a unique characteristic of the latter). Taken from [\[1485\]](#), ill. 209.

It is interesting that the traces of references to Christ in mediaeval chronicles relating the XI century events have even reached our day. For instance, the 1680 Chronograph ([940]) informs us that Pope Leo IX (1049-1054) was visited by Christ himself: “It is said that Christ had visited him [Leo IX] in his abode of repose, disguised as a beggar” ([940], sheet 287). It is important that there are no similar references anywhere else in the Chronograph ([940]) except for the renditions of the Gospels. In the next section we shall discover evangelical parallels in the biography of Pope Gregory VII, who had died in 1085. It is possible that Gregory VII is a reflection of Jesus Christ, or Emperor Andronicus, due to the fact that the Roman history of Constantinople was relocated to Italy as reflected by historical records.

This is why the first “A.D.” year mentioned in a number of chronicles could have erroneously referred to 1054 A.D. This eventually gave birth to another chronological shift of 1053 years. In other words, some of the mediaeval chronologers were apparently accustomed to dating the Nativity to either 1054 or 1053 (instead of 1153, which is the correct dating).

A propos, the beginning of the first crusade – the one that had the “liberation of the Holy Sepulchre” as its objective – is erroneously dated to 1096 ([76]) instead of circa 1196. On the other hand, one should pay attention to the mediaeval ecclesiastical sources, such as *The Tale of the Saviour’s Passions* and *Pilate’s Letter to Tiberius*. They often relate the events involving Christ in greater detail than the Gospels. And so, according to these sources, Pilate had been summoned to Rome immediately after the Resurrection and executed there, and the Caesar’s troops marched towards Jerusalem and captured the city. Nowadays all of this mediaeval information is supposed to be of a figmental nature, since no Roman campaign against Jerusalem that took place in the third decade of the first century A.D. is recorded anywhere in the Scaligerian history. However, if we are to date the Resurrection to the end of the XII century, this statement that one encounters in mediaeval sources immediately assumes a literal meaning, being a reference to the crusades of the late XII – early XIII century, and particularly the so-called Fourth Crusade of 1204, which resulted in the fall of Czar-Grad.

Later chronologists, confused by the centenarian chronological shift, have moved the dates of the crusades of the late XII – early XIII century to the end of the XI century. This resulted in the phantom crusade of 1096, for instance, which is presumed to have led to the fall of Jerusalem ([76]).

6.2. The Roman John Crescentius of the alleged X century

A.D. as a reflection of the Evangelical John the Baptist from the XII century A.D. A biographical parallelism

As we demonstrate in our book *King of the Slavs*, John the Baptist had lived in the XII century A.D. In the present section we shall discuss the correlation between his two phantom reflections in the I and the X century A.D.

The chronicles that tell us about the origins of the Second Roman Empire dating from the alleged I century A.D. include a detailed description of the great ecclesiastical reform implemented by Jesus Christ and partially instigated by his precursor John the Baptist. This is what the Gospels tell us. As one can see in Chapter 6 of [Chron1](#), most of these events can be linked to the dawn of the X-XIII century Roman Empire – namely, the XII century A.D. One has to bear in mind that these events took place in the New Rome, or Czar-Grad on the Bosphorus. The identification of the Second Empire as that of the X-XIII century is a consequence of the chronological shift of roughly 1053 years. It can be represented as the formula $P = T + 1053$, where T is the Scaligerian B.C. or A.D. dating of the event, and P – the new one suggested by our conception. Thus, if T equals zero (being the first year of the new era), the P date becomes equal to 1053 A.D. In other words, the results related in Chapter 6 of [Chron1](#) formally imply the existence of a mediaeval tradition dating the beginning of the new to 1053 A.D. in modern chronology.

Thus, the initial dating of Christ's lifetime to the XI century made by the mediaeval chronologists was 100 years off the mark. The real date of the Nativity falls on 1152, qv in our book entitled *King of the Slavs*.

We have observed the effects of the chronological shift ($P = T + 1053$) on the millenarian Roman history. If we are to move forward in time along this parallelism, we shall eventually reach the “beginning of the new era”. What discoveries await us here? The answer is given below in numerous biographical collations and identifications. The “a” points of our table as presented below contain numerous references to the book of F. Gregorovius ([\[196\]](#), Volume 3).

In our relation of the parallelism we shall concentrate on its “mediaeval half”, since the content of the Gospels is known to most readers quite well, unlike the mediaeval version. From the point of view of the parallelism that we have discovered, the mediaeval version is important as yet another rendition of the evangelical events. One should also bear in mind that nowadays the events related to Crescentius and Hildebrand are supposed to have happened in the Italian Rome. This is most probably

untrue. The events described in the Gospels took place in Czar-Grad on the Bosphorus, and got transferred to Italy on pages of later chronicles when the Italian Rome emerged as the new capital in the XIV century A.D. This young city had been in dire need of an “ancient history”, which was promptly created.

Comparison table for the mediaeval John Crescentius and the “ancient” John the Baptist

a. John Crescentius. The alleged X century Rome (possibly the XII century Czar-Grad).

■ *b. John the Baptist.* The alleged I century A.D. See the Gospels for reference.

1a. John Crescentius. X century Rome, possibly the XII century Czar-Grad. The name is John Crescentius ([\[196\]](#), Volume 3).

■ *1b. John the Baptist.* The name is John the Baptist (Matthew 3:1). The Russian version of the name is *Krestitel*; we hardly need to be surprised by their phonetic proximity. Apparently, the tale of John Crescentius was imported to the Italian Rome from the New Rome as recently as approximately the XIV century A.D. In [Chron7](#) one can find our definition of “Classical Latin”.

2a. John Crescentius. X century Rome, possibly the XII century Czar-Grad. John Crescentius is a hero of the secular mediaeval Rome and a fighter for freedom from the foreign German rule. He presided the National-Patriotic party of Rome, which was founded around 960 A.D. He is said to have been “an eminent Roman... for several years John Crescentius had managed to hold the seat of Roman power... as the head of the National party” ([\[196\]](#), Volume 3, pages 325-326). Crescentius is the most famous representative of the mediaeval Crescentii family. He was “the secular ruler of Rome, but in no way an independent monarch” ([\[196\]](#), Volume 3, pages 326-327).

■ *2b. John the Baptist.* John the Baptist is the famous prophet and extirpator who had fought against King Herod and his clan (Herod and his brother Philip – Mark 6:17).

3a. John Crescentius. X century Rome, possibly the XII century Czar-Grad. John

Crescentius overthrows Pope John XV in Rome and thus seizes *ecclesiastical power* in Rome ([196], Volume 3, pages 325-343).

■ *3b. John the Baptist.* The leadership of the contemporary religious movement is his to a large extent. He is a greatly respected prophet and the precursor of Jesus Christ.

4a. John Crescentius. X century Rome, possibly the XII century Czar-Grad. John Crescentius is supposed to have taken vows in 972 or 981 ([196], Volume 3, page 335).

■ *4b. John the Baptist.* John the Baptist leads an ascetic monastic life. “And the same John had his raiment of camel’s hair, and a leathern girdle about his loins; and his meat was locusts and wild honey” (Matthew 3:4).

5a. John Crescentius. X century Rome, possibly the XII century Czar-Grad. John Crescentius is supposed to have ruled in Rome. Most possibly the city in question was really the New Rome, or Czar-Grad, qv in [Chron1](#), Chapter 6. According to geographical identifications that we suggest in [Chron5](#), the evangelical “Jordan river” could really have been Danube (R + DAN). The Czar-Grad region can thus prove to be the biblical “region round about Jordan”.

■ *5b. John the Baptist.* John’s sermons made a lot of people congregate around him: “Then went out to him ... all the area round about Jordan, and were baptized of him in Jordan, confessing their sins” (Matthew 3:5-6).

6a. John Crescentius. X century Rome, possibly the XII century Czar-Grad. As we have already pointed out, mediaeval chronicles would often identify Jerusalem as Rome or the New Rome.

■ *6b. John the Baptist.* John the Baptist also preaches in Jerusalem (Matthew 3:5) – Judea remains under the Roman rule all the while.

7a. John Crescentius. X century Rome, possibly the XII century Czar-Grad. The emperor Otho III is John’s main opponent. In 985 John Crescentius became the ruler of Rome in the absence of Otho III, who had been away from Rome at the time. Crescentius formally recognized the German rule as represented by Otho ([196], Volume 3, page 328). In 991, after the death of empress Theophano, John Crescentius “finally began to rule the city all by himself” ([196], Volume 3, page 342). Otho had

launched a campaign against Rome in 996 and conquered the city. Crescentius remained head of the party, but no longer an independent governor.

■ *7b. John the Baptist.* King Herod is the opponent of John the Baptist (Mark 6:27-28).

8a. John Crescentius. X century Rome, possibly the XII century Czar-Grad. Being a German emperor, Otho was crowned Emperor of Rome in 996. “This had brought an end to the patrician authority of Crescentius” ([196], Volume 3, page 346). “After a period of 13 years when there had been no one to bear the title of emperor, the walls of Rome finally saw the new Augustus” ([196], Volume 3, page 346).

■ *8b. John the Baptist.* King Herod is the ruler of the country (Matthew 2:1); John the Baptist has to recognize the secular power of King Herod.

9a. John Crescentius. X century Rome, possibly the XII century Czar-Grad. The relations between John Crescentius and Otho must have been neutral initially, despite their mutual political opposition. John remained head of the Roman National party ([196], Volume 3, page 346).

■ *9b. John the Baptist.* The relationships between John the Baptist and King Herod had been neutral initially. “... for Herod feared John, knowing that he was a just man and an holy, and observed him; and when he heard him, he did many things, and heard him gladly” (Mark 6:20).

10a. John Crescentius. X century Rome, possibly the XII century Czar-Grad. The Pope’s name is Bruno, he’s the religious leader of Rome and a *cousin* of Emperor Otho. We learn that Otho had made his cousin Pope to replace Pope John XV, who was banished by Crescentius ([196], Volume 3, pages 343 and 346).

■ *10b. John the Baptist.* The name of the ruler is Philip, and he’s King Herod’s *brother* (Mark 6:17).

11a. John Crescentius. X century Rome, possibly the XII century Czar-Grad. Bruno was *of royal blood* – namely, a grandson of Emperor Otho I (the Great – see [196], Volume 3, page 343).

■ *11b. John the Baptist.* Philip the ruler is *of royal blood*, and he’s the King’s brother (Mark 6:17).

12a. *John Crescentius*. X century Rome, possibly the XII century Czar-Grad. Romans, especially members of the National party led by Crescentius, are *hostile* towards the Germans Otho and Bruno. On the contrary, Crescentius becomes a *national hero* of Rome and remains such for the next couple of centuries to follow ([196], Volume 3). “The Pope, likewise the Emperor... were relations, and both of German origin... Romans eyed these fair-haired Saxons who had come to rule their city and the entire Christian world with animosity, and the young tramontanes failed to instil due respect of their authority into the Romans” ([196], Volume 3, page 346).

■ 12b. *John the Baptist*. The Gospels mention both Herod and his brother Philip in a negative light, and treat John the Baptist with exalted reverence. The Gospels made Herod’s name a derogatory denominative in many languages.

13a. *John Crescentius*. X Century Rome, possibly the XII century Czar-Grad. John Crescentius struggles against the rule of Otho’s and Bruno’s clan.

■ 13b. *John the Baptist*. John the Baptist is a freedom fighter, a vehement opponent of Herod and Philip, and their clan in general.

14a. *John Crescentius*. X century Rome, possibly the XII century Czar-Grad. John Crescentius is arrested, brought to trial and sentenced to banishment at the order of Otho, the Roman Emperor. “After the ascension of the Pope [Bruno – A. F.], who had been of the same blood as the emperor, the city needed pacification... Renegade Romans who had banished John XV were tried... Some of the popular leaders [of the rebellion – A. F.] were sentenced to banishment, among their number Crescentius” ([196], Volume 3, page 347).

■ 14b. *John the Baptist*. The arrest and incarceration of John the Baptist by King Herod. “For Herod himself had sent forth and laid hold upon John, and bound him in prison...” (Mark 6:17).

15a. *John Crescentius*. X century Rome, possibly the XII century Czar-Grad. Official amnesty given to John by Otho (and Bruno). John remains in Rome, albeit withdrawn from political power – a house arrest of sorts ([196], Volume 3, page 347).

■ 15b. *John the Baptist*. “Amnesty” given to John by Herod and Philip. Indeed, although John remains incarcerated, he isn’t executed – moreover, King Herod still respects him, after a manner (Mark 6:20 and 6:26).

16a. *John Crescentius*. X century Rome, possibly the XII century Czar-Grad. The “insult” to Pope Bruno credited to John Crescentius: John banishes Bruno from Rome ([196], Volume 3, page 351). The banishment of Pope Bruno, Otho’s placeman and cousin, was clearly an insult to their entire clan.

■ 16b. *John the Baptist*. John the Baptist “insults” the clan of Philip, accusing Herod and Herodias, Philip’s wife, of being in an unlawful liaison: “For John had said unto Herod, It is not lawful for thee to have thy brother’s wife” (Mark 6:18).

17a. *John Crescentius*. X century Rome, possibly the XII century Czar-Grad. The name of John’s wife is Stephanie; however, according to several mediaeval legends, she was Otho’s concubine [Otho himself being a possible double of the Biblical King Herod] ([196], Volume 3, p. 404).

■ 17b. *John the Baptist*. The daughter of Herodias (Mark 6:22) takes part in these events, being also a relation of King Herod (Mark, 6:17-22). Let us remind the reader that Herodias was the name of Herod’s wife.

18a. *John Crescentius*. X century Rome, possibly the XII century Czar-Grad. Stephanie is supposed to have “hexed” Otto (which is a legend of a latter mediaeval epoch). The chronicles of the Middle Ages tell us that after the death of John Crescentius Stephanie was given to mercenaries “as prey” – however, Gregorovius tells us that “this tale is nothing but pure fiction stemming from national pride and hatred of the Romans. There is another legend of an altogether different nature where Stephanie plays the fairylike role of the concubine of John’s conqueror [becomes Otto’s lover, that is – A. F.], qv in [196], Volume 3, page 404.

■ 18b. *John the Baptist*. The daughter of Herodias “charms” King Herod with her dances: “Herod on his birthday made a supper to his lords ... the daughter of Herodias came in, and danced, and pleased Herod... the king said unto the damsel, Ask of me whatsoever thou wilt, and I will give it thee” (Mark 6:21-22).

19a. *John Crescentius*. X century Rome, possibly the XII century Czar-Grad. The events in Rome take a turn that is to prove catastrophic for John Crescentius eventually, for he becomes the leader of an uprising ([196], Volume 3, page 352). “Having established his judicatory in the Eternal City, and having calmed the Romans by his amnesty, Otho III... had returned to Germany. His withdrawal had soon served

as a signal for the Romans to rebel: the National party had made another desperate attempt to rid the country from the German yoke... Crescentius plots against the German Pope and his minions. The folk had reasons to be discontent – these foreigners were unfamiliar with Roman laws and appointed judges who weren't subsidized by the state and were corrupt and inequitable... there was an uprising, and the Pope had to flee on 29 September 996... the bold rebel [John Crescentius – A. F.] hurried to stabilize his position of power in Rome... when the Pope had fled, the Roman government was revolutionized completely... Crescentius declared himself a patrician and a consul of the Romans once again” ([196], Volume 3, pages 348-352). In 998 Otho and his troops approached the Roman fortifications. The city had capitulated, except for the Castle of St. Angelus where John Crescentius and his supporters decided to “make their last stand to the bitter end... Otho had demanded that Crescentius lay down his weapons” ([196], Volume 3, page 355). Having received a defiant reply, Otho commanded to storm the castle, which was conquered on 29 April 998.

■ 19b. *John the Baptist*. Events take a fatal turn for John: Herodias demands his execution. Her daughter “went forth and said unto her mother, What shall I ask? And she said, The head of John the Baptist. And she came in straightway with haste unto the king, and asked, saying, I will that thou give me by and by in a charger the head of John the Baptist” (Mark 6:24-25).

20a. *John Crescentius*. X century Rome, possibly the XII century Czar-Grad. The execution of Crescentius at the order of Otho ([196], Volume 3, pages 358-359).

■ 20b. *John the Baptist*. The execution of John the Baptist at the order of King Herod: “And immediately the king sent an executioner, and commanded his head to be brought: and he went and *beheaded* him in the prison, and brought his head in a charger, and gave it to the damsel: and the damsel gave it to her mother” (Mark 6:27-28).

21a. *John Crescentius*. X century Rome, possibly the XII century Czar-Grad. The severed head of John Crescentius became an important narrative element in the mediaeval chronicles of the X century. There were many legends about the death of Crescentius ([196], Volume 3, pages 358-359). “Crescentius was beheaded, thrown on the ground, and then hanged... Italian chroniclers tell us that prior to this Crescentius had been blinded with his every limb broken, and he was then dragged

across the streets of Rome on the hide of a cow” ([196], Volume 3, pages 358-359).

■ 21b. *John the Baptist*. The severed head of John the Baptist became a popular mediaeval subject, which was extensively used in Christian paintings and mediaeval art (John’s head on a dish).

22a. *John Crescentius*. X century Rome, possibly the XII century Czar-Grad. “It is even said that he [John Crescentius – A. F.] became disillusioned in further resistance due to its futility, and *took the vows*” ([196], Volume 3, page 358).

■ 22b. *John the Baptist*. “And the same John had his raiment of camel’s hair, and a leathern girdle about his loins” (Matthew 3:4). John the Baptist had led a *monastic* life.

23a. *John Crescentius*. X century Rome, possibly the XII century Czar-Grad. John Crescentius is a famous martyr in the Roman history of the X century A.D. “His [John’s – A. F.] demise after a brief but valiant stand served to cover his name in glory... the Romans had wept for the unfortunate Crescentius for a long time; in the municipal acts of the XI century *we come across the name Crescentius extremely often* [sic! – A. F.], which was for a good reason – many families called their sons after Crescentius. This must have been a tribute to the memory of the intrepid Roman freedom fighter. The epitaph on the grave of Crescentius has survived until our day, and it is one of the most remarkable mediaeval Roman epitaphs” ([196], Volume 3, page 360).

■ 23b. *John the Baptist*. John the Baptist is a famous Christian saint and martyr of the alleged I century A.D. The chronological shift here equals about a thousand years.

24a. *John Crescentius*. X century Rome, possibly the XII century Czar-Grad. The Scaligerian chronology informs us of a great “evangelical upsurge” of the late X – early XI century A.D. It coincides with the beginning of the crusade epoch (in reality, all of this took place later – in the late XII – early XIII century). The Gospels are the main ideological weapon of the time. There is even a special term – “the evangelical *Renaissance* of the X-XI century A.D.”

■ 24b. *John the Baptist*. The story of John the Baptist is one of the main evangelical legends. These texts served as a basis for the “evangelical” movement, or early Christianity of the alleged I century A.D. A chronological shift of 1053 years places this epoch exactly at the end of the X – beginning of the XI century. Thus, the

shift in question identifies the two main “evangelical upsurges” in the Scaligerian history as two doubles. This “peak” can really be dated to the end of the XII – beginning of the XIII century, qv in our book entitled *King of the Slavs*.

25a. *John Crescentius*. X century Rome, possibly the XII century Czar-Grad. The legend of treachery that resulted in the death of John Crescentius. In this mediaeval version we see “treachery” from the part of the emperor Otho (the evangelical King Herod?) himself: “there was no shortage in versions that ascribed the fall of Crescentius to despicable perfidy demonstrated by Otho” ([196], Volume 3, pages 358-359). It is said that Otho traitorously offered Crescentius a free pardon via Tammus the knight, and when John had trusted him and capitulated, Otho gave orders to execute him as a proditor. The execution of Crescentius proved a political event serious enough to tie the death of the emperor Otho that ensued in 1002 to the name of John Crescentius in legends ([196], Volume 3, page 404).

■ 25b. *John the Baptist*. Above we have referred to the evangelical tale of perjury that led to the death of John the Baptist. According to the Gospels, John’s death was the result of treachery from the part of Herodias, who had used her cunning to get the prophet executed with the assistance of her daughter (Mark 6:21-28).

26a. *John Crescentius*. X century Rome, possibly the XII century Czar-Grad. Stephanie is *blamed for the death of Otho*, and considered to have been *the wife of John Crescentius*. Other versions of the story call her emperor Otho’s concubine. When we compare the Gospels to the mediaeval Roman chronicles, we see that they use the term “wife” in all the wrong places; there is definitely confusion in the plot. This must have led to the fact that the husband was confused for his opponent. “The death of Otho... soon took on the hues of a legend. It was told that the new Medea incarnate as the widow of Crescentius managed to get Otho under her spell [a parallel with the Gospels telling us about Herod charmed by the daughter of Herodias – A. F.]; she is supposed to have pretended that she wanted to heal the emperor, and, according to various sources, had either wrapped him up in a poisoned deer hide, poisoned his drink, or put a poison ring on his finger” ([196], Volume 3, page 404).

■ 26b. *John the Baptist*. St. Mark the evangelist directly refers to Herodias as *the one to blame for the death of John the Baptist* (Mark 6:24-25). Let us remind the reader that Herodias had allegedly been the wife of King Herod (the double of Otho?).

27a. *John Crescentius*. X century Rome, possibly the XII century Czar-Grad. It is possible that Gregory Hildebrand was born in the time of John Crescentius. Below we shall demonstrate a very vivid parallelism between the mediaeval reports of the famous “Pope” Gregory VII Hildebrand and the evangelical story of Jesus Christ. The period when Hildebrand had been politically active in Rome falls on the epoch of 1049-1085 A.D. He is supposed to have been born in 1020 ([64], page 216), which is very close to the epoch of Crescentius (991-998 A.D.). One has to point out that there is another Crescentius in the Scaligerian history of Rome, namely, “John Crescentius the Second” ([196], Volume 3). He had allegedly been the son of “John Crescentius the First” whose biography we have studied above. This “son” is said to have ruled in Rome between 1002 and 1012. We know very little about him except for the fact that he “followed in his father’s footsteps”. This “John Crescentius Junior” may prove to be a second version of the same old legend about the first Crescentius, in which case the activities of Crescentius (the Baptist) precede the birth of Hildebrand immediately. Such a “duplication” of Crescentius shouldn’t really surprise us. Above we have demonstrated the two duplicates of the war that broke out in the XIII century A.D., which were placed in the X century A.D. by the chronologists. They are shown on the global chronological map in [Chron1](#), Chapter 6, as the two black triangles that mark the X century A.D. This narrative duplication of the war could have duplicated John Crescentius as well.

■ 27b. *John the Baptist*. Jesus Christ is said to have been born in the time of John the Baptist who had baptized Jesus (Matthew 3:1-3 and 3:13).

28a. *John Crescentius*. X century Rome, possibly the XII century Czar-Grad. Hildebrand’s death *follows* the death of John Crescentius. Hildebrand “carries the banner” of John. We shall return to this below (see [196], Volume 3).

■ 28b. *John the Baptist*. The death of Jesus Christ *follows* the death of John the Baptist. Christ carries on with what was started by John the Baptist, who is therefore called his precursor. John used to preach “saying, There cometh one mightier than I after me, the latchet of whose shoes I am not worthy to stoop down and unloose. I indeed have baptized you with water: but he shall baptize you with the Holy Ghost” (Mark 1:7-8).

29a. *John Crescentius*. X century Rome, possibly the XII century Czar-Grad. The

epoch of John Crescentius falls on the end of the X century. He had been in a mature enough age when he died; his activity (political and religious reforms) had started substantially earlier than 990 – somewhere in the middle of the alleged X century ([196], Volume 3).

■ 29b. *John the Baptist*. Major religious events in the history of the mediaeval states were connected with the name of John the Baptist. Let us point towards the well-known *baptism* of Russia somewhere around 980-990 A.D.

30a. *John Crescentius*. X century Rome, possibly the XII century Czar-Grad. If John the Baptist had something to do with the naissance of the rite of baptism, this rite must have had few “Jesus elements” around that time (allegedly the late X – early XI century; XII century in reality), since the epoch of Jesus Christ, or Andronicus (who became reflected in the Roman history as Hildebrand) was just dawning. It falls over the second half of the XII century.

■ 30b. *John the Baptist*. The main rite recorded in the chronicles telling us about the baptism of Russia refers to a *water baptism*. However, this rite had been introduced by John the Baptist before Jesus. By the way, this also implies that the baptism of Russia in the alleged X century (the XII century in reality), as well as the crusades of the alleged XI-XIII century (late XII – early XIII century really) didn’t “wait for a thousand years to happen”, but had rather proved a fast and immediate reaction to the principal religious events of that age.

6.3. “Pope” Gregory VII Hildebrand from the Roman chronicles dated to the XI century A.D. as the reflection of Jesus Christ (Andronicus) from the XI century A.D. A biographical parallelism

In the present section we demonstrate the famous “Pope Hildebrand” from the alleged XI century A.D. to be a phantom reflection of Andronicus (Christ) from the XII century A.D.

Scaligerian history considers “Pope” Hildebrand to have been the most eminent reformist of the mediaeval Christian church in the west. He is counted amongst the greatest European popes; his name is most commonly associated with the greatest reform of the mediaeval Christian church in the Western Europe that had made a tremendous political impact. “Contemporaries compare the renowned votary to Marius,

Scipio and Caesar” ([196], Volume 4, p. 119).

Hildebrand is considered to have been the author of the famous celibacy edict that led to large-scale upheavals all across Western Europe. He had been the first to conceive of the crusades and make this concept a reality, which had defined the style and character of the three centuries to follow ([196], Volume 4). These “reborn Gospels” were the official ideological documents to serve as foundations of this crucial XI century reform; Scaligerian history dates them to the I century A.D. which precedes this epoch by a millennium.

This reform was enforced *manu militari* and led to a violent struggle between the devotees of the old church and the supporters of the new confession (the so-called reformist or evangelical church in the West) that had raged across the Western Europe for fifty years on end. Despite the fact that influential strata of European society had opposed his actions vehemently, Hildebrand made both the ecclesial and secular authorities conform to the new doctrine. He is considered the first organizer of the church in its evangelical format ([196], Volume 4).

One mustn’t get the idea that Hildebrand’s “biography” really pertains to the XII century A.D. It had most probably been compiled a great deal later, around the XIV-XVI century A.D. – especially since the very foundation of the Italian Rome as a capital can be relatively safely dated to the XIV century. This consideration stems from our discovery that the First Roman Empire, or Livy’s “Imperian Rome”, can be identified as the Holy Roman Empire of the X-XIII century A.D. and the Habsburg (Nov-Gorod?) Empire of the XIV-XVI century A.D.

Let us relate in brief the parallels between the biographies of Jesus Christ (Andronicus) and “Pope Hildebrand”. They became identified as one and the same person by formal methods described in [Chron1](#), Chapter 6. Let us point out that the name Hildebrand can be a derivative of “Ablaze with Gold” (“Hilde” being related to such words as “gilded”, “golden” etc; as for “Brand” – the igneous connotations of the word are obvious enough). Bear in mind that Christ would also be referred to as “The Sun”, qv in fig. 2.9. The name *Hilde-Brand* may also be a reference to the Slavic word *Kolyada* – another name of Christ, qv in our book entitled *King of the Slavs*.

Comparison table for Hildebrand and Jesus Christ (Andronicus)

a. Hildebrand (Ablaze with Gold). Presumably XI century Rome, possibly the XII century Czar-Grad.

■ *b. Jesus Christ (Andronicus)*. The alleged I century A.D. (the XII century in reality). Active in Jerusalem, or Czar-Grad.

1a. *Hildebrand*. XI century Rome, possibly the XII century Czar-Grad. The approximate date of Hildebrand's birth is 1020 ([64], page 216) – the 12th year of the reign of Henry II the Holy, or Augustus, qv above – the emperor who is identified as none other but Octavian Augustus in the parallelism between the Roman Empire of the X-XIII century and the Second Roman Empire. Pope Octavian is another reflection of this character, qv below.

■ 1b. *Jesus Christ (Andronicus)*. According to the Scaligerian chronology, Jesus Christ (Andronicus) was born on the 23rd reign year of Octavian Augustus in the Second Roman Empire (or the 27th year, according to another version – see [76]). The discrepancy between this date and the 12th year of Henry II the Holy equals a mere 5-10 years if we are to consider the 1053-year shift. We see a very good date correlation.

2a. *Hildebrand*. XI century Rome, possibly the XII century Czar-Grad. The death of Hildebrand in the alleged year 1085 ([196], Volume 4).

■ 2b. *Jesus Christ (Andronicus)*. The death of Jesus Christ (Andronicus) in the alleged year 33 ([76]). We give a comparison of dates with the effects of the 1053 year shift taken into account. The latter can be expressed by the formula $P = T + 1035$. Thus, the death of Jesus Christ (Andronicus) in the alleged year 33 A.D. ([76]) occurs right in 1086, since $33 + 1053 = 1086$. The death of both these characters occurs in the same year – 1085-1086 A.D. We must point out that Andronicus (Christ) was really crucified a century later, in 1185 (qv in our book entitled *King of the Slavs*).

3a. *Hildebrand*. XI century Rome, possibly the XII century Czar-Grad. Hildebrand arrives in Rome in 1049. This moment marks the beginning of his ecclesiastical reformist activity, and can therefore be considered the year of his making into the greatest reformer even seen in the ranks of the clergy ([196], Volume 4, page 57). Another important date in Hildebrand's biography is 1053, qv below.

■ 3b. *Jesus Christ (Andronicus)*. A 1053 shift forwards in time shall transpose the birth of Jesus Christ (Andronicus) to 1053 A.D. This date differs from 1049 A.D., the date of Hildebrand's arrival to Rome, by a mere 4 years. The same shift moves the

date of Christ's death (33 years later according to the Gospels) to 1086 A.D., whilst Hildebrand's death is dated to 1085 A.D. We see that the discrepancy only equals one year. Therefore, *a 1053 year shift makes the principal dates virtually identical*. Let us point out that the main date related to Jesus Christ (Andronicus) is usually considered to be the date of his death (Crucifixion, or the Passions). The date of his birth was calculated somewhat later, with the date of the Crucifixion used as source information. It is said that a monk by the name of "Dionysius Exiguus" (Dionysius the Little) had first calculated the year of Christ's death, and then subtracted 33 years to obtain the date of the Nativity according to the Gospels, qv above. Therefore the brilliant correlation between the dates of the Crucifixion and Hildebrand's death with a shift of 1053 years is extremely important to us. We are led to the idea that the A.D. chronological scale only actually begins in the year referred to as 1053 A.D. nowadays. A deliberate or accidental 1053-year shift buried it under a load of many additional years. Thus, one gets the idea that, according to the erroneous mediaeval tradition, the "new era" had really been counted from the phantom year 1053 in modern chronology for some time. It was only in the XVI-XVII century that the phantom year 1053 "travelled backwards in time" as a result of another deliberate or accidental chronological shift of 1053 years. This is how "year zero" of the new era was calculated (with a 1100-year discrepancy).

4a. *Hildebrand*. XI century Rome, possibly the XII century Czar-Grad. 1053 is a famous date in global ecclesiastical history. The notorious schism between the Occident and the Orient, or the "ecclesial schism", which exists to this day, took place in 1053 or 1054. This is considered to be the moment when a new epoch began for Western Europe ([\[196\]](#), Volume 4).

■ 4b. *Jesus Christ* (Andronicus). The "dawn of the new era" is the time the new church was born – the Christian (Evangelical) one. This "evangelical hue" of the epoch corresponds very well with the XI century "Evangelical Renaissance" if we are to consider the 1053-year shift. The crusades are of a particular interest to us since their ideological basis was defined by the Gospels.

5a. *Hildebrand*. XI century Rome, possibly the XII century Czar-Grad. Hildebrand is considered to have been "the son of a carpenter" ([\[196\]](#), Volume 4, page 139). Mediaeval chronicles give us a distinctly divine description of Hildebrand (Ablaze with Gold) as an infant: "there were flames of fire coming from his head" etc ([\[196\]](#),

Volume 4, page 179, comment 1). Chronicles mention no other pope who'd be the "son of a *carpenter*". This is a characteristic as unique as its evangelical counterpart in the biography of Jesus.

■ *5b. Jesus Christ* (Andronicus). The Gospels tell us that Christ's father had been a carpenter: "Is not this the carpenter's son?" (Matthew 13:55). Mark calls Jesus himself a carpenter: "Is not this the carpenter, the son of Mary?" (Mark 6:3). The birth of Christ is described as an incarnation of God in the Gospels.

6a. Hildebrand. XI century Rome, possibly the XII century Czar-Grad. We didn't manage to find any information about Hildebrand's mother; however, his maternal uncle is supposed to have been the abbot of St. Mary's monastery ([196], Volume 4, page 139). Moreover, Hildebrand is supposed to have lived in the monastery of St. Mary ([459], Volume 1, page 64). This may be a distorted reflection of the fact that Jesus had been the son of Mary. "Hildebrand's biography" made Mary the mother disappear; however, a reference to living in St. Mary's monastery has taken its place.

■ *6b. Jesus Christ* (Andronicus). The mother of Jesus was called Mary (Matthew 1:18) – thus, the name "accompanies" the birth of both characters in question. In figs. 2.5 and 2.6 we see some interesting mediaeval artwork – namely, a mediaeval relief depicting Our Lady with *two long braids* ([992], pages 20, 21 and 211). This is a XII-XIII century relief from the Liebfrauenkirche church in Halberstadt (Germany). "Likewise her close relation from Hildesheim, Our Lady of Halberstadt belongs to the well-known Romanesque iconographic type of *Our Ladies with braids*" ([992], page 23).



Fig. 2.5. A statue of Our Lady with two long braids. A relief from the Liebfrauenkirche church in Halberstadt, Germany. Taken from [992], page 20, ill. 15.



Fig. 2.6 Blessed Virgin Mary with braids. A fragment of the previous photograph. Taken from [992], pages 21 and 211.

7a. *Hildebrand*. XI century Rome, possibly the XII century Czar-Grad. The consensual opinion is that Hildebrand had been born in Italy ([196], Volume 4). There is a town

in Italy by the name of Palestrina – the name must date to XIV century or a later epoch, when the legends of Jesus Christ (Andronicus) (under the alias of Hildebrand) came to these parts. The evangelical Christ is said to have been active in Palestine (White Camp or Babylonian Camp?). Furthermore, ever since the XIII century the Catholic Church has been claiming that Archangel Gabriel came to Mary the Mother of Christ who had allegedly lived in the town of Loreto (or Loretto) in Italy ([\[444\]](#), page 198). Christ's mother may have really lived in Italy – however, this legend is most probably a planted one and reflects the transposition of events that took place in the New Rome to the Italian Rome, founded rather recently (in the XIV century), an in urgent need of an “ancient history” at the time. An indirect proof of this can be found in the rather remarkable mediaeval tradition telling us that Mary's house used to be in an altogether different place and was *brought* to Loreto later. This tradition is manifest in such works of art as the ancient painting by Cesare Nebbia (circa 1536-1614) and his apprentices, titled candidly and unequivocally “The Holy House of Our Lady Carried to Loreto” (The Geographical Card Gallery, Vatican – vaulting artwork detail). The picture shows angels *carrying* Mary's house to Italy (fig. 2.8).



Fig. 2.7. “The Holy House of Our Lady Carried to Loreto” by Cesare Nebbia and apprentices, depicting angels carrying Mary's house to Italy. This may be a reflection of the “paperwork migration” of Constantinople events to Rome in Italy during the epoch when the “ancient history” of this city was being created. Taken from [\[713\]](#), page 438, ill. 417.



Fig. 2.8. A fragment of the picture entitled “The Holy House of Our Lady Carried to Loreto” by Cesare Nebbia and apprentices. Taken from [\[713\]](#), page 438, ill. 417.

■ *7b. Jesus Christ (Andronicus).* “The angel Gabriel was sent from God unto a city of Galilee, named Nazareth, to a virgin... and the virgin’s name was Mary” (Luke 1:26-27). Let us remind the reader that Nazareth may well have the same meaning as the Turkish word Nazreti – “holy” ([\[1181\]](#)).

8a. Hildebrand. XI century Rome, possibly the XII century Czar-Grad. Hildebrand’s reforms were preceded by the endeavours of John Crescentius, *qv* above. Both were focussed on the same goal: the glorification of Rome and the foundation of a new church whose influence would spread across the entire Europe ([\[196\]](#), Volumes 3 and 4).

■ *8b. Jesus Christ.* Christ’s precursor is John the Baptist. Both of them have contributed to the creation of the new religion to some extent – see the comparison table for the biographies of Crescentius and John the Baptist above.

9a. Hildebrand. XI century Rome, possibly the XII century Czar-Grad. Hildebrand is the author of a radical ecclesiastical reform in the Middle Ages, as well as the organizer and supervisor of its implementation. He was a vehement antagonist of the old cult and its devotees ([\[196\]](#), Volume 4).

■ *9b. Jesus Christ* (Andronicus). Jesus is the founder of a new religion that led to a radical reform in the old church. He had also opposed those who followed the Orthodox Judaic tradition. Some of the reforms implemented by Jesus and Hildebrand are very similar, qv below.

10a. Hildebrand. XI century Rome, possibly the XII century Czar-Grad. The well-known decree against simony, or the sale of ecclesial positions ([\[196\]](#), Volume 4).

■ *10b. Jesus Christ* (Andronicus). Jesus banishing vendors from the temple. “And he went into the temple, and began to cast out them that sold therein, and them that bought” (Luke 19:45).

11a. Hildebrand. XI century Rome, possibly the XII century Czar-Grad. Hildebrand’s activity is allegedly confined to Rome for the most part, likewise that of his precursor John Crescentius ([\[196\]](#), Volume 4). We have already mentioned the identification of Rome as Jerusalem above – see [Chron2](#), Chapter 1.

■ *11b. Jesus Christ* (Andronicus). Christ preaches in the same geographical area as his predecessor John the Baptist – Jerusalem, Judea and Samaria. According to our reconstruction, the Jerusalem mentioned in the Gospels is really Czar-Grad on the Bosphorus.

12a. Hildebrand. XI century Rome, possibly the XII century Czar-Grad. Hildebrand had “served” the church between 1049 (the year he first came to Rome) and 1085 (the year of his death – see [\[196\]](#), Volume 4). If we are to consider 1054, the year of the Great Schism, to have marked the beginning of his ministry, the correlation with the datings valid for Jesus (shifted by 1100 years) becomes ideal given the 1053-year shift, qv below.

■ *12b. Jesus Christ* (Andronicus). Jesus had lived for 33 years – that is, between 0 and 33 A.D. in Scaligerian chronology ([\[76\]](#)). A 1053-year shift forward in time gives us the interval between 1053 and 1086 A.D. Theology differentiates between the two periods of Christ’s ministry: the first one starting from his birth and ending with his death, and the other covering the period between his 30th year and the Crucifixion.

13a. Hildebrand. XI century Rome, possibly the XII century Czar-Grad. Hildebrand initiated the ecclesial reform in 1049, when he had been 29 or 30 years

of age ([\[196\]](#), Volume 4). Let us remind the reader that he was born in the alleged year 1020 ([\[64\]](#), page 216).

■ 13b. *Jesus Christ* (Andronicus). Luke the Evangelist tells us that “Jesus himself began to be about thirty years of age” (Luke 3:23). We see a perfect correlation with the “Hildebrand” dates.

14a. *Hildebrand*. XI century Rome, possibly the XII century Czar-Grad. Hildebrand was “born twice”: in 1020 de facto, with his initiation into priesthood occurring in either 1049 or 1053. This provides us with the following versions of his age: 32 or 36 as the age his ecclesial career began, or 65 years of actual age.

■ 14b. *Jesus Christ* (Andronicus). The Gospels also provide two versions of Christ’s age: 33 years and approaching 50. The former version is considered to have higher authority, qv above. The second is derived from St. John’s indication saying “Thou art not yet fifty years old” (John 8:57). A comparison with “Hildebrand” tells us that 33 years of Christ are very similar to “Hildebrand’s” 32, and “not yet fifty” may also refer to the age of 65.

15a. *Hildebrand*. XI century Rome, possibly the XII century Czar-Grad. The official beginning of Hildebrand’s reform and the ecclesiastical schism are usually dated to 1054 ([\[196\]](#), Volume 4). All of this is supposed to follow the death of the Roman emperor in 1039 by roughly 15 years – or in the 15th year of the *autocracy* of Henry III the Black in Rome. Let us remind the reader that he had been a co-ruler of Conrad II prior to that date, qv in Table 8, which is to be found in Chapter 6 of [Chron1](#).

■ 15b. *Jesus Christ* (Andronicus). Christ’s reforms begin when he is 30 years of age (Luke 3:23) – right in the 15th year of the reign of Tiberius, the “Black Emperor” (see Table 8 in Chapter 6 of [Chron1](#)). Now, according to the Scaligerian chronology, Tiberius ascended the throne in 14 A.D. Thus, Christ’s 30th year falls exactly over the 15th year of Tiberius’ reign. Another important fact is that an independent dynastic superimposition of the Second Roman Empire over the Roman Empire of the X-XIII century identifies Tiberius as Henry the Black, no less! We see perfect date correlation for Christ and “Hildebrand”.

16a. *Hildebrand*. XI century Rome, possibly the XII century Czar-Grad. Roman chronicles dated to the XI century nowadays contain numerous references to a well-

known ally of Hildebrand – Countess Matilda, whose influence and finances had always been ready at hand whenever support was called for. She is said to have owned half of Italy [!] All of her estate was at Hildebrand’s disposal ([\[196\]](#), Volume 4, pages 148 and 192).

■ 16b. *Jesus Christ* (Andronicus). The Gospels tell us a lot about the woman who had accompanied Jesus Christ (Andronicus) constantly – Mary Magdalene, the repentant sinner. She is always found by his side ready to support him: “and certain women... Mary, called *Magdalene*... and many others, which ministered unto him of *their substance*” (Luke 8:2-3).

17a. *Hildebrand*. XI century Rome, possibly the XII century Czar-Grad. We learn that Countess Matilda’s name is spelt MATHILDA ([\[196\]](#), Volume 4, page 180, comment 12. A slightly distorted reading could make this name sound like “Madgilda” (MDGLD without vocalizations), or “Magdalene”.

■ 17b. *Jesus Christ* (Andronicus). The name of Christ’s ally is Magdalene. MGDNL without vocalizations, which corresponds well with the MDGLD version offered above.

18a. *Hildebrand*. XI century Rome, possibly the XII century Czar-Grad. F. Gregorovius tells us there were no findings of coins from the Papal Rome that can be dated to the period between 984 A.D. and Leo IX (mid-XI century). F. Gregorovius points out specifically that “it is all the more surprising that not a single coin from the period of Gregory VII was to be found anywhere” ([\[196\]](#), Volume 4, page 74, comment 41). We shouldn’t be surprised - as we’re beginning to understand, there has never been any pope by the name of Hildebrand, since he is a mere reflection of the XII century figure of Jesus Christ (Andronicus). Hence the absence of “Pope Hildebrand’s” coins – no one ever minted them.

■ 18b. *Jesus Christ* (Andronicus). We learn that there are mediaeval coins with Jesus Christ (Andronicus) bearing respective inscriptions. One of them can be seen in fig. 2.9. Jesus Christ (Andronicus) has a halo around his head, and the reverse of the coins says “Jesus Christ (Andronicus) Basileus” (King). The coin is presumed to have been minted under John I Tsimisces (taken from [\[578\]](#), Volume 1, page 177, ill. 153). In fig. 2.10 we can see another such coin ([\[684\]](#), table 21). As V. M. Potin points out, images of Christ are “characteristic for mediaeval coins”. In this case we see Jesus Christ (Andronicus) at the bottom, and two mediaeval rulers on top of the

flip side. They are allegedly Leo VI and Constantine VII, and their portraits on the coin are those of “Christ’s legates” who had received their power from him.



Fig. 2.9 A mediaeval coin depicting Jesus Christ (with the words “Jesus Christ Basileus” on the flip side). Taken from [\[578\]](#), Volume 1, page 177, ill. 153.



Fig. 2.10 A mediaeval coin depicting Jesus Christ. Taken from [\[684\]](#), table 21.

19a. *Hildebrand*. XI century Rome, possibly the XII century Czar-Grad. Hildebrand comes to Rome in 1049 with the party of Leo IX, which can be considered the beginning of “Hildebrand’s ministry” ([\[196\]](#), Volume 4). He was about 30 years of age at the time. Commentators compare this advent of the reformer-to-be to an apostolic advent, or the Evangelical “entry into Jerusalem”. According to Gregorovius, “in February 1049 the new pope [Leo IX – A. F.] arrived in Rome and proceeded along the streets barefoot, reading prayers in humility, accompanied by a very modest entourage. A sight as uncommon as this couldn’t fail to leave the Romans completely flabbergasted. It seemed as though an apostle... had entered the city... no aristocrat was seen in his party – this bishop came as a simple pilgrim who knocked on the doors of the Romans asking them whether they desired to accept him in the name of Christ... But one of his satellites had such spiritual power that its beacon had shone a great deal brighter than that of any royalty... it was Hildebrand” ([\[196\]](#), Volume 4, page 57).

■ 19b. *Jesus Christ* (Andronicus). The entry of Jesus and his disciples into Jerusalem is the beginning of “Christ’s ministry”. He was about 30 at the time (Luke 3:23). As Jesus was entering Jerusalem, “many spread their garments in the way: and

others cut off branches off the trees, and strawed them in the way... And Jesus entered into Jerusalem” (Mark 11:8 and 11:11).

20a. *Hildebrand*. XI century Rome, possibly the XII century Czar-Grad. At the peak of the reforms, a certain Cencius tries to assassinate Hildebrand in 1075. We thus see an *attempt to assassinate “Hildebrand”* ([196], Volume 4, page 155).

■ 20b. *Jesus Christ* (Andronicus). A plot against Christ is organized in Jerusalem by Judas Iscariot, one of the apostles. The plot results in the arrest of Jesus and his subsequent crucifixion.

21a. *Hildebrand*. XI century Rome, possibly the XII century Czar-Grad. Roman chronicles of the XI century refer to Cencius with the utmost scorn and distaste ([196], Volume 4, pages 126-127). According to Gregorovius, “the chronicles of the time [the ones dated to the XI century nowadays, if we are to be more precise – A.D.] portray Cencius as... a godless robber and philanderer... this unflattering characteristic of the head of Cadalus’ party might well be the furthest thing from exaggeration” ([196], Volume 4, pages 126-127).

■ 21b. *Jesus Christ* (Andronicus). The Gospels characterize Judas in a very negative manner, and his name transformed into a negative denominative in the entire Christian tradition.

22a. *Hildebrand*. XI century Rome, possibly the XII century Czar-Grad. Cencius had initially participated in Hildebrand’s reformist activities, and been in a close bond with Hildebrand’s party ([196], Volume 4, page 126). Stefan, the father of Cencius, had been a Roman prefect and maintained good relationships with the allies of “Hildebrand” the reformist. Moreover, Cencius belonged to the family of Crescentii ([196], Volume 4) – that is, the same family as John the Baptist – the precursor of Christ, whose identification with the “Roman” John Crescentius is related above in detail.

■ 22b. *Jesus Christ* (Andronicus). Judas was related to Jesus in the most direct manner possible, having been his disciple – one of the twelve Apostles.

23a. *Hildebrand*. XI century Rome, possibly the XII century Czar-Grad. Cencius soon heads the Roman party of malcontents, which opposes “Hildebrand” ([196], Volume 4, page 155).

■ 23b. *Jesus Christ* (Andronicus). A short while later, Judas betrays his teacher and joins the ranks of those in Jerusalem who are dissatisfied by the reforms of Jesus. Judas makes a deal with the high priests, or “Pharisees”.

24a. *Hildebrand*. XI century Rome, possibly the XII century Czar-Grad. The alleged chronicles of Rome relate further actions from the part of Cencius as a betrayal of Hildebrand. Cencius is portrayed as a detestable ingrate – as early as around the beginning of 1075 Cencius was plotting against Hildebrand. The plot had proved a failure, and the city prefect launched a process against Cencius – however, the latter had received the unexpected support of Hildebrand himself, likewise Countess Matilda (MDGLD). Only the protection of the great reformist had secured Cencius’ freedom ([\[196\]](#), Volume 4, page 155).

■ 24b. *Jesus Christ* (Andronicus). The Gospels describe the actions of the former Apostle Judas as a betrayal of Jesus and his cause. Judas treats Jesus with the utmost ingratitude, hence the numerous negative connotations of the name that is used as a denominative nowadays.

25a. *Hildebrand*. XI century Rome, possibly the XII century Czar-Grad. “For the meantime, he [Cencius – A. F.] was plotting his revenge. Seeing that a severance of relations between the Pope [Hildebrand – A. F.] and Henry was inevitable, Cencius had thought up a plan to dethrone Pope Gregory. He had made Henry [the emperor – A. F.] an offer on behalf of the Romans to seize Rome, promising to capture Gregory and hand him over to Henry as a captive” ([\[196\]](#), Volume 4, page 155).

■ 25b. *Jesus Christ* (Andronicus). “Then one of the twelve, called Judas Iscariot, went unto the chief priests, and said unto them, What will ye give me, and I will deliver him unto you?” (Matthew 26:14-16). “And he went his way, and communed with the chief priests and the captains, how he might betray him unto them” (Luke 22:4). See also (Mark 14:10-11).

26a. *Hildebrand*. XI century Rome, possibly the XII century Czar-Grad. “The scene that took place on Christmas Day in 1075 is one of the most gruesome episodes in the entire history of mediaeval Rome. On Christmas eve the Pope [Hildebrand – A. F.] had been preparing to say mass in the subterranean church of S. Maria Maggiore; suddenly, there were cries and weapon noises all over; the church was invaded by Cencius, who brandished a sword in his hands, surrounded by aristocratic intriguants”

([\[196\]](#), Volume 4, page 155).

■ 26b. *Jesus Christ* (Andronicus). “And immediately, while he [Jesus – A. F.] yet spake [bear in mind that Jesus was reading a sermon to his disciples, or saying mass in a way – A. F.], cometh Judas, one of the twelve, and with him a great multitude with swords and staves, from the chief priests and the scribes and the elders” (Mark 14:43). Let us re-emphasize that, likewise Hildebrand, Jesus was giving orders to his disciples when the enemy came.

27a. *Hildebrand*. XI century Rome, possibly the XII century Czar-Grad. “Having seized the bruised and battered Pope [Hildebrand – A. F.] by the locks, Cencius dragged him out of the church, heaved him onto a horse and hurried to his castle through the dormant streets of Rome” ([\[196\]](#), Volume 4, page 155). All of this happens *at night*.

■ 27b. *Jesus Christ* (Andronicus). “And they laid their hands on him, and took him (Mark 14:46). “And some began to spit on him, and to cover his face, and to buffet him, and to say unto him, Prophecy: and the servants did strike him with the palms of their hands” (Mark 14:65). All of the above also takes place *at night*.

28a. *Hildebrand*. XI century Rome, possibly the XII century Czar-Grad. “The whole city was immediately agitated – bells rang out in alarm, people grabbed their weapons, and priests locked up their altars in horror” ([\[196\]](#), Volume 4, pages 155-156). However, there is no direct military conflict. Hildebrand forgives Cencius (likewise Jesus who is supposed to have “forgiven” Judas the betrayal).

■ 28b. *Jesus Christ* (Andronicus). “When they which were about him saw what would follow, they said unto him, Lord, shall we smite with the sword? And one of them smote the servant of the high priest, and cut off his right ear. And Jesus answered and said, Suffer ye this far.” (Luke 22:49-51). There is no armed conflict.

29a. *Hildebrand*. XI century Rome, possibly the XII century Czar-Grad. “Roman” chronicles tell us nothing about either the trial of Hildebrand or his “crucifixion” ([\[196\]](#), Volume 4). Recently, in 2004, we discovered ancient data clearly demonstrating that at the end of Hildebrand’s “biography” one can find vivid Evangelical scenarios pertaining to the Crucifixion of 1185 A.D. We shall relate this in detail in our subsequent publications.

■ 29b. *Jesus Christ* (Andronicus). The Gospels describe the trial and crucifixion

of Jesus (his so-called Passions). The parallelism breaks out of synch here.

30a. *Hildebrand*. XI century Rome, possibly the XII century Czar-Grad. The following is told about the fate of Cencius the betrayer: “In his attempts to catch Gregory unawares, this vengeful Roman kept thinking up new plots until his *sudden death* in Pavia” ([196], Volume 4, page 170).

■ 30b. *Jesus Christ* (Andronicus). The following is said about Judas: “And he cast down the pieces of silver in the temple, and departed, and went and hanged himself” (Matthew 27:5).

31a. *Hildebrand*. XI century Rome, possibly the XII century Czar-Grad. The second most important leader of the reformist (or Evangelical) movement of Hildebrand is the well-known *Peter* Damiani, Hildebrand’s right hand. He was born in 1007 and “had the reputation of an extraordinarily gifted individual” ([196], Volume 4, page 84). As we already understand, this Peter is most probably a reflection of Peter the Apostle, the closest ally of Jesus. Peter Damiani became head of the hermit army in the XI century - these hermits were just about as influential as Peter – their influence “was *a mystery in what concerned the strength of its manifestation* – they weren’t equalled by anyone in this respect, with the possible exception of *the Old Testament prophets*” ([196], Volume 4, pages 84-85).

This mystery is but a side effect of the Scaligerian chronology that transferred the Evangelical boom into the I century A.D. from the XII. F. Gregorovius proceeds to tell us that “Damiani had been the very heart of this church [the church of Hildebrand, that is – A. F.]” ([196], Volume 4, pages 88-89). Damiani’s banner was immediately picked up by Peter the Stylite: “he became a folk hero, a prophet of sorts – someone who received his authority of a crusade leader from Christ himself” ([196], Volume 4). These two Peters are the only well-known characters in the XI century Rome bearing that name. They may have been reflected in the collective evangelical character by the name of “Peter Simon the Apostle”. The names Simon and Damian may have been interchangeable.

■ 31b. *Jesus Christ* (Andronicus). Peter Simon is considered the main figure among the apostles of Christ – he is called the founder of the new Roman church. The Papal throne is still referred to as the Throne of St. Peter. According to the official

formula, Peter had been the keystone of the Catholic Church.

32a. *Hildebrand*. XI century Rome, possibly the XII century Czar-Grad. According to some mediaeval Russian chronicles, Russia was baptized by Andrew the Apostle, an actual disciple of Jesus Christ (Andronicus) ([208], pages 121-122). At the same time, according to the Scaligerian-Romanovian chronology, Russia was baptised in late X – early XI century, that is, allegedly *a thousand years later than Christ had lived*. More details concerning the fact that Andrew the Apostle is really yet another reflection of the XII century Emperor Andronicus can be found in our book entitled *King of the Slavs*.

■ 32b. *Jesus Christ* (Andronicus). One of the apostles of Jesus was called Andrew (Mark 1:16). As well as the other apostles, he had walked the Earth preaching the doctrine of Jesus. The Scaligerian chronology places him in the I century. How could he have baptized Russia in the XI century?

Commentary. The Scaligerian-Romanovian version tells us about Andrew the Apostle and his baptism of Russia in the X-XI century A.D., which contradicts the same Scaligerian dating of Andrew's lifetime (I century A.D.). However, this baptism corresponds to our new chronology and the year 1053 (considering the 1153-year shift) perfectly. Indeed, when we transpose the evangelical events from the phantom I century into the real XII century, everything falls into place. We begin to understand why the “evangelical boom” falls on the XII-XIII century, as well as “the heyday of baptisms”. It becomes perfectly clear that Russia didn't have to wait a whole millennium so that it could “finally” get baptized – the baptism followed the naissance of the new religion in the XII century almost immediately. The legend about Andrew the Apostle baptizing Russia also begins to make sense. By the way, the Scaligerian-Romanovian history shall doubtlessly assure us that the legend of Andrew the Apostle baptizing Russia is a “later addition” to the famous *Povest Vremennyh Let* ([208], page 121). Nevertheless, in the XVI century John IV the Terrible, being unaware of the Scaligerian chronology, which was introduced after his death, “used to point out that the Russians were baptized by Andrew the Apostle himself, and didn't import Christianity from Greece. That was the very same thing that Hieromonk Arseniy Soukhanov, the emissary in Greece... had told the Greeks a century later” ([208], page 121).

Mind that a 720-year chronological shift backwards in time (its value equalling the subtraction residual of the two primary shifts: $720 = 1053 - 333$) superimposes

Hildebrand over a well-known Christian saint – Basil the Great (or “The Great King” in translation). The year 1053 is shifted backwards and transforms into the year 333 A.D., since $1053 - 720 = 333$. *This happens to be precisely the year Basil the Great was born according to the Scaligerian chronology.*

This fact instantly explains the vivid and explicit parallelism between Jesus Christ (Andronicus) and Basil the Great that was already pointed out by N. A. Morozov in [\[544\]](#), Volume 1. Thus, the XII century Jesus (Andronicus) became reflected in history twice – as “Pope Hildebrand” and St. Basil the Great.

As we have already mentioned, the hagiographies of St. Basil the Great devote plenty of attention to his conflict with the Roman emperor Valens “the Unholy” – the double of the Evangelical King Herod. In the alleged IV century A.D. St. Basil the Great “instilled horror into Valens” and broke his spirit in a way. We see another “secular trace” of this scenario in the alleged XI century – the well-known opposition between “Pope Hildebrand” and the Roman Emperor Henry. We are referring to the well-known scene that took place in Canossa in 1077 A.D., when Hildebrand had humiliated Henry.

We have to bear in mind that when the struggle against the secular authorities had reached its apogee in the alleged XI century, “Pope” Gregory had excommunicated Emperor Henry. “The clerical excommunication that Gregory sentenced the most powerful Christian monarch to had left the entire world amazed. Not a single excommunication that preceded it had ever made such a tremendous impact” ([\[196\]](#), Volume 4, page 162). Henry had to beg for absolution on his knees. “The poor king had to stand in front of the inner gate of the castle begging to open it, dressed in the clothes of a repentant sinner” ([\[196\]](#), Volume 4, page 168. “This bloodless victory of the coenobite [Hildebrand – A. F.] is more wonderful than all the victories of Alexander the Great” ([\[196\]](#), Volume 4, page 167). Henry would eventually revenge himself and his humiliation upon Gregory.

On fig. 2.11 we can see a mediaeval picture of “the scene in Canossa” which was painted in the alleged year 1114. Emperor Henry IV kneels before Margravess Matilda ([\[304\]](#), Volume 2, pages 184-185).



Fig. 2.11 A mediaeval picture of Emperor Henry IV genuflecting before Margravess Matilda in Canossa. Taken from the parchment manuscript entitled *The Life History of Matilda* by Doniso the Coenobite written in the monastery of Canossa. The manuscript is dated to 1114 and is kept in the Vatican Library. Taken from [\[304\]](#), Volume 2, pages 184-185.

6.4. The Bethlehem Star of the alleged I century and the famous supernova explosion of circa 1150 (subsequently shifted to 1054 by the chronologists)

Let us turn to some fascinating astronomical data that prove our reconstruction according to which Jesus Christ (Andronicus) had lived in the XII century A.D. In our book entitled *King of the Slavs* we demonstrate that the famous supernova explosion dated to 1054 nowadays really took part a century later, in circa 1150, and became reflected in the Gospels as the Star of Bethlehem.

We shall proceed to cite the list of Scaligerian datings pertaining to the so-called nova and supernova flashes as reflected in “ancient” chronicles. The list was compiled by M. Zamaletdinov according to [\[978\]](#) and [\[703\]](#). Let us emphasize that the list in question is a *complete* collection of all the flashes whose veracity isn’t doubted.

The datings are as follows: the alleged years 2296 B.C., 2241 B.C., 185 A.D., 393, 902, 1006, 1054, 1184 and 1230 A.D. followed by several XVI century flashes, qv in Kepler’s list. We shall point out the flash of 11 November 1572 that was mentioned by

Tycho Brahe – the so-called “Tychonian Supernova” ([\[395\]](#), pages 124-125). This list is usually complemented by the so-called “Christian Supernova”, or the famous Star of Bethlehem as described in the Gospels and allegedly dating to the I century A.D. This flash marked the birth of Jesus Christ (Andronicus). The Oriental Magi were asking: “Where is he that is born King of the Jews? For we have seen his star in the East... Then Herod, when he had privily called the wise men, enquired of them diligently what time the star appeared... and, lo, the star which they saw in the east, went before them... when they saw the star, they rejoiced with exceeding great joy” (Matthew 2:2, 2:7, 2:9-10). In fig. 2.12 we see a mediaeval picture of the Star of Bethlehem from the book by S. Lubienietski ([\[1257\]](#)).

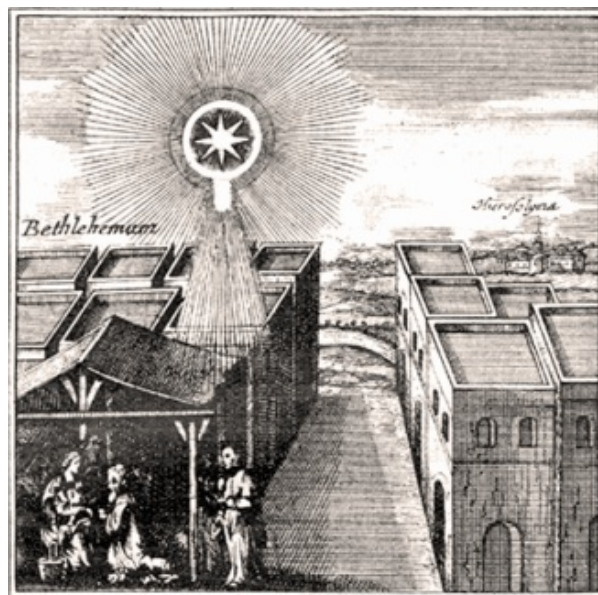


Fig. 2.12 A mediaeval picture of the Evangelical “Star of Bethlehem” from the *Historia universalis omnium Cometarum* by Stanislaw Lubienietski ([\[1257\]](#)). Taken from [\[543\]](#), page 13, ill. 4.

Amongst the scientists who delved into the research of the astronomical environment as it had been in the I century A.D. was, amongst others, the eminent astronomer J. Kepler. The same “Star of the Magi” enjoyed a great deal of attention from the part of the chronologist Ludwig Ideler ([\[426\]](#), pages 128-129).

Let us now try a different approach to the issue. As we are beginning to understand, the list of nova and supernova flashes can (and must) contain duplicates. In other words, the number of flashes observed wasn’t that great – however, they were “multiplied” when some of the chronicles had to “travel backwards in time”. Let us compare the nova flash dates for the Second Roman Empire and the Roman Empire of the X-XIII century (see table below).

The nova flash dates for the Second Roman Empire and the Roman Empire of the X-XIII century

a. Middle Ages (Roman Empire of the X-XIII century A.D.)

■ *b. “Antiquity”* (The Second Roman Empire of the I-III century A.D.)

1*a.* We give a *complete* list of all nova and supernova flashes reflected in the documents of the X-XIII century empire epoch:

1. The flash of 1006 A.D.
2. The famous flash of 1054.
3. The flash of 1184.
4. The flash of 1230.

■ 1*b.* Below find a *complete* list of all nova and supernova flashes reflected in the documents of the Second Empire (the alleged I-III century A.D.):

1. ?
2. The evangelical flash of 1 A.D.
3. ?
4. The famous flash of 185 A.D.

Commentary. As we have already seen, a chronological shift of 1053 years leads to the mutual superimposition of the events that took place in the Second Roman Empire over those of the Holy Roman Empire that existed in the alleged X-XIII century, identifying them as each other’s duplicates. It would be interesting to find out whether a shift of 1053 years should give a superimposition of star flash dates, or phantom reflections of the flashes that were observed in the X-XIII century Roman Empire. The answer happens to be in the positive (see fig. 2.13).

2*a.* The flash of the alleged year 1054 A.D.

■ 2*b.* The flash of the alleged year 1 A.D.

Commentary. The dates of these flashes correlate ideally if we’re to consider the 1053-year shift.

3a. The flash of 1054 was visible “in the eastern sky”, according to mediaeval chronicles. Quoting by [703].

■ 3b. The flash of 1 A.D. was visible “in the East”, according to the Gospels (Matthew 2:2 and 2:9). Concurs well with the data presented on the left.

4a. The flash of 1230.

■ 4b. The flash of 185.

Commentary. These flashes get superimposed over each other if we’re to consider a 1053-year shift, the difference being a mere 8 years.

5a. The flash of 1230 lasted for 6 months ([703]).

■ 5b. The flash of 185 lasted for 7 months ([703] and [978]).

Commentary. Thus, we discover that the entire list of flashes with their characteristics as given for the Second Roman Empire is derived from several flashes observed in the Holy Roman Empire of the X-XIII century shifted 1053 years backwards in time. Thus, half of mediaeval flashes observed in this epoch drifted backwards in time and ended up in the “antiquity” instead of the Middle Ages (see fig. 2.13)

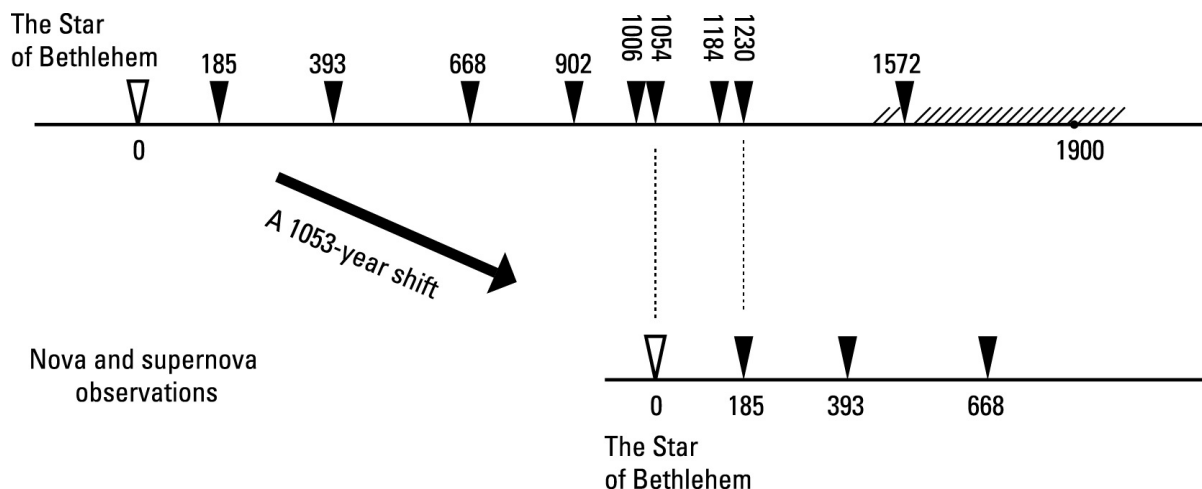


Fig. 2.13 Nova and supernova flash chronology according to the Scaligerian chronology. It is plainly visible that a 1053-year shift shall identify the Evangelical Star of Bethlehem as the famous supernova explosion dated to 1054 A.D., by the modern historians, for instance. The real explosion took place in mid-XII century, around 1152 A.D. It was subsequently misdated to 1053 A.D. by the mediaeval chronologists who were of the opinion that Christ wasn’t born in 1152 A.D., but rather 1052 A.D. (qv in our book entitled *King of the Slavs*. The Nativity date was then shifted by an additional 1000 years, transforming into 1 A.D. Taken from [395], [703] and [978].

6a. The famous supernova flash of 1054 was observed in the Taurus constellation (The Great Soviet Encyclopaedia, 3rd edition, Volume 23, page 53). “A most amazing example of what supernova explosion remnants may look like is the Crab nebula which is located where the Chinese and Japanese chronicles reported a bright supernova explosion in 1054” (GSE).

■ 6b. The famous flash – the Star of Bethlehem that could be observed when Jesus Christ (Andronicus) was born (Matthew 2). Representations of this star can often be found in Christian iconography, as well as mediaeval art and literature in general. Many chronologists tried to date the Nativity with the aid of this outstanding and scarce astronomical phenomenon, but to no avail, since they were looking for the star in the wrong century; as for the XI – there hardly is any point in looking for it here, it is known quite well already. In reality, this flash took place a century later, around 1150, qv above. Mediaeval chronologists have first misdated it to the XI century instead of the XII, and then aggravated the error, dating it to the I century A.D.

We have demonstrated the parallelism between the “biographies” of Jesus Christ (Andronicus) from the XII century and “Pope Gregory Hildebrand” from the XI. Let us reiterate that Italian Rome had apparently not been founded yet, and the events known as “Roman” nowadays really took place in the New Rome on the Bosphorus, or Constantinople. Later on, when Byzantine events migrated westwards (on paper), Jesus Christ (Andronicus), who had preached in the New Rome in the XII century A.D. and suffered there, became reflected in Italian history as “Pope Hildebrand”.

Corollary. Jesus Christ, also known as the Byzantine emperor Andronicus who had lived in the XII century A.D., became reflected in the Scaligerian version of Roman history as “Pope Hildebrand” from the alleged XI century.

6.5. The Crucifixion of Jesus on Mount Beykos, or the evangelical Golgotha, which is located outside Constantinople, near the shore of the Bosphorus

Where did the events described in the Gospels really take place? Let us point out a very interesting and important fact directly related to this issue.

The Turkish historian Jalal Assad in his book entitled *Constantinople* ([\[240\]](#)) tells us

that right outside Constantinople, on the Asian coast of Bosphorus straits, one finds “the tallest hill of the Upper Bosphorus. On top of this hill (180 metres above the sea level) there is *the grave of Joshua son of Nun, or Ioushah*” ([\[240\]](#), page 76).

However, according to our reconstruction, Joshua son of Nun is merely another name of Jesus Christ (Andronicus), qv below; one can thus suggest that this tallest hill of the Upper Bosphorus might really be the famous Golgotha where they crucified Christ.

Since we doubt that all of our readers have heard or read about the “grave of Joshua son of Nun”, we shall tell its story in brief. Jalal Assad, the famous Muslim author of the XIX century tells us that “if one is to follow the Asian coast of the Bosphorus, one comes to a small bunder by the name of Sutluge, which is where the path to the tallest hill of the Upper Bosphorus. On top of this hill (180 metres above the sea level) there is *the grave of Joshua son of Nun, or Ioushah*... There are many different superstitions concerning this *gigantic grave*, which is four metres long and half a metre wide. According to one opinion, this used to be the bed of Heracles; some others deem this to be the grave of Amycus killed by Polydeuces [Polydes, or Pilates? – A. F.]. Muslims believe this to be the grave of Joshua, son of Nun. Many travel there... in hope of curing their ills.

One sees some Byzantine ruins on the top of this hill – possibly the ruins of the Church of St. Pantaleimon, as well as a holy spring... in the Byzantine epoch this place was called the Bed of Heracles... the renowned village of Beykos is located at the foot of this hill; this is where the Argonauts came to replenish their supply of food, and also the place where *king Amycus was killed*” ([\[240\]](#), pages 76-77).

Our reconstruction is as follows. Mount Beykos is most probably the famous Christian Golgotha. The “murder of king Amycus” at the foot of the hill would thus become identified as the crucifixion upon the Golgotha. The church, whose ruins we see on the hill, is none other but the famous Church of Resurrection that had been built on top of the Golgotha, according to the ecclesial tradition. It is well understood why the Argonauts – or, as we already understand, the crusaders – had to stop at this particular location.

This “grave” exists until the present day, and is considered a holy place. Locals call it the grave of saint Jushah, or Ioushah. That may well mean Jesus. What we see here nowadays is a flat 17 by 2 metre field. The graves of his kin are of a regular size and can be found all around this gigantic “sepulchre”. The plan of the “grave of Jesus” in its modern condition can be seen in fig. 2.14; one can also find the legends of St. Ioushah in [\[1181\]](#).

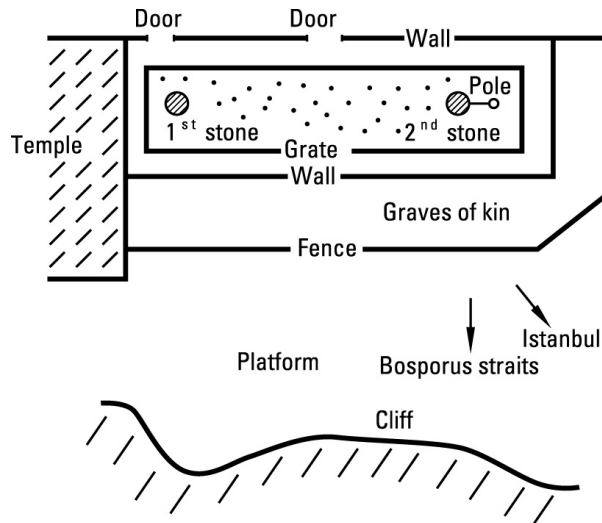


Fig. 2.14 A plan of Jesus' (Ioushah's) grave on top of Mount Beykos just outside Istanbul (modern condition).

However, this account of ours is far from being exhaustive. Near the grave of St. Ioushah, or Jesus, one finds three more gigantic graves about 7 or 8 metres long. One of them is the grave of Kirkklar Sultan, and it is concealed within a mausoleum of sorts, unlike the other two burial grounds, which one finds out in the open – the graves of the holy Uzun Elviya Leblebici Baba and Akbaba Sultan.

Apart from that, as some Beykos locals had told the author in 1995, there are 5 or 6 more of similar gigantic graves of saints on the other (European) side of the Bosporus. Could these “graves” be real or symbolic sepulchres of some of the Apostles of Jesus? We still know nothing of where most of them had been buried, after all.

So, could this “grave of St. Ioushah”, or Joshua, be the place where Jesus was crucified and the place where the Holy Sepulchre stood – the one sought by the crusaders?

It may be for some reason that “the main street of Constantinople led from the Forum of Arcadius and the first wall of the city to the Golden Gate, presently Isa-Kapusu, or the Gate of Jesus” ([240], page 67; see fig. 2.15). Could this be an indication that the evangelical events really took place in the New Rome? See more on the subject in [Chron5](#) and [Chron6](#).



Fig. 2.15 The Golden Gate of Czar-Grad (Constantinople). Taken from [\[240\]](#), inset between pages 128-129.

In [Chron6](#) we analyze the description of Daniel's voyage to the Golgotha in the Middle Ages. As we point out, in Daniel's rendition the place is closer to "the scene of the events" than to a real grave of Jesus. He calls in the "spot of the Crucifixion".

Therefore, what we can find on Mount Beykos is a monument that tells us Jesus was crucified on *this very spot* – possibly rebuilt; its survival is truly a mystery. The exceptional size of the grave is also easily explained by the fact that the fenced area doesn't surround the actual grave, but rather the place where the events took place. In this case, the 17 by 2 metre size is easily understood.

Our conception of evangelical events really taking place in the New Rome = Czar-Grad = Constantinople is confirmed by the established mediaeval tradition of painting the evangelical Jerusalem as a city with Ottoman crescents. In fig. 2.16, for instance, we see a mediaeval painting of Christ entering Jerusalem ([\[745\]](#), Volume 7, page 339 – The Aprakos Gospel, 1693). We see the city of Jerusalem in the background, with a distinct *Ottoman crescent* topping one of the spires, qv in fig. 2.17.



Fig. 2.16 Jesus Christ enters Jerusalem. One can clearly see the Ottoman crescent on the spire at the background.
Taken from [\[745\]](#), Volume 7, page 339. A 1693 Aprakos Evangelium. BAS archive #339, page 568, reverse.

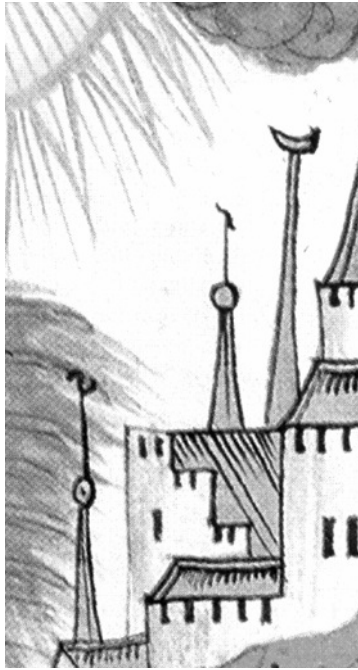


Fig. 2.17 A close-in with the Ottoman crescent upon a spire. Taken from [\[745\]](#), Volume 7, page 339.

In fig. 2.18 we see a mediaeval picture of Pilate's trial of Jesus ([\[745\]](#), Volume 7, page 356 – The Aprakos Gospel, 1693). We see a turban with an Ottoman crescent on Pilate's head.



Fig. 2.18 Pilate's Judgement. Pilate is wearing a crescent-shaped turban. Taken from [\[745\]](#), Volume 7, page 356. A 1693 Aprakos Evangelium. BAS archive # 339, page 646.

We shall keep coming across the fact that a crescent with a star used to be the ancient symbol of Czar-Grad, or Constantinople. It is possible that it symbolized the Moon, which had obscured the Sun in the year of the crucifixion, together with the Star of Bethlehem that had flared up around 1150 and was misdated to 1054 by later chronologists. The crescent could symbolize the moon, or, alternatively, partially obscured solar disc during the eclipse.

Let us mention another fact that is of interest to us. In figs. 2.20 ([\[745\]](#), Volume 7, page 155) and 2.21 ([\[745\]](#), Volume 8, page 326) we see two mediaeval pictures of the evangelical Jerusalem (the Aprakos Gospel, 1693). We see tall chimneys over the rooftops. This implies the existence of furnaces in the evangelical Jerusalem – most probably heaters used to keep houses warm, which doesn't quite concur with the Scaligerian version that tells us Jerusalem was situated on the territory of modern Palestine, which is tropical enough to render heating unnecessary – however, it does occasionally snow in Istanbul, and it can get rather cold. At any case, smoke from chimneys indicates the evangelical Jerusalem to have been situated somewhat further to

the north than the Scaligerian version insists.



Fig. 2.20 A mediaeval illustration with a view of the Evangelical Jerusalem. The city has tall chimneys installed for heating purposes. Taken from [\[745\]](#), Volume 7, page 155. A 1693 Aprakos Evangelium. BAS archive # 339, page 241.



Fig. 2.21 A similar view of Jerusalem with smoking chimneys. Taken from [745], Volume 8, page 326. A 1693 Aprakos Evangelium. BAS archive # 339, page 725, reverse.

Let us conclude with a peculiar detail. Apparently, the true XII century dating of the Crucifixion had been recorded in various literary sources, which were later declared apocryphal and remained such for a considerable amount of time. In particular, the legend of Andrew the Apostle baptizing Russia near the end of the alleged X century (the XII century in reality) could be related to the recent Crucifixion. This tradition was reflected in the famous novel *Master and Margarita* by M. A. Bulgakov, who had

studied various apocryphal tales of Christ, which he had incorporated into his work. The fact that we are about to relate was pointed out to us by our readers, and it fits well into our reconstruction. The last 32nd chapter of Bulgakov's novel entitled "Forgiveness and Eternal Abode" mentions Boland leaving Moscow accompanied by his entourage and paying a visit to the Roman Procurator of Judea Pontius Pilate, who was serving his penance as a hermit perched upon a rock in a desolate land; Margarita expressed her amazement at the long term of this amercement in the following words: "Isn't twelve thousand moons for a single moon a little too much?" The events are supposed to take place in the late 1930's – the novel itself was finished in 1940.

Moons have been well known to stand for the so-called lunar or synodal months, which have passed since a certain event. Such a month equals 29.5 calendar days ([797], page 792). However, in this case we find 12,000 moons counted backwards from 1940 to equal 970.8 years and give us 969 A.D. as the approximate dating of the Crucifixion. If we are to think that a "moon" really equals a stellar lunar month equalling 27.3 calendar days ([797], page 792), this date shall be 1043 A.D. One way or another, the tradition which was voiced by M. A. Bulgakov in a somewhat clandestine manner indicates the Crucifixion to have occurred in either the X or XI century. This mediaeval tradition is some 100-150 years off the mark, since it indicates the phantom XI-century dating instead of the real XII-century one. This circumstance proves nothing per se, but becomes understandable enough if we are to consider some of the facts that are known to us.

7.

Identifying Livy's "ancient imperial Rome" as the Third Roman Empire after a 1053-year shift

In the preceding paragraphs we have given brief descriptions of several dynastic parallelisms that emerge from the "Scaligerian History Textbook", which are really the manifestations of the chronological shifts with values equalling 333, 1230 and 1053 years. We shall carry on with our discussion of the 1053-year shift. We shall relate this method of restoring the correct datings in more detail below – a brief version can be found in Chapter 6 of [Chron1](#).

Let us regard the history of "ancient" and mediaeval Rome. The parallelism that we are about to relate covers 1300 years, no less. It serves to "identify" the mediaeval Rome as its "ancient" double. We learn that one has to move the "ancient" dating of Rome's foundation (around the alleged year 753 A.D.) forwards in time by 1053 years, which transposes it to approximately 300 A.D. This is how the 1053-year shift manifests itself; bear in mind that the hypothesis about Diocletian, who is supposed to have ruled in the alleged years 284-305 A.D., was already suggested by N. A. Morozov in [\[544\]](#). However, this hypothesis had proved erroneous. Our hypothesis shows that this millenarian shift forward in time is far from sufficient. We shall have to move it even closer to our age – by a further 1000-1050 years. Therefore, the true dating of the foundation of Rome in Italy shall fall on the XIV century A.D. See [Chron6](#) for more details. However, we aren't concerned with this shift at the moment – let us just concentrate on the very first step, which is interesting by itself and deserves to be covered separately.

So as not to bind ourselves by any additional hypotheses, we shall be formal enough in the demonstration of the parallelism that we have discovered. We shall simply superimpose Livy's *ab urbe condita* date (counted off the alleged foundation of Rome in Italy) over 300 A.D. (instead of the 753 B.C. dating prevalent in Scaligerian history). We shall then proceed forwards along the chronology of events as reflected in "ancient" and mediaeval sources, comparing them to one another with the aid of the same universal chronological formula that we shall abbreviate to $T = X + 300$. X stands for the *ab urbe condita* dating according to Titus Livy and other "ancient" sources, whereas T represents the Scaligerian A.D. dating. We thus suggest considering the date of

Rome's foundation to be 300 A.D. This "uniform rigid formula" was discovered when we were processing form-codes and compiling the global chronological map.

In other words, the formula that we transcribe as $T = X + 300$ is a somewhat different representation of the same chronological shift of 1053 years.

It is extremely important that the superimposition of the "ancient" Roman history over its mediaeval original as suggested by this formula is confirmed by the discovered parallelism of compared events. That is, "ancient" and mediaeval Roman events that the "Scaligerian textbook" separates by a period of about 1053 years turn out to be extremely similar to each other. A more formal way of putting it would be to say that these events possess extremely similar form-codes; this ongoing parallelism turns out to cover a very long time interval very methodically – an interval of 1300 years, to be precise.

A) According to the $T + X + 300$ formula, all 244 years of Livy's "Ancient Royal Rome" ([\[482\]](#)), or the First Roman Empire in our terminology, become identified as the interval that covers the alleged years 300-552 A.D. – that of the Third Roman Empire in the West.

B) The seven kings described by Titus Livy ([\[482\]](#)) are really a collection of generalized aliases, or terms used for referring to the seven consecutive epochs of the Third Roman Empire. We find out that every such epoch is represented in Livy's work by a biography or two from the imperial history of the Third Empire. As we find out, Livy concentrates on these emperors and hardly mentions any other rulers from the epoch in question, either ignoring or being ignorant of them.

C) We learn that the form-codes of the First and the Third Roman Empire demonstrate a very obvious parallelism.

We shall present the seven epochs (Livy's "kings") below, also providing their "translations" into the terms of the Third Roman Empire, qv in figs. 2.24 and 2.25. See the discussion of dates and reign durations for the emperors of the Third Roman Empire in [Chron2](#), Chapter 1.

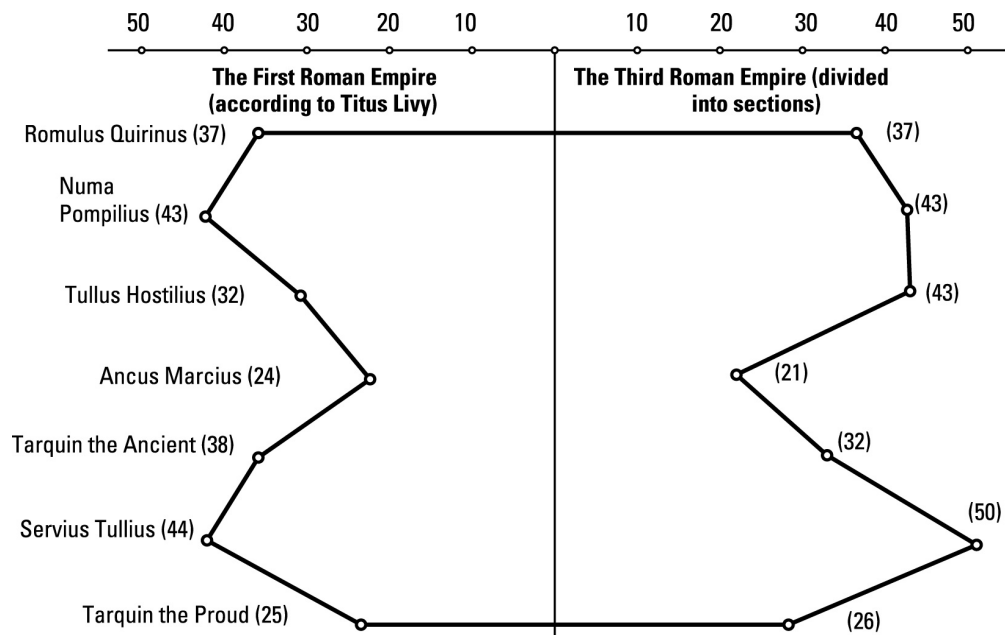


Fig. 2.24 The parallelism between the “ancient” First Roman Empire (Regal Rome as described by Titus Livy) and the “ancient” Third Roman Empire.

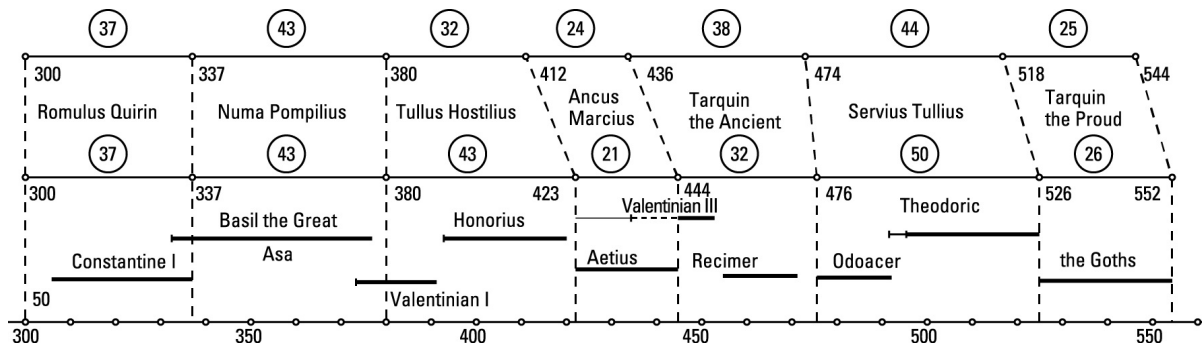


Fig. 2.25 A superimposition of the “ancient” First Roman Empire and the “ancient” Third Roman Empire with a rigid shift of roughly 1050 years.

1a. *Romulus Quirin*: the alleged years 300-337 A.D. after a shift of 1053 years.

■ 1b. *Constantine I the Great*.

2a. *Numa Pompilius*: the alleged years 380-423 A.D. after a shift of 1053 years.

■ 2b. *St. Basil the Great*, or the Great King (since Basil = Basileus, or simply “King”).

3a. *Tullus Hostilius*: the alleged years 380-423 A.D. after a 1053-year shift.

■ 3b. *Valentinian II + Honorius*. Alternatively, we can take *Theodosius I* – the co-ruler of Valentinian.

4a. *Ancus Marcius*: the alleged years 423-444 A.D. after a 1053-year shift.

■ 4b. *Aetius*.

5a. *Tarquin the Ancient*: the alleged years 444-476 A.D. after a 1053-year shift.

■ 5b. *Valentinian III + Ricimer*.

6a. *Servius Tullius*: the alleged years 476-526 A.D. after a 1053-year shift.

■ 6b. *Odoacer + Theodoric*.

7a. *Tarquin the Proud*: the alleged years 526-552 A.D. after a 1053-year shift.

■ 7b. *The royal Gothic dynasty*: from Amalasuntha to Teia.

The comparison of reign durations with the numbers indicated by Titus Livy ([\[482\]](#), Book 1) shall give us the following: 37-37, 43-43, 32-43, 24-21, 38-32, 44-50 and 25-26. A calculation of proximity coefficients gives us 10–4. Let us compare the general duration of the “Regal Rome” epoch as described by Livy with the length of the Third Empire period that we are considering presently (300-552 A.D.). This duration equals 252 or 246 years if we are to begin counting from the first reign year of the first Emperor – Constantine I the Great. Livy indicates the duration of 244 years. Thus, the two durations – 244 according to Livy and 252 – differ from 246 by a mere 3%.

One cannot fail to notice that the special attention received from the part of Livy by some of the epochs we discovered correlates quite unequivocally with their division into intervals bordering on periods of *great civil unrest*. We have already considered these intervals in our comparison of the Second Empire with the Third. If we are to calculate the amount of years covered by the abovementioned emperors of the Third Empire in the epoch of 300-552, we shall get the duration of 242 years as a result! Titus Livy reckons the period to equal 244 years. The reign duration correlation is virtually ideal. We see that Livy had simply summed up the reign durations of the Third Empire’s rulers that we mention.

Let us now cite a brief table of this biographical parallelism, only pointing out its most important moments. See more details concerning the rulers of the Third Roman Empire as well as the kings of Israel and Judea above – in Chapter 1 of [Chron2](#). We use the letter “a” to denote Livy’s “Regal Rome”, or the First Empire; “b” stands for the Third Roman Empire, and “c” – for the Biblical Israelite reign and the Kingdom of Judea.

1a. *The First Roman Empire*. The epoch of Romulus Quirin according to Livy.

■ 1b. *The Third Roman Empire*. The alleged years 300-337 A.D. The main representative of the epoch is Constantine I the Great: the alleged years 306-337 A.D.

■ ■ 1c. *Israel and Judea*. The epoch of Jeroboam I and Rehoboam.

1.1a. *The First Empire*. Livy tells us that the founder of Rome was called Romulus ([482], Book 1:7, page 11). Eutropius the historian also writes that “having founded Rome, the city that he had named after himself, Romulus proceeded to do the following...” ([269], page 8). Thus, the capital is named after its founder: RM = RML sans vocalizations. Apart from that, Romulus had a brother by the name of Remus, whose name is virtually identical to the word “Rome”. We shall also mark that there were no other capital foundations in the history of the Regal Rome after Remus.

■ 1.1b. *The Third Empire*. Constantine I founds the new capital that he calls New Rome (allegedly moving it to that site from elsewhere). This city is supposed to have been called Constantinople in the Middle Ages. Here we see another case of a capital named after its founder (Constantine). It is very noteworthy that mediaeval chronicles actually mention the parallelism between Constantine the Great and the “ancient” Romulus, calling the Temple of Constantine I in Rome the Temple of Romulus ([196]). See more details above in [Chron1](#), Chapter 7. There were no other capitals founded in the Third Empire (300-552) after Constantine.

■ ■ 1.1c. *Israel-Judea*. Jeroboam I, the double of Constantine I, moves the capital of the state to the town of Sichem and thus becomes the founder of a new capital, qv above, in Chapter 1 of [Chron2](#). No other capitals were founded in the Kingdom of Israel after Jeroboam I.

1.2a. *The First Empire*. Romulus rules jointly with his brother Remus ([482], Book 1:6-7). Romulus kills Remus subsequently ([482], Book 1:6-7, page 11). After the murder of Remus, Romulus remains the single head of state ([482]). Mark that the non-vocalized versions of the names of the two founders, Romulus and Remus, are rather similar: RML and RM.

■ 1.2b. *The Third Empire*. Constantine I rules together with Licinius. Soon Constantine I makes Licinius suffer bitter defeat at Hellespont, and the Licinius is killed during his battle with Constantine the Great. After the death of Licinius

Constantine remains the sole ruler of the state, qv in [Chron2](#), Chapter 1. The names of Constantine and Licinius bear no semblance to each other.

■ ■ 1.2c. *Israel-Judea*. Jeroboam I rules together with Rehoboam. They had been at war basically all the time of their joint rule, qv in [Chron2](#), Chapter 1. Unvocalized names of Jeroboam and Rehoboam, the finders of the kingdoms of the Israelite and Judea are virtually the same: RBM and RBM.

1.3a. *First Empire*. The notorious “rape of the Sabines” happens under Romulus (the Romans were short of wives, and are thus forced to abduct women from a neighbouring tribe). This event occurs in the epoch of Rome’s foundation.

■ 1.3b. *Third Empire*. We find no such event in the Third Empire.

■ ■ 1.3c. *Israel-Judea*. Right before the beginning of the Israelite reign the Bible contains the well-known legend of “the rape of the daughters of Shiloh (Judges 21:21-25). This event is perfectly analogous to the Roman “rape of the Sabine women”. The sons of Benjamin also had a shortage of wives; then this tribe of Israel carried off the women of another tribe. A more detailed comparison of the Biblical description of this event with the Roman shall be given below.

1.4a. *First Empire*. Romulus Quirin was deified alive ([\[482\]](#), Book 1:16). One should remember that “quirin” translates as “divine” ([\[544\]](#)). Quirin was rapt up into heaven when he died. Livy tells us “everybody praises Romulus as a divine entity and a son of a deity [sic! – A. F.], King and Founder of Rome; he is often addressed in prayers” ([\[482\]](#), Book 1:16, page 27). This point of view is manifestly Christian and evangelical – suffice to remember Christ rapt into heaven, qv in the Gospels.

■ 1.4b. *Third Empire*. Constantine the Great was also proclaimed divine while alive (see [Chron2](#), Chapter 1). Christian church ranks him among its saints. Arianism, the Christian analogy of “Jeroboam’s heresy”, flowers in his lifetime, qv above. St. Basil the Great was born around 333 A.D., near the end of Constantine’s life (who is supposed to have died in 337 – see [\[544\]](#), Volume 1. Legends about him are virtually identical to what we know about Jesus Christ ([\[544\]](#), Volume 1). Therefore, the “phantom biographies” of St. Basil the Great and Constantine I cast an evangelical glow over each other.

■ ■ 1.4c. *Israel-Judea*. The Biblical “double entry” system (see [Chron1](#), Annex 6.4) of the kingdoms of Judah and Israel allows us to estimate that the Judaic king Asa, the double of St. Basil the Great, began his reign two years before the rule of

Jeroboam I had ended. In other words, when Jeroboam I, the double of Romulus and Constantine I, was nearing death. Therefore, the Bible also tells us Asa (Jesus?) had lived in the epoch of the first “great king” Jeroboam I.

1.5a. *First Empire*. Sometime after his ascension into heaven, Romulus “comes down to Earth all of a sudden” ([482], Books 1:16 and 26) and appears before a Roman by the name of Proculus Julius. Romulus pronounces a hortation before his disciples, and then returns to heaven. Livy tells us that “he had uttered those words and ascended into the heavens” ([482], Book 1:16, page 27).

■ 1.5b. *Third Empire*. No ascension into heavens is mentioned in St. Basil’s “biography”.

■ ■ 1.5c. *Israel-Judea*. Gospels tell us about Jesus returning to Earth after the Crucifixion. “After these things [the ascension, that is – A. F.] Jesus shewed himself again to the disciples” (John 21:1). Jesus, who has returned to Earth, converses with his disciples, and ascends into heavens again, this time for good. “And it came to pass, while he blessed them, he was parted from them, and carried up into heaven” (Luke 24:51).

Commentary. Thus, we see that the legends placed at the end of the biography of Romulus by Titus Livy are of an evangelical nature, and may contain references to both Jesus and Constantine the Great. Let us now give a more detailed comparison of the two stories: Livy’s, which tells us about the rape of the Sabines, and the Biblical legend of the daughters of Shiloh.

1.6a. *First Empire*. The events take place in the recently founded city of Rome, in the reign of King Romulus, the epoch of Regal Rome’s naissance (according to Livy), or the very beginning of the First Roman Empire in our terminology. There was a shortage of women in Rome, which had made the prospects of progeny and procreation look grim ([482], Volume 1, pages 15-16).

■ ■ 1.6c. *Israel-Judea*. The event precedes the formation of the Israelite Kingdom immediately: “In those days there was no king in Israel” (Judges 21:35). The tribe of Benjamin lost its women in a war, and was thus on the brink on extinction (Judges 21:16-25).

1.7a. *First Empire*. Romulus sends delegations to neighbouring tribes and asks

those to send some of their women to Rome ([\[482\]](#), Book 1). The ambassadors face a hostile reception; none of the nations in the vicinity of Rome concede to provide the Romans with wives ([\[482\]](#), Book 1).

■ ■ 1.7c. *Israel-Judea*. The Bible tells us that all the tribe's elders had gathered together in order to decide what to do about wives for the tribe of Benjamin, having asked other tribes of Israel for help (Judges 21). Their pleas didn't lead anywhere: "Then the elders of the congregation said... we may not give them wives of our daughters: for the children of Israel have sworn, saying, Cursed be he that giveth a wife to Benjamin" (Judges 21:16, 21:18).

1.8a. *First Empire*. The Romans proceeded to organize festivities and invite the inhabitants of nearby settlements together with their wives and children. Livy writes that "the entire Sabine tribe came together with their wives and their offspring" ([\[482\]](#), Volume 1, Book 1:9, page 16). The ulterior motivation behind the feast had been the abduction of women. There may be a proximity pattern between the unvocalized "Sabine" and "Benjamin" – SBN and BNMN without vocalizations, respectively.

■ ■ 1.8c. *Israel-Judea*. According to the Bible, "there is a feast of the Lord in Shiloh yearly... Therefore they commanded the children of Benjamin, saying, Go and lie in wait in the vineyards... and, behold, if the daughters of Shiloh come out to dance in dances... catch you every man his wife of the daughters of Shiloh" (Judges 21:19-21).

1.9a. *First Empire*. In the middle of the celebrations the Romans seize foreign women and abduct them. This is how they obtained wives and secured a legacy, and this is also the beginning of how the Romans began to dwell in their new City ([\[482\]](#), Book 1:9). According to Livy, the Rape of the Sabines took place in Italy ([\[482\]](#), Book 1). Furthermore, Livy is of the opinion that the founders of Rome were the offspring of the Trojans who had initially disembarked at Sicily after having fled Troy, which was destroyed by the Greeks ([\[482\]](#), Book 1:1, pages 3-4). Therefore, the founders of Rome could be referred to as "the sons of Sicily" or "Sicilians". We should also bear in mind that the "ancient" authors Hellanicus and Damastes claimed Rome to have been founded by Odysseus and Aeneas ([\[579\]](#), page 23).

■ ■ 1.9c. *Israel-Judea*. The Bible tells us that "the sons of Benjamin did so, and took them wives, according to their number, of them that danced, whom they caught:

and they went and returned unto their inheritance, and repaired the cities, and dwelt in them” (Judges 21:23). N. A. Morozov suggests that it might be possible to identify the Biblical tribes as the mediaeval European nations in [\[544\]](#); his localization of said tribes differs from the Scaligerian to a large extent. The “sons of Benjamin” thus became identified as the inhabitants of Italy and Sicily; is it therefore possible that the “daughters of Shiloh” were really the “daughters of Sicily”.

2a. *The First Roman Empire*. The epoch of Numa Pompilius according to Livy. It is possible that “Pompilius” conceals the name of Julian or Elias and that Livy is really referring to Julian the Great.

■ 2b. *The Third Roman Empire*. The epoch of the alleged years 337-380 A.D. The absolute protagonist of this epoch is St. Basil the Great, or the Great King (the alleged years 333-378). This happens in the reign of the Roman emperor Julian who allegedly reigned in 361-363. A biographical parallelism between Julian and St. Basil can be found in [\[544\]](#).

■ ■ 2c. *The Bible*. Here we have Asa, king of Judah (Jesus?) As we have already mentioned, he appears to be the double of Basil the Great. See more about the superimposition of the Kingdom of Judah over the Third Roman Empire in the East in [Chron1](#), Chapter 6.

2.1a. *First Empire*. Livy characterizes Numa Pompilius as a just and pious ruler, and tells us that “Numa... was a man most experienced in laws secular as well as ecclesial” ([\[482\]](#), Book 1:18, pages 30-31). Numa became enthroned in Rome as a result of divine intervention from the part of Jupiter ([\[482\]](#), Book 1:18). Titus Livy relates Numa’s affairs of the state at length; all of them appear to be of a conspicuously ecclesiastical character ([\[482\]](#), Book 1).

■ 2.1b. *Third Empire*. St. Basil the Great (or the Great King) is considered to be one of the central figures in Christian hagiography. He is said to have instigated the modern procedure of officiation – the so-called “Liturgy of St. Basil the Great”. As we already pointed out above, Basil is very likely to be a double of Jesus Christ who had lived in the XII century. Legends of Basil the Great usually mention his ecclesiastical activities and their impact on the history of the Third Empire.

■ ■ 2.1c. *Israel-Judea*. Jesus Christ is sent to Earth by the Almighty Father with a mission of ministration. The Gospels are focused on Christ’s religious activities primarily; the tales of “Pope” Gregory VII Hildebrand (one of the XI century

reflections of the XII-century Jesus) are all of a similar nature.

2.2a. *First Empire*. Numa Pompilius manages to implement a major calendar reform. He divides the year into 12 months, having also introduced intermediate months so as to make the calendar conform to climatic changes and the solar year ([482], Book 1:19). What this reform resembles the most is the introduction of the Julian calendar with its leap year system. According to Livy, “it was he who had made the distinction between days when there was service, and those when there was none” ([482], Book 1:19). This may be a reference to the Sundays introduced into the week. “The death of Numa led to an interregnum” ([482], Book 1, page 36). It is peculiar that Livy tells us nothing of Numa’s death. The reason may be that Livy had already assigned these details (including the “ascension into heaven” to the final period of Romulus’ reign.

■ 2.2b. *Third Empire*. Scaligerian history is of the opinion that the Julian calendar was introduced by Julius Caesar in the alleged I century B.C., or at the very dawn of the Second Roman Empire. However, due to the parallelism between the Second Empire and the Third, the introduction of the Julian calendar falls onto the epoch of Constance I Chlorus, the double of Julius Caesar – the alleged years 305-306 A.D. This date is close to the epoch of the alleged years 333-378 – the “reign” of St. Basil the Great. We should also keep in mind the partial superimposition of Julian Caesar (the alleged years 361-363) over Julius Caesar. The death of Basil the Great in the alleged year 378 led to a period of *interregnum* – there was an upheaval that year, qv in [Chron2](#), Chapter 1. What we see is a parallelism between the events contemporary to Numa as described by Livy, and the ones that were happening at the foundation of the Third Empire. We shall emphasize that none of these events could have happened before the XII century A.D., according to the global chronological map as presented in Chapter 6 of [Chron1](#).

3a. *The First Roman Empire*. The epoch of Tullus Hostilius according to Livy.

■ 3b. *The Third Roman Empire*. The epoch of the alleged years 380-423 A.D. Valentinian II (378-392) or Theodosius I (379-395) and Honorius (395-423).

3.1a. *First Empire*. The beginning of Tullus’ reign is marked by a series of wars with the Alvanoi ([482], Book 1:23, page 37). The Alvanoi attack the Roman region with a great number of troops. Tullus launches a campaign against the “perfidious”

Alvanoï ([482], Book 1:23). The Alvanoï are then united by the dictator Mettius Fufetius ([482], Book 1:23, page 37).

■ 3.1*b. Third Empire.* The parallelism between the Third Empire and the Second tells us that the double of Theodosius I in the Second Empire is Emperor Domitian. At the very beginning of his reign, Theodosius (Domitian) enters his first large-scale military conflict with the “Albanians”. We learn that “the Roman provinces of the Balkan peninsula were under threat of invasion” ([327], page 314). The Albanians (or Dacians) rebelled. Under Theodosius I the Albanian Goths did likewise. The Dacian Goths unite under the leadership of Decebel. “Decebel”, or “Dacibel” might be derived from “Dacians” and the word “bellum”, or war.

3.2*a. First Empire.* The “ancient” Alvanoï soon sign a truce with Tullus ([482], Book 1:24-25, page 40). However, they break the pact soon enough, initiating a second war with Rome, which leads to a defeat of the Alvanoï ([482], Book 1:29-30, page 50).

■ 3.2*b. Third Empire.* The Albanians, or the Dacian Goths, negotiate a truce with Theodosius-Domitian (under Valentinian II, qv in [327], page 444). A short while later, the Albanians (Dacians-Goths) denounce the truce, and another war with Rome begins under Honorius. This time the famous Alaric comes from the Balkans ([767], Volume 2, page 793).

3.3*a. First Empire.* Towards the end of Tullus’ reign – under Honorius, if we’re to bear the parallelism in mind, or in the alleged years 395-423 A.D. – “one would often observe *stones hailing from the skies* near the Alvanoï Mount... people were sent to study this miracle... indeed, there were rocks falling from the sky... they heard *a terrifying voice* from the grove that stood on top of the mountain that ordered the Alvanoï to occupy themselves with holy ceremonies... impressed by this miracle, the Romans themselves made sacrifices for nine days in a row” ([482], Book 1:31, pages 52-53). According to the Scaligerian version of the story, the Alvanoï Mountain is in Italy. Apparently, Livy refers to a volcanic eruption that took place somewhere upon that peninsula. There is indeed a volcano here, a single one on the mainland – the Vesuvius.

■ 3.3*b. Third Empire.* One of the famous eruptions of the Vesuvius took place in the alleged year 79 A.D. The parallelism between the Second Empire and the Third places this eruption into the epoch of Honorius (395-423), making it cover the

interval between the alleged years 409 and 420 A.D. – most probably in 412 A.D. Vesuvius is the famous volcano in Italy that is located near Rome. This powerful eruption had led the town of Pompeii to an untimely demise. If we're to count 79 years forwards starting from 333 A.D., or the “date of birth” of Basil the Great, the double of Jesus Christ (also known as the beginning of the “new era”), we shall come up with the year 412, or the very end of the epoch of king Tullus, according to Titus Livy. It is however necessary to state it explicitly that the eruptions of the alleged years 79 or 412 are really phantom reflections of a *later* eruption of Vesuvius. It is possible that the archetypal eruption had been the one that occurred in 1138-1139 A.D. The chronological shift here equals exactly 1053 years. However, the real prototype of the “Pompeian eruption” must have been the more recent eruption of the Vesuvius dating to either 1500 or even 1631, qv below.

4a. *The First Roman Empire*. The epoch of “Ancus Marcius” (according to Livy).

■ 4b. *The Third Roman Empire*. The epoch of the alleged years 423-444 A.D. Aetius.

4.1a. *First Empire*. After King Tullus, the Roman throne is succeeded by Ancus Marcius ([482]). However, a short while later a certain Lucumon appears in Rome, who soon changes his name to L. Tarquin the Ancient, alias Tarquin Priscus ([269], page 9). He is reckoned to have been of “an Etruscan origin” ([269], page 319). Also see Livy, Book 1:34 Tarquin began to gather great influence in Rome ([482], Book 1:34, pages 58-59). One has to point out that the name of Ancus Marcius might be close to the name Aetius.

■ 4.1b. *Third Empire*. Aetius becomes the de facto ruler in the West of the Third empire between the years of 423 and 444, qv in [Chron2](#), Chapter 1. However, the balance of powers in Rome slowly but steadily shifts in favour of the young Valentinian III, who had been in custody of Aetius ([767], Volume 2; also [64]).

4.2a. *First Empire*. L. Tarquin the Ancient subsequently becomes king of the “ancient” Rome and succeeds Ancus Marcius on the throne, having successfully shifted the power balance in his own favour ([482], Book 1). We see two characters here: the Roman Ancus Marcius, and L. Tarquin the Ancient – an alien or a “barbarian”, since he came from another country far away ([482], Book 1:34).

■ 4.2b. *Third Empire*. Valentinian III subsequently becomes the Emperor of Rome

and seizes power. He eventually pushes his custodian Aetius away from the throne. What we see here is another pair of political leaders whose destinies are twined: the first one is Aetius, a “barbarian by birth” ([64], pages 33 and 40). He came to Rome from a distant land. The other character is the Roman Valentinian III. When we compare this with Livy’s description, we notice that in this particular manifestation of the parallelism the terms “Roman” and “barbarian” are obviously swapped.

4.3a. *First Empire*. L. Tarquin the Ancient had been accompanied by his wife Tanaquil, “a patrician by birth” ([482], Book 1:34, page 59). She had a great influence on L. Tarquin the Ancient. Tanaquil was very eager to seize power in Rome, and kept impelling her husband to engage in this activity. Livy tells us that “his pride was constantly fuelled by his wife Tanaquil... who would not allow the position of her husband to be any lower than that of her own family” ([482], Book 1:34, page 59).

■ 4.3b. *Third Empire*. We observe the same thing to happen in the Third Empire. Next to Valentinian III we see his mother and official custodian Placidia, who had herself been under the influence of Aetius. Placidia is the Emperor’s mother, her family is therefore aristocratic by definition, as Livy duly notes when he describes her as “Tanaquil”.

4.4a. *First Empire*. According to Livy, “he [L. Tarquin the Ancient – A. F.] soon transformed his acquaintance with the king into a strong friendship... being his advisor at meetings social as well as private, civil as well as military” ([482], Book 1:34, page 60). Also: “Tried and tested in every which way, he [L. Tarquin the Ancient – A. F.] even became... the custodian of the King’s children” ([482], Book 1:34, page 60).

■ 4.4b. *Third Empire*. It is natural that the relationship between the young Valentinian III and his custodian Aetius had initially been very much like a family bond; Livy is correct to call him the custodian of the royal offspring since Valentinian III is the son of Placidia. Historians tell us that “until Valentinian III had reached the age of 27 years (in 444), no one ever doubted the right of Aetius to rule the state” ([64], page 35). If we are to compare this version with Livy’s, we shall see that the custodian and the child in custody have swapped places.

4.5a. *First Empire*. The very fact of such “custody” is unique for the history of the

“Regal Rome”. No other ruler of the First Roman Empire is characterized in this manner (according to Livy). Ancus Marcius had ruled for 24 years ([\[482\]](#)). This concurs perfectly with the Biblical information about his double, qv below.

■ 4.5b. *Third Empire*. The custody in question as described above is a unique occurrence in the history of the Third Roman Empire. No other emperor of the Third Empire is described in this manner – that is, no one had ever been in custody of his mother and her powerful ally. Aetius had reigned for 21 years, qv in [Chron2](#), Chapter 1. However, the Bible actually reports a 24-year interregnum that falls on this epoch, qv in [Chron2](#), Chapter 1, and the “double entry” system as related in Annex 6.4 to [Chron1](#). In other words, the lengths of this period according to the Bible and Titus Livy coincide! We are beginning to understand that Titus Livy had been more familiar with the Biblical version of Rome’s history than its secular variety, and shall soon encounter more evidence to prove this.

4.6a. *First Empire*. Livy tells us that “at home as well as on the battlefield he [L. Tarquin the Ancient – A. F.] was accompanied by an experienced mentor, the king Ancus himself... and so he had studied Roman law and... had been emulous of everyone... including the king [sic! – A. F.]” ([\[482\]](#), Book 1:35, page 61).

■ 4.6b. *Third Empire*. Valentinian III continues to push Aetius aside, formally remaining in his custody. As Valentinian III grows older, the influence of Aetius diminishes.

4.7a. *First Empire*. L. Tarquin the Ancient finally seizes power in Rome. He addresses the Romans with a request [?] to elect him king instead of Ancus Marcius. Livy tells us that “the people voted in favour of vesting him with royal authority. This man... was pursued by the very same ambition when he came to the throne as had led him in his contest for the kingdom” ([\[482\]](#), Book 1:35, page 61).

■ 4.7b. *Third Empire*. Valentinian III finally seizes full power. In the alleged year 444 Aetius loses the last shreds of his influence after a series of military defeats. Valentinian III casts away the burden of custody ([\[64\]](#)). All of this happens while Aetius, or the “experienced mentor” (according to Livy) is still alive.

4.8a. *First Empire*. Titus Livy tells us nothing of how Ancus Marcius had lost his regal power. According to Livy, L. Tarquin the Ancient becomes emperor in a peaceful manner, with the consent of the people. For some reason, Livy tells us

nothing about the death of Ancus Marcius ([\[482\]](#)). Eutropius the historian tells us that Ancus Marcius had “expired of a disease on the 24th year of his rule” ([\[269\]](#), page 8).

■ 4.8b. *Third Empire*. Valentinian III gets full power after a very peaceful procedure. There was no coup in 444, the year when the power of Aetius the custodian was no more. Having seized power, Valentinian III soon kills Aetius in Ravenna with his own hands ([\[579\]](#)). As we can see, Livy remained silent about this for some reason.

Commentary. It is supposed that Livy localizes all these events in Italy. On the other hand, when we begin to compare them to the ones that took place in the Third Roman Empire, we begin to find out that other chronicles reckon some of these events at least to have happened in the New Rome on the Bosphorus, moving them to the East. This may be the aftermath of some confusion, or a deliberate distortion of history, when a lot of occurrences had migrated from Constantinople to Rome in Italy on paper.

5a. *The First Roman Empire*. The epoch of “Tarquin the Ancient” according to Livy.

■ 5b. *The Third Roman Empire*. The epoch of the alleged years 444-476 A.D. Valentinian III (444-455) and Recimer (456-472).

■ ■ 5c. *The Bible*. Menahem + Pekahiah = Pekah, acting as a double of Recimer here, qv in [Chron2](#), Chapter 1.

5.1a. *First Empire*. Tarquin the Ancient fights just one war with the Sabines, but it's a hard and bloody one. The war progresses unevenly and ends in a truce ([\[482\]](#), Book 1).

■ 5.1b. *Third Empire*. Valentinian III fights a single war with the notorious Attila the Hun, which proves a long and hard one. Success favours both parties erratically; finally, Rome signs a pact of peace with Attila, paying him a large tribute, qv in [Chron2](#), Chapter 1.

■ ■ 5.1c. *Israel-Judea*. The Biblical double of Valentinian III, Menahem, has just one war to fight with the king Phul or Thul, but this war is long and violent. Peace comes when Menahem pays tribute to Phul or Thul – as we have already pointed out, this barbaric king is most probably a double of Attila the Hun.

5.2a. *First Empire*. The end of the epoch of “Tarquin the Ancient” is abundant in political turmoil, as Livy tells us. Power struggle flares up in Rome; Tarquin the Ancient is assassinated in a conspiracy ([\[482\]](#), Book 1:40, pages 67-68).

■ 5.2b. *Third Empire*. In the Third Empire the end of this epoch (the alleged years 444-476) coincides with the reign of Recimer (456-472). This is one of the largest upheavals in the Third Empire. We see more power struggle, a series of temporary emperors on the throne shuffled by Recimer. After the death of Recimer (the alleged years 472-475), the Empire is shaken by a civil war, qv in [Chron2](#), Chapter 1.

■ ■ 5.2c. *Israel-Judea*. According to the Bible, this epoch ends with Pekah. “And Hoshea the son of Elah made a conspiracy against Pekah the son of Remaliah, and smote him, and slew him” (II Kings 15:30). Once again we see Livy’s version to be closer to the Biblical version than to secular Roman history.

6a. *The First Roman Empire*. The epoch of “Servius Tullius” according to Livy.

■ 6b. *The Third Roman Empire*. The epoch of the alleged years 476-526 A.D. Odoacer (476-493) + Theodoric (493-526 or 497-526).

6.1a. *First Empire*. Mark the name of this ancient king, which is “Servius”. It obviously resembles the name Severus, which we are about to encounter in the history of the Third Empire. Livy describes Servius Tullius as a very level-headed, intelligent and steadfast politician ([\[482\]](#)).

■ 6.1b. *Third Empire*. The name of Odoacer’s double in the Second Empire is Septimus Severus, whose name is somewhat similar to that of Servius. Both Odoacer and Theodoric are known to have been prudent rulers, unlike the emperors of the preceding anarchical period. A propos, Severus (Servius?) had a co-ruler by the name of Geta in the Second Empire (209-212). In the Third Empire king Theodoric is a Goth. Geta and Goth sound very similar.

7a. *The First Roman Empire*. The epoch of “Tarquin the Great” according to Livy.

■ 7b. *The Third Roman Empire*. The epoch of the alleged years 526-552 A.D. Gothic dynasty.

The parallelism between these two last epochs that we have discovered is an extremely vivid and obvious one, and it is of great enough importance for our analysis of the consensual global chronology to make us allocate a separate section for its discussion, qv below.

For the meantime, let us answer a question that one cannot evade under these circumstances. Which part of Livy's book describes events with parallels in the Third Roman Empire? In other words, how much of the information related by Livy remains unperturbed by all of the superimpositions listed above? In terms of form-codes, this question can be formulated as follows: what is the volume of section AK-34? See [Chron1](#), Chapter 5.

Let us point out that Livy's texts consist primarily of isolated short stories. Each of those relates a single episode. Livy hardly ever returns to past episodes; ergo, the value of $X = A/B$ is relatively easy to calculate, A being the volume (in pages, for instance) of the stories that contain parallelisms with the Third Empire, and B – the general volume of the fragment of Livy's *History* that we have been comparing to the Third Empire. We calculated the X value, which turned out to equal 67 per cent. In other words, *67% of Livy's text that describes the Regal Rome happens to be isomorphic with the history of the Third Empire*. It is possible that we have failed to discover all of the parallels. Apart from that, it is possible that the events related in the remaining 33% of Livy's text weren't reflected in any other mediaeval chronicles that our conception of the Third Roman Empire relies upon.

On fig 2.26 one sees a page from Livy's *Ab urbe condita* allegedly dating from the XV century ([\[1229\]](#), page 29). The illustrations look distinctly mediaeval, as well as the book in general. In the top left corner we see a battle between the "ancient" Romans, or the characters described by Titus Livy. All of them look like typical mediaeval knights in heavy armour and helmets with visors. Several mediaeval Christian coats of arms can be seen nearby, qv on the right and at the bottom. Historians are trying to convince us that mediaeval painters included these coats of arms into books with the sole objective of pandering to the tastes of their clients. However, these mediaeval coats of arms most probably reflect mediaeval reality – just like the pictures of mediaeval Roman knights found in the books of the mediaeval author Titus Livy.



Fig. 2.26 A page from an edition of Titus Livy's *Ab urbe condita* dating to the alleged XV century. "Ancient" Romans are portrayed as mediaeval knights; the pages of the book are all covered with mediaeval coats of arms – possibly belonging to the participants of the events described by Livy or their contemporaries. Vatican, Biblioteca Apostolica Vaticana, Arch. Cap. S. Pietro, page 132, fol. 65v. Taken from [\[1229\]](#), page 29.

HISTORY: FICTION OR SCIENCE?

THE ISSUE WITH TROY



ANATOLY FOMENKO

Contents

About the author

From the publisher

1. Identifying the Tarquinian War of the alleged VI century B.C. as the Gothic War of the alleged VI century A.D. with a 1053-year shift

2. The parallelism between the Gothic War of the alleged VI century and the Nika rebellion that took place in the same century

3. The Trojan War of the alleged XIII century B.C. superimposed over the Gothic War of the alleged VI century A.D.

3.1. The first accounts of the Trojan War: their presumed authorship, as well as geographical and temporal origins

3.1.1. The general conception of chronological shifts

3.1.2. The strange fate of Homer's epic poems

3.1.3. Dares and Dictis – the “alleged participants” of the Trojan War

3.1.4. The mediaeval troubadours and the Franks telling us about the Trojan War

3.1.5. The ruins of a small mediaeval fortification that Heinrich Schliemann suggested to refer to as “the remnants of the ancient Troy”

3.2. The tale of the Trojan kingdom. A rough comparison of the Trojan War to the Gothic War

3.3. The legend of a woman and the casus belli of the Trojan War

3.4. The beginning of the war

3.5. The fall of Naples (the “New City”) = the fall of Troy. The mediaeval aqueduct and the “ancient” Trojan Horse

3.6. The “ancient” Achilles = the “ancient” Valerius. The “ancient” Patroclus = the “ancient” Brutus

3.7. The “ancient” Achilles = the mediaeval Belisarius. The “ancient” Hector = the mediaeval Gothic king Vittigis

3.8. The “treason” of the “ancient” Achilles = the “treason” of the mediaeval Belisarius

3.9. The “ancient” Troilus = the mediaeval Gothic king Totila. The “ancient” Paris = the “ancient” Etruscan Larth Porsenna

3.10. The end of the war

3.11. Other legends of the Trojan War

3.12. What is it about the Trojan chronicles that surprises the present day historians the most?

3.13. How similar are the respective descriptions of the Trojan and the Gothic War?

3.14. Other erroneous datings of the Trojan War

3.14.1. Phantom reflection of the Trojan War in the alleged III century A.D.

3.14.2. The Christian dating of the Trojan War

3.14.3. The datings of the Trojan War as offered by Hellanicus and Damastus

3.14.4. The Judean dating of the Trojan War

3.14.5. The Scaligerian dating of the Trojan War

3.15. The table of heroes who had fought in the XIII century war (Trojan = Tarquinian = Gothic) and their phantom doubles

4. The Great Triad of Kings in Roman history: Sulla, Pompey and Caesar. The parallelism with the Trojan = Tarquinian = Gothic War

5. The rebellion of Spartacus as a vague and fragmented reflection of the Trojan = Tarquinian = Gothic War of the XIII century A.D.

6. A general picture of the 1053-year chronological shift

6.1. The identification of the First Roman Empire (Livy's Regal Rome) as the Third Roman Empire of the alleged III-VI century A.D. and the 1053-year shift

6.2. Identifying the Second Roman Empire as the Holy Roman Empire of the X-XIII century as well as the Habsburg Empire of the XIV-XVII century. Two shifts – of 1053 and 1400 years, respectively

6.3. Empire of the X-XIII century. The parallelism between the X century war and the “ancient” Trojan = Tarquinian = Gothic War

6.4. The “ancient” Second Roman Empire in the X-XII century A.D. and the XIII-XVII century A.D.

6.5. Identifying the Third Roman Empire as the Holy Roman Empire of the X-XIII century as well as the Habsburg Empire of the XIV-XVII century. A 720-year shift and a 1053-year shift

6.6. War of the XIII century as the original reflected in the “ancient” Trojan = Tarquinian = Gothic War

What mainstream historians say about the New Chronology?

Overview of the e-Series

Bibliography

1.

Identifying the Tarquinian War of the alleged VI century B.C. as the Gothic War of the alleged VI century A.D. with a 1053-year shift

The parallelism defined by the chronological formula $T = X + 300$ that we have already been following over a span of 200 years continues well into the VI century A.D. Remember that a comparison of dates with the aid of this formula is equivalent to a rigid chronological shift forward in time by about 1053 years. In fig. 2.27 we see a rough scheme of the new parallelism that we are about to relate herein.

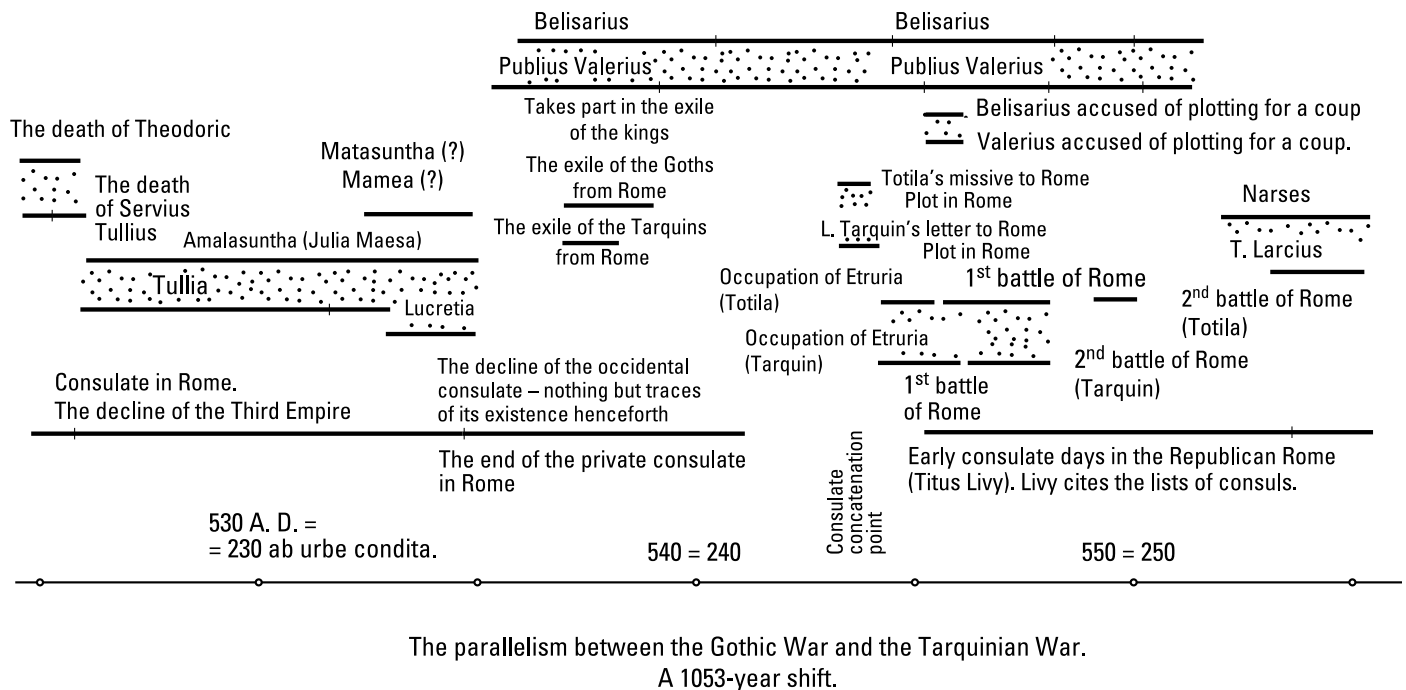


Fig. 2.27 The parallelism between the Gothic War of the alleged VI century A.D. and the Tarquinian War of the alleged VI century B.C. A chronological shift of 1053 years.

1a. *The Tarquinian War.* King *Servius Tullius* (according to Livy).

■ 1b. *The Gothic War.* King *Theodoric the Goth*.

1.1a. *The Tarquinian War.* Servius Tullius is the *last* king who died when the Regal Rome had still existed ([482]). According to Livy, “he had involved himself in

affairs of peace... created the canon law, and there is a rumour amongst his offspring calling Servius the founder of the system of social estates and degrees... he had also founded the census, an institution that is most beneficial for the state” ([482], Book 1:42). Also: “even his kind and modest successor had found it hard to compete with his glory... which was also amplified by the fact that *the reigns based on law and order had ended with him*” ([482], Book 1:48).

■ 1.1b. *The Gothic War*. Theodoric had been the *last* emperor of the Third Empire in the West. His death in the alleged year 526 marks the beginning of a period of anarchy in Italy. Theodoric’s policy in domestic affairs, as we have already mentioned in Chapter 1 of [Chron2](#), was famous for its flexibility. He was the founder of the Ostrogothic kingdom, patronized arts and sciences, gave foreigners and Romans equal rights and instigated some great migrations ([579] and [196]). Caracalla, his double in the Second Empire, performs similar feats, qv in [Chron2](#), Chapter 1.

1.2a. *The Tarquinian War*. A shift forwards by 1053 years (following the formula $T = X + 300$), the death of Servius Tullius falls on the year 518 A.D. ([482]). We shall replace all of Livy’s *ab urbe condita* datings with the “new era” T-datings by the formula $T = X + 300$.

■ 1.2b. *The Gothic War*. Theodoric dies in the alleged year 526 A.D. If we compare this date with 518 A.D. for Servius Tullius, we shall see that the difference only equals 8 years. By the way, this is precisely the difference between the general time span covered by the Regal Rome and the Third Empire. What we thus see is a very good correlation of dates with the 1053-year shift taken into account.

2a. *The Tarquinian War*. Events that follow the death of Servius Tullius. The Tarquins come to power. The tale of Tullia and Lucretia according to Livy.

■ 2b. *The Gothic War*. Events that follow the death of Theodoric the Goth. The Ostrogothic dynasty of the Amalings coming to power. The tale of Amalasuntha and Matasuntha.

2.1a. *The Tarquinian War*. After the death of Servius Tullius, the power is inherited by his *daughter* Tullia and her consort Lucius Tarquin the Proud ([482], Book 1, pages 80-81; also [269], page 9. Many Tarquins group themselves around Tullia, Lucius Tarquin the Proud being one of them – their leader, after a manner

([\[482\]](#), Book 1). Let us point out the similarity between the names Tullia and Julia which we are about to study as a pair.

■ 2.1b. *The Gothic War*. After the death of Theodoric, the empire falls into the hands of his daughter Amalasuntha and the Amaling dynasty of the Ostrogoths. This dynasty is the double of Livy's Tarquinian clan. A large group of the Ostrogoths forms a party of avid supporters around Amalasuntha ([695]). The Ostrogoths constitute a clan impenetrable for the outsiders, likewise the Tarquins. Due to the parallelism between the Second Empire and the Third, Amalasuntha's double in the Second Empire is Julia Maesa, qv in [Chron2](#), Chapter 1. Her name (Julia) is similar to the one used by Titus Livy – *Tullia*. We must also emphasize that the name *Amalasuntha* can be a derivative of “*Amala-Santa*”, or *St. Amal* (or *Alan*, if we are to consider the flexion of N and M).

2.2a. *The Tarquinian War*. The reign of the Tarquins (between the death of Servius Tullius until the fall of Lucius Tarquin the Proud) equals 25 years. Tarquin the Ancient, the stranger who came to Regal Rome, may be an ancestor of Tarquin the Proud. According to [\[482\]](#), he is a foreigner. The name *Tarquin* is possibly a derivative from Terra Aquilonius, or “the northern land” ([237], page 88). Also, if we are to read the name *Tarquin* backwards – in the Hebraic or Arabic fashion – we shall get “*Neukrat*” (spelt phonetically); this may be a variation of “*Nov-Grad*”, or “*Novgorod*” (*the New City*). In this case, the name Tarquin may apply to someone from the New City. A propos, the Latin dictionary ([237]) fails to provide a translation for the name *Tarquin* for some reason. One also has to note that Tarquin the Proud fights a war with either a city or a state by the name of *Ardea* ([269], page 9). It might be a reflection of later mediaeval events – the war between Italy and the *Horde*, *Ardea* being a possible variation of the latter's name.

■ 2.2b. *The Gothic War*. The period when the Ostrogoths had been in power, begins with the death of Theodoric and ends with their final rout in the alleged year 552, thus equalling 26 years. We see a substantial propinquity between the values 25 and 26. One also has to mention that the Ostrogoths came to the Third Empire as a *foreign* nation, unrelated to the Italians. This is, what the famous mediaeval author Procopius tells us, at least. His book (*The Gothic War* – [237]) is a source that we shall be making numerous references to hereinafter. Now, the Goths presumably came to Italy *from the North* – “a northern land”. This indication concurs well with our suggestion that the name *Tarquin* really stood for “stranger *from the North*”. What

we get in this case is that the last king of the First Empire (according to Livy), L. Tarquin the Proud, is a collective personality that fills the entire “northern” dynasty reigning in the alleged years 526-552 A.D. All these events are most likely to reflect what happened much later, in the Middle Ages – qv in [Chron6](#).

2.3a. *The Tarquinian War*. The Tarquins are soon to be banished from Rome, qv below. Their name without vocalizations is transcribed as TRQN. One should bear in mind that there is a similar name Torquatus, translating as “Laurelled for Battlefield Valiance” ([237]). The name of the ruler preceding the Tarquins had been Servius. Thus, we have a pair of “key names” for this epoch – “*Servius*” (or *Severus*), and TRQN (without vocalizations).

■ 2.3b. *The Gothic War*. Shortly before the death of Theodoric, there were reports of repressive sanctions against Boetius and Symmachus, cf. with the prompt ousting of the Tarquins, qv above. The full name of Boetius turns out to contain the family names *Torquatus Severus* ([64], pages 45-46). Therefore, we learn of the existence of two powerful clans in the epoch of Theodoric and before him, in the alleged VI century A.D., by the names of Severus and Torquatus (or TRQN?). Also, the word *Severus* may be related to the Russian “*Sever*”, or “North” and mean “Stranger *from the North*”.

2.4a. *The Tarquinian War*. The clan of the Tarquins as described by Livy may be referred to by the unvocalized root TRQN (see discussion above).

■ 2.4b. *The Gothic War*. The *Franks* take part in the Gothic war of the alleged VI century as the allies of the *Goths*. Considering the flexion of F and T, the word “Frank” (FRNK, or TRNK without vocalizations) may be related to the unvocalized root of the name Tarquin, or TRQN. One should also remember a similar unvocalized version of the word Pharaoh (or “*Faraon*” in Russian) – TRN, which can also be found in the Bible as related to this epoch. Ergo, we can be relatively certain of the following: *in both wars*, Tarquinian as well as Gothic, the enemy of Rome was known by the name of TRQN or TRNK – therefore, Tarquins = Goths = Franks = People from the North (People from the New City). We shall also learn that there is also a superimposition of the mediaeval Franks over the “ancient” *Persians* (PRS unvocalized) to be taken into account. *France* still reads FRNC (or TRNK) unvocalized, whereas the name of its capital is *Paris*, or PRS without vocalizations, likewise the words *Persia* and *Prussia*. Unvocalized PRS could also be used for

referring to P-Russians, or White Russians (cf. with modern Byelorussians).

2.5a. *The Tarquinian War*. According to Livy, *Tullia hands the state over to Tarquin* ([482]). This reign is *still considered to belong with the dynastic sequence of Regal Rome*, Tarquin being the last ruler of the First Empire. However, *the Tarquins shall soon be dethroned and banished* ([482]).

■ 2.5b. *The Gothic War*. Amalasuntha (and her double in the second empire – *Julia Maesa*) *hands power over to her son, Amalaric the Goth*. This reign also *belongs to the sequence of the Third Empire*, since Constantinople recognized Amalasuntha (and Amalaric) as rightful rulers in the West of the Empire ([196], Volume 1). However, *the Goths were soon chased away from Italy*.

2.6a. *The Tarquinian War*. We see *Lucretia* next to *Tullia*. Both women are married into the Tarquinian clan, the former being the wife of Tarquin Collatine, and the latter espoused to Tarquin the Proud. Both women are of noble (royal) birth ([482]). They actively get involved in all proceedings concerning the throne of Rome. Livy tells us nothing about any other women from this epoch ([482]).

■ 2.6b. *The Gothic War*. We see *Amalasuntha* accompanied by her sister *Matasuntha*. We see a similar pair of “reflections” in the Second Empire – *Julia Maesa* and her daughter *Mamea*. All these pairs of women belong to royal families, and are extremely eager to take part in ruling the Empire. We know nothing about any other prominent Italian women of that epoch ([695]). Thus, “a pair of politically active women” happens to be a unique detail characterizing both wars – Gothic and Tarquinian. We shall observe a similar situation in other duplicates of the XIII century war (Gothic = Tarquinian). We shall use the term “*Legend of a Woman*” for referring to this scenario in brief.

2.7a. *The Tarquinian War*. *Lucretia commits suicide*. *Tullia is banished*; we know nothing of her further fate ([482], Book 1:58, pages 93-94).

■ 2.7b. *The Gothic War*. In the alleged year 535 Amalasuntha is *assassinated*, likewise her Second Empire double – *Julia Maesa*, whose daughter Mamea was murdered as well. Matasuntha, or Mamea’s double, is also reported killed ([196] and [695]). We see that if we’re to compare the First Empire to the Third, Lucretia and Tullia swap their respective places as related to the pair or their duplicates – Amalasuntha (or Julia Maesa), and Matasuntha (Mamea). However, the fact of

murder is represented in both duplicate Empires. In fig. 2.28 we can see what is presumably an ancient portrait of the Gothic queen Amalasuntha.



Fig. 2.28 “Presumably, the portrait of Queen Amalasuntha” ([196], Volume 1, page 310, ill. 60).

2.8a. *The Tarquinian war*. Tarquin Sextus (Tarquin Junior from the clan of the Tarquins, or TRQN) is reported to have brought Lucretia to ruination ([269], page 9). He is supposed to have raped her, qv in [482], pages 1:58-59). Lucretia stabbed herself to death afterwards, unable to survive the dishonour (*ibid*). We shall encounter this story of “a woman brought to ruination” in many other duplicates, or reflections of this notorious mediaeval war.

■ 2.8b. *The Gothic War*. In the alleged year 534 Amalasuntha gives Theodahad the Goth a royal title, however “kept all the actual power in her hands... Theodahad had been a sworn foe of Amalasuntha... as soon as he had had it [the crown – A. F.] in his hands, he didn’t have to wait too long with his *revenge upon the princess*” ([196], Volume 1, page 318). Theodahad *banishes* Amalasuntha to an island, where she is *murdered* – allegedly at his orders.

2.9a. *The Tarquinian War*. The death of Lucretia sparked the fuse of the well-known Tarquinian war of the alleged VI century B.C., which resulted in the *exile of the Tarquins from Rome* ([482]).

■ 2.9b. *The Gothic War*. The casus belli of the Gothic war in the alleged VI century A.D., a very well-known event, had been none other but that of Amalasuntha’s death. The *exile of the Goths from Italy* can be regarded as the main result of the war ([196] and [695]). This subject of a *well-known war following the ruination and dishonour of a well-known woman* shall recur in many more phantom reflections of this war as encountered in the “Scaligerian history textbook”. This is what this “legend of a woman” is based upon in the first place.

3.a. *The Tarquinian War*. The beginning of the Tarquinian war in the alleged VI century B.C. The exile of the Tarquins from Rome (according to Livy).

■ 3b. *The Gothic War*. The beginning of the Gothic war in the alleged VI century A.D. The exile of the Goths from Rome (according to Procopius).

3.1a. *The Tarquinian War*. When the news of *Lucretia's death* spreads all over Rome, animosity towards the entire clan of the Tarquins flares up instantly. Junius Brutus assembles a large crowd at a Roman forum; according to Livy, "Brutus had made the infuriated crowd strip the king [L. Tarquin the Proud – A. F.] of all power and banish him together with his wife and children" ([482], Book 1:59). *The Tarquinian war commences*.

■ 3.1b. *The Gothic War*. When the news of *Amalasuntha's murder* reaches Emperor Justinian I, who rules in the East of the Empire, he gives orders for Roman and Byzantine troops to invade Italy in order to banish the Ostrogoths ([196], Volume 1, page 319). The land forces of the Roman troops led by Mundus attack the Ostrogoths together with the fleet of the famous warlord Belisarius that moves towards Sicily (*ibid*); said events mark *the outbreak of the Gothic war*.

3.2a. *The Tarquinian War*. A short while later, Tarquin Sextus, the offender of Lucretia and the main instigator of the Tarquinian war, *gets killed* ([482], Book 1:60, page 97). It happens in the following manner: Tarquin Sextus *flees*, and on his way into exile some *personal enemy* murders him in what is said to be an "old vendetta" ([482], Book 1).

■ 3.2b. *The Gothic War*. After the passage of a year since the *murder of Amalasuntha*, Theodahad, the de-facto initiator of the Gothic war, *is killed* ([196], Volume 1, page 327). After the exile of the Goths, "Theodahad *flees*... to Ravenna. Some Ostrogoth... a *personal foe* of Theodahad, had ambushed the latter while he was underway and strangled him" ([196], Volume 1, page 327).

3.3a. *The Tarquinian War*. A great part in the ousting of the Tarquin kings was played by the eminent Roman Lucius Junius, some of Marcus and also a Brutus ([482], Book 1:60, page 97; also [72], page 206). He had led this Roman uprising, which resulted in a coup. "His was the glory... of the one who had banished King Tarquin the Proud" ([482], Book 1, page 98). The roots of his full name without vocalizations are transcribed as N MRK BRN LC – the "consonant skeleton" of the names Junius, Marcus, Brutus and Lucius.

■ 3.3b. *The Gothic War*. We learn of the activities of an eminent Roman that take place around the same time as the Ostrogoths fled from Rome – in the alleged years 533-538. It was none other but Pope (Pontifex) John II Mercury son of Projectus from the Hill [?] of Celius” ([196], Volume 1, pages 315, 325, and 335). This pope had been head of the Roman church in 532-535, and so he must have played an important part in the events of this epoch. However, we haven’t managed to find out about any details of his “biography”. His unvocalized name transcribes as follows: N, MRCR, PRCT, CL for John, Mercury, Projectus and Celius. If we are to look towards Livy’s text for a comparison, we shall see that what we have is most probably the same name written in two different ways. Really, *Junius* = *John*, *Marcus* = *Mercury*, *Brutus* = *Projectus*, and *Lucius* = *Celius*. This is a perfect example of the mediaeval chronicle duplication mechanism. Two mediaeval chroniclers – Titus Livy and Procopius in our case – were deciphering the meagre remnants of the ancient documents that they’d had at their disposal, trying to reconstruct the past. One of the documents contained a rather lengthy unvocalized name. Titus Livy and Procopius vocalized it in two different ways, and so the same mediaeval character became duplicated in the two well-known tractates – one by the “ancient” Livy, the other by the “mediaeval” Procopius; the names used by the two authors, albeit differently, possess an obvious similarity.

3.4a. *The Tarquinian War*. Lucius Junius Brutus, son of Marcus, is *one of the most famous* Romans in the entire history of the “ancient” Rome. Memories of this historical personality can be found in Roman literature up until the foundation of the Second Roman Empire, qv in the books of Plutarch, for instance ([660]).

■ 3.4b. *The Gothic War*. John Mercury, the son of Projectus from the Hill of Celius, is *one of the most famous* Roman pontiffs. Some of his monuments remain in Rome to this day; one has to clarify here that only a limited number of Popes can boast having their names recorded in one way or another on the monuments that have survived until our age. However, one finds all sorts of references to John II (532-535) everywhere in mediaeval Roman history ([196], Volume 1, page 335).

3.5a. *The Tarquinian War*. Livy calls Lucretia, the woman whose death had led to the Tarquinian war, a *Roman* woman ([482], Book 1). He emphasizes her inflexible Roman will of iron. She is supposed to have addressed all those who surrounded her with a patriotic speech right before her death (*ibid*). What we have here is the

portrait of a “true Roman woman” painted by Livy – one that subsequently became a canonical role model.

■ 3.5b. *The Gothic War*. History considers Amalasuntha, the double of Lucretia, to have belonged to the *Amaling* dynasty of the Ostrogoths. The Amaling clan had allegedly been extremely partial to *Roman culture* and traditions, unlike other Gothic kings who had reigned after Amalasuntha ([196], Volume 1, page 327). Therefore, one of the chroniclers (Titus Livy, for instance) could have easily called this royal woman *Roman*. Vittigis becomes King of the Ostrogoths after the death of Amalasuntha, and “*tramples* the hereditary rights of the Amaling clan” ([196], Volume 1, page 327).

3.6a. *The Tarquinian war*. Junius Brutus and Publius Valerius lead an uprising aimed at overthrowing the rule of the Tarquins in Rome. The Tarquinian king is declared *deposed*. Livy tells us that “the liberator [Brutus – A. F.] had received a *warm welcome in the camp*, whilst the children of the king were *cast out*” ([482], Book 1:60, page 97).

■ 3.6b. *The Gothic War*. The Byzantine and Roman troops enter Italy. Pope *John Projectus II*, the double of the “ancient” *Junius Brutus*, happens to be in Rome at this time, whilst the approaching Roman troops are led by *Belisarius*, the double of the “ancient” *Valerius*. His troops entered Rome right after Vittigis, King of the Goths, had fled the city. “Romans were overjoyed to see the Greeks, and *welcomed them as liberators*... Belisarius entered Rome on 9 December 536” ([196], Volume 1, page 329).

3.7a. *The Tarquinian War*. Livy tells us that “when the tidings [of his exile – A. F.] had reached the camp [of king Tarquin – A. F.], the king *headed towards Rome* in order to suppress the uprising, somewhat confused by the spontaneity of it all ([482], Book 1:60, pages 96-97).

■ 3.7b. *The Gothic War*. Having received the news of Belisarius invading Rome, the king of the Ostrogoths (Vittigis) sent his troops towards the capital of Italy. “In early March of 537 Vittigis *approached the walls of Rome* with so many Goths near him that they could barely fit into one’s eyesight” ([196], Volume 1, page 339).

3.8a. *The Tarquinian War*. Livy tells us that “the gates were shut before Tarquin, and he was declared an exile” ([482], Book 1:60, page 97). One would think that a

battle at the walls of Rome would ensue, since King Tarquin, who had arrived in order to stifle the revolt, qv above, would hardly turn back confused at the news of his being deposed. However, Livy tells us nothing of King Tarquin's reaction to the loss of throne for some reason ([482]). He just tells us that Tarquin heads away from Rome. This is the so-called "*Exile of the Kings*" which marks the end of the Tarquinian rule in the "ancient" Rome. Furthermore, Scaligerian history considers this to have been the end of all royal power in Rome – until the foundation of the Second Roman Empire, at least.

■ 3.8b. *The Gothic War*. The gates of Rome are shut in front of Vittigis, King of the Ostrogoths. The Goths try to storm the walls of Rome, but fail and begin a siege ([196], Volume 1, pages 348-363). This siege of Rome is supposed to have been a breakpoint in the history of mediaeval Italy, since the Goths *did not succeed*, and Vittigis was forced to retreat from Rome in 538. Ferdinand Gregorovius tells us the following: "This *siege of Rome that became immortalized* in history lasted a whole year and nine months; over this time the Ostrogoths took part in 59 battles and were finally forced to *turn away from Rome*" ([196], Volume 1, page 363). Scaligerian history considers this moment to mark *the end of Gothic rule* in Rome ([196]).

3.9a. *The Tarquinian War*. According to Livy, a certain Roman by the name of *Publius Valerius* (Lucius Valerius Publicola – see [269], page 10) actively participates in the ousting of the Tarquinian kings from Rome. He is one of the most famous historical figures in the "ancient" Rome, qv in [482], book 2:1, page 101. Valerius is a prominent Roman military leader who had led Roman troops when they had fought the Tarquins. There are many legends concerning his life; he is a national hero. After the death of Brutus, he became the primary figure in the epoch of the Tarquinian war ([482]).

■ 3.9b. *The Gothic War*. A Romean (Roman) by the name of Belisarius plays a major part in chasing the Goths away from Rome. He is a famous military leader of the Middle Ages ([196], Volume 1). By the alleged year 535 "Belisarius had already succeeded in dethroning the Vandals in Africa... and was free... to conquer Italy... Justinian decided to unite the Eastern and the Western part of the empire once again... fate had given him *one of the greatest warlords in history* to make this plan a reality" ([196], Volume 1, page 319).

3.10a. *The Tarquinian War*. The full name of *Valerius* is as follows: Lucius

Publicola Valerius, son of *Valusius* ([482], page 206; also [269], page 10. The unvocalized skeletons of the names Valerius and Valusius are, respectively, VLR and VLS. This could stand for *Valerius* + *Lusius* (Lucius). We see his full name to be formed by the consonants VLSR. The term “son” may have been introduced later, when various scribes vocalized the consonant bases of names they found in ancient documents.

■ 3.10b. *The Gothic War*. Unvocalized name of Belisarius (Velisarius) is BLSR (or VLSR, if we’re to bear in mind the flexion of “B” and “V”). It coincides with the “skeleton” of consonants for the names Valerius and Valusius from Livy’s book. It goes without saying that all such phonetic analogies mean little per se; however, they become more important when they appear “in all the right places” of our step-by-step comparison involving the “ancient” history and its mediaeval original superimposed over each other in the manner described by the rigid formula $T = X + 300$. Thus, Belisarius (Velisarius) = VLSR, likewise Valerius-Valusius = VLSR. A propos, the name of Belisarius sounds similar to the Slavic “*Velikiy Tsar*”, or “The Great King”.

4a. *The Tarquinian War*. The war between the Tarquins and Rome in the alleged VI century B.C., or the Tarquinian war, according to Livy.

■ 4b. *The Gothic War*. The war between the Goths and the Romans, or the Gothic war of the alleged VI century A.D., according to Procopius (see fig. 2.27).

4.1a. *The Tarquinian War*. Junius Brutus is one of the key characters who had taken part in the ousting of the Tarquinian kings from Rome. We have already identified him as Pope *John Projectus* from the alleged VI century A.D. The two military leaders – Valerius and Brutus – lead the Roman troops into battle against the Tarquins. *Junius* Brutus commands the Roman *cavalry* and gets killed in a battle ([482]). His name is very similar to John.

■ 4.1b. *The Gothic War*. We see the famous general *John* beside Belisarius, a leader of the Roman (Romean) troops. He was known under the alias of “The Cruel General” ([196], Volume 1, page 358). He leads the Roman *cavalry* as well as Livy’s “ancient” *Junius* Brutus. General John was made legendary by taking Vittigis, king of the Goths, captive. Therefore, General *John* appears to be a chronological continuation of Pope John in a way, playing his part in the history of the Gothic war. General *John* was *killed* in one of the battles with the Goths ([695], page 273). However, Procopius mentions several Johns here, obviously confused by their

respective identities. These “multiple Johns” may have transformed into a single unified image of the “ancient” *Junius* Brutus as described by Titus Livy.

4.2a. *The Tarquinian War*. All the Taquins act as a single united clan in this war, forming a dynasty of sorts: Lucius Tarquin the Proud, Tarquin Sextus (Junior), Lucius Tarquin Collatine etc.

■ 4.2b. *The Gothic War*. The Goths also form a union and act as a single dynasty in the war. Their kings had been elected from this closely-bound group for a rather brief but intense period – Vittigis, Uriah, Ildibald, Totila and Teia ([196], Volume 1).

4.3a. *The Tarquinian War*. According to Livy, after the exile of the kings from Rome, the institution of *consulate* came to existence. More specifically, Romans had adopted the custom of electing consuls for the period of a year. This is a well-known institution that had existed in Rome for several centuries up until the middle of the alleged VI century A.D. ([72] and [482], Book 2:11, pages 98-99).

■ 4.3b. *The Gothic War*. In the middle of the alleged VI century A.D. the Italian consulate *ceases* to exist ([196], Volume 1), see fig. 2.27. Immediately after this, the very same “consulate” appears in Livy’s “ancient” Rome, right before 544 A.D. = year 244 *ab urbe condita* + 300 years. The year 245 *ab urbe condita* is considered to be the first year of the “ancient” Roman Republic and the consulate ([72]).

Commentary. Gregorovius reports the following when he tells us about the alleged VI century A.D.: “Decius Theodore Pauline was *the last consul of Rome* in 534... he is famous for nothing else but being last in the long line of Roman consuls” ([196], Volume 1, pages 319-320). Thus we see that after a shift of 1053 years according to the formula $T = X + 300$, Livy’s “ancient” consulate begins *where* it is supposed to have stopped existing in the Western Third Empire, according to the Scaligerian chronology. At the same time, Scaligerian history of the mediaeval Rome keeps showing us “traces of the consulate”, as Scaligerite historians coyly name them, starting with the exact same VI century A.D. – see [196], Vol. 1. In spite of the efforts made by certain historians to “bury the mediaeval consulate” in post-VI century Rome, they have to admit every now and then that certain *mediaeval consuls* “did in fact exist in Rome”. However, no complete list of them has reached our day for some reason, notwithstanding the fact that the lists of the “ancient” consuls from the Republican and Imperial “ancient” Rome have miraculously survived ([72]). According to our reconstruction, these documents are the

“mysteriously missing” mediaeval lists of the Roman consuls from the Middle Ages, which have been arbitrarily displaced into “deep antiquity” by learned historians. As a result, mediaeval history of the XI-XIV century has become a lot poorer, obscured by artificial darkness.

4.4a. *The Tarquinian War*. According to Livy, in the year 245 *ab urbe condita* (or 545 A.D. considering the 1053-year shift) the “ancient” P. Valerius, the double of the mediaeval Belisarius, was made *consul*. Valerius and Brutus are *the first consuls* in a *long line* of their “ancient” colleagues, whose lists have survived for the most part ([482], Book 2:1, page 101; also [72], page 206).

■ 4.4b. *The Gothic War*. After the first stage of the war with the Goths had been over, Belisarius was called away from Italy to fight the Persians. He returned to Italy around the end of 543 – beginning of 544 ([196], Volume 1, page 319). We see that the date given by Livy virtually *coincides* with the mediaeval date after a 1053-year shift. Belisarius is the first consul in mediaeval Rome after the exile of the Goths, or one of the first in the long line of mediaeval Roman consuls whose lists “*haven’t survived*” ([196], Volume 1).

4.5a. *The Tarquinian War*. According to Livy, Valerius, the “son” of Valusius, was consul for three consecutive years in 245, 246 and 247 *ab urbe condita*. He was then suspended from consulate ([482], Volume 2:15, page 120; also [72], page 206. A 1053-year shift of the dates forward in time shall give us the years 545, 546 and 547 A.D.

■ 4.5b. *The Gothic War*. Belisarius returns to Italy for another 3 or 4 years in 544-548 A.D. In the alleged year 548 Belisarius leaves Italy when Emperor Justinian I calls him back ([196], Volume 1, pages 401-402). When we compare this information to what Titus Livy tells us, we see that the two time intervals in question coincide in length as well as their positions on the absolute axis of time after a 1053-year shift of the “ancient” datings forward.

4.6a. *The Tarquinian War*. According to Livy, Valerius, the leader of troops, had remained alive for some time after his suspension from the consulate in 248 *ab urbe condita* (or 548 A.D. after the application of the 1053-year shift). He died in 251 *ab urbe condita*, or 551 A.D. if we’re to shift the dates forward ([482], Book 2:16, page 122).

■ 4.6b. *The Gothic War*. After his withdrawal from Italy in the alleged year 548 A.D., the eminent warlord Belisarius had remained alive for some time. He died around the alleged year 561 A.D. – however, this information is rather vague ([64], page 84). If we’re to compare it to Livy’s, we shall see that the date of his death, the alleged year 561, is separated from the year Valerius died (551 A.D.) by a mere 10 years, which really isn’t all that much considering the size of the 1053-year chronological shift. Apart from that, we are to bear in mind that all the previous chronological landmarks of their “biographies” concur with each other perfectly after the application of the abovementioned rigid shift according to the formula $T = X + 300$.

4.7a. *The Tarquinian War*. According to Livy, despite the suspension of his consulate in 248 *ab urbe condita* (548 A.D. with the shift forward equalling 1053 years) and his inability to partake in the affairs of the state, Valerius-Valusius had nevertheless *served as consul for yet another year*, shortly before his death in 251 (551 A.D. considering the shift), qv in [482], Book 2:16. This “restoration of rights” occurs immediately before the death of Valerius ([482]).

■ 4.7b. *The Gothic War*. Despite his withdrawal from Italy in the alleged year 548 A.D. and accusations of treason, qv below, Belisarius manages to “restore his good name; he had soon been released, with his ranks restored and part of his estate given back to him” ([64], page 84). All of this is very similar to what Livy tells us about Valerius, or Valusius. This “restoration of rights” happens a short while before the death of Belisarius. “He had received some of his estate back; however, putting it to any use was already beyond his power, since Belisarius had died shortly” ([64], page 84). A rather obvious parallel with Livy’s description.

4.8a. *The Tarquinian War*. According to Livy, Valerius died in great glory. “P. Valerius had died; everyone had deemed him the first of men in times of war and peace alike, and his glory was truly great” ([482], Book 2:16, page 122).

■ 4.8b. *The Gothic War*. Belisarius dies laurelled with the glory of a national hero. “Having performed a multitude of feats that put him amongst the heroes of ancient times, the great warlord died” ([196], Volume 1, page 402). This characteristic is unique amongst the characters of the Gothic War epoch (the alleged VI century A.D. – see [196]).

4.9a. *The Tarquinian War*. It is amazing that Valerius (Valusius), the only truly great military leader of the epoch, should *die in poverty*. Livy tells us that “P. Valerius had died... his glory was great, but his means were so meagre that there was nothing left for his burial, which was financed by the treasury” ([482], Book 2:16, page 122).

■ 4.9b. *The Gothic War*. Virtually the same is told of Belisarius. The only famous warlord from the epoch of the Gothic war also *dies in poverty* – he couldn’t make any use of the estate that was returned to him, either – he dies “in such disfavour and obscurity that proverb made him symbolize the vanity and impermanence of human felicity” ([196], Volume 1, page 402). All of Belisarius’ possessions were confiscated after his arrest ([64], page 84).

4.10a. *The Tarquinian War*. Livy tells us that “Valerius, who had been in favour, didn’t just provoke envy [after the victory over the Tarquins – A. F.], but also fell under suspicion twined with a horrendous accusation... Rumour had it, he aimed for the throne... and had been building a dwelling on top of the Vellius, allegedly an impenetrable fortress... These rumours as well as the fact that the folk trusted them infuriated the very spirit of the consul [Valerius – A. F.]... Having called the citizens together, he ascended the dais” ([482], Book 2:7, page 108). Valerius proceeded to utter an inspired speech, refuting the accusation of willing to seize power. Livy quotes his following tirade: “Will no valiancy suffice... to make you respect it without ever considering making it tarnished by suspicion? Need I, a sworn enemy of kings, be in fear of being accused that I want regal power?” ([482], Book 2:7, page 109). This characteristic is unique; we have found no other consul in Livy’s work who was accused of anything like that over all the time of the “ancient” republic’s existence up until the alleged I century B.C.

■ 4.10b. *The Gothic War*. In the course of the Gothic War, Belisarius also becomes accused of treason. The Goths had supposedly offered him the crown of Italy so as to separate Belisarius from Justinian I and secure the support of his mighty army. Vittigis, King of the Ostrogoths, was defeated by Belisarius in the alleged year 539, which is supposed to have been the time when the Goths offered him the royal crown ([196], Volume 1, page 372). Towards the end of the alleged year 539, before Belisarius’ departure from Italy, Ildibald, the new king of the Goths, “sends emissaries... to tell Belisarius that he, Ildibald, shall himself come and lay his royal robes at the feet of Belisarius, if the latter keeps his promise [sic! – A. F.] to become

crowned as king of Italy” ([196], Volume 1, page 373). However, “Belisarius deceives the Goths and hands the crown over to the Emperor [Justinian – A. F.]” ([196], Volume 1, page 372). After that, “reluctant to rise against the emperor, he travels to Byzantium calmly with his laurels of a hero” ([196], Volume 1, page 373). However, the very circumstance that Belisarius allegedly promised the Ostrogoths to be crowned king of Italy had led to his arrest and the confiscation of his property ([64], page 84).

Let us thus highlight the key points of the events related in order to make the parallelism even more obvious.

*1a) The great warlord Valerius is accused of treason (intent to seize royal power).

■ *1b) The great warlord Belisarius is accused of treason (intent to become crowned King of Italy).

*2a) The charge against Valerius may have been based on some real fact.

■ *2b) The accusation of Belisarius was based on a real fact, namely, his acquiescence to take the crown of Italy in his negotiations with the Goths.

*3a) Valerius becomes withdrawn from his consulate; Livy’s description suggests that he had fallen into disfavour.

■ *3b) Belisarius is called away from Italy as a result of a treason charge. His arrest follows; he falls from grace with the Emperor.

*4a) Valerius tries to refute the accusation in a speech given before the Roman public.

■ *4b) Belisarius may have tried to refute the accusation upon his arrival to the New Rome; however, we know nothing of the process, if there was one.

*5a) During the “trial of Valerius” a bill about “withdrawing the one who attempts to seize regal power from the protection of law, and confiscating all of his property” becomes ratified ([482], Book 2:8, page 109). This may be the reason why his estate was sequestered, likewise his “death in poverty”.

■ *5b) The property of Belisarius had been confiscated, and he had died in

poverty.

*6a) According to Livy, “the consul [Valerius – A. F.] had suggested a number of bills that didn’t just free him from accusations of plotting to seize royal power, but also... changed the direction of the process drastically, having made him a popular favourite instantly” ([482], Book 2:8, page 109). Valerius was made consul once again.

■ *6b) Belisarius was pardoned, with his former ranks returned and his former glory untarnished once again.

*7a) All of these events take place in 245-256 *ab urbe condita*, or 545-546 A.D. (considering the 1053-year shift of datings forward).

■ *7b) The events in question took place in the alleged years 544-548 A.D. Belisarius was called away from Italy due to a treason charge in 548; we see a perfect concurrence with the “ancient” dates after shifting them forward by 1053 years.

4.11a. *The Tarquinian War*. The Tarquinian War continues. The Tarquins are located at some distance from Rome, and keep raiding it from time to time. In the years 243-244 *ab urbe condita* (or 543-544 A.D., if we’re to consider the 1053 year shift) Tarquin the Proud, king of the Tarquins, sends a missive to Rome addressed to the Roman Senate ([482], Book 2:3, page 102).

■ 4.11b. *The Gothic War*. The Gothic War rages on. The Goths are located at a distance from Rome, and raid the capital periodically. In the alleged year 543 A.D. Totila, the new king of the Goths, sends a “missive to the Roman Senate” from Naples ([196], Volume 1, page 476. We see a very good concurrence with Livy’s “ancient dates”.

4.12a. *The Tarquinian War*. According to Livy, the Senate was visited by the “royal envoys [of king Tarquin – A. F.] whose demands included the requisition of property – *not a single word was uttered about the return of the kings*. When these claims were heard by the Senate, their discussion took several days” ([482], Book 2:3, page 102). The senators obviously took their time. Livy explains that “they were afraid that the refusal to pay tribute might serve as *casus belli*, whereas their conceding to the terms would aid the Tarquins greatly, providing them with the means

necessary for military actions” ([482], Book 2:3, page 102).

■ 4.12b. *The Gothic War*. Totila the Goth accuses Romans of being ungrateful to the Goths in his message to the Roman senate. However, he doesn’t say a single word about their intention to return to Rome as rulers. Totila’s epistle contains no military claims. The full text of this mediaeval document is cited in [196], Volume 1, pages 376-377. In particular, Totila does not demand the exile of the Roman Greeks from Rome. The Goths delivered their letter via captive Romans ([196], Volume 1. General John forbade to reply to Totila’s missive. Then Totila addressed Romans with several more missives, which were of just as peaceful a nature ([196], Volume 1, page 377; also [695]).

4.13a. *The Tarquinian War*. Tarquin’s envoys addressed the young people of Rome asking them for support. Livy tells us that “they *secretly plotted a coup* in order to restore the royal rule... negotiating for the royal family to be admitted into the city under the cover of night” ([482], Book 2:3-4, page 102). As a result, *a conspiracy emerges* in Rome, one that involves many distinguished Romans. However, the conspiracy becomes uncovered, and the conspirators arrested, tried and executed ([482], Book 2:5, pages 104-105).

■ 4.13b. *The Gothic War*. The same is happening during the Gothic War. “The public read these proclamations, which could be encountered in virtually every part of the city, in great agitation. The Greek rulers *suspected collusion between the Arian priests and the Goths*” ([196], Volume 1, page 377). It is supposed that the organization of this conspiracy could be aided by Cethegus, Head of the Senate (*ibid*). However, the conspiracy was discovered, and the conspirators banished from Rome (*ibid*).

4.14a. *The Tarquinian War*. Livy tells us the following: “Having received the news [of the unsuccessful conspiracy and the execution of the plotters – A. F.] Tarquin... decided to prepare for *open warfare*” ([482], Book 2:6, page 106). Livy refers to this leader as to “Tarquin” and not L. Tarquin the Proud almost everywhere he mentions this war, thus collecting all of the Tarquins under a single name.

■ 4.14b. *The Gothic War*. The unsuccessful conspiracy and the exile of the cabal are followed by a military campaign launched against Rome by Totila the Goth in the alleged years 543-544 A.D. ([196], Volume 1, page 377). Let us emphasize that the Goths were a very close-knit group as seen in the course of the war, and their leaders

are warlords rather than kings bound to a permanent place of residence ([695]). The clan of the Goths is the double of the Tarquinian clan.

4.15a. *The Tarquinian War*. According to Livy, “Tarquin begins to perambulate the towns and cities of Etruria” ([482], Book 2:6, page 106). He is alleged to have begged the Etruscans to help him conquer the Roman throne back. This is most probably a reference to the movement of Tarquin’s troops occupying Etruria. Livy also tells us that “these negotiations proved successful”; thus, Tarquin heads forth accompanied by his allies, who “followed Tarquin to support his claims for the throne and wage war upon the Romans” ([482], Book 2:6, pages 106-107).

■ 4.15b. *The Gothic War*. In the Gothic War Totila decided to “seize several cities of *Etruria*, Picenum and Emilia first” ([196], Volume 1, page 378). One has to point out that Procopius may relate more details of the events in question than Livy. Totila doesn’t just “perambulate Etruria” with pleas for help – he takes over it and recruits soldiers for his troops ([196], Volume 1).

4.16a. *The Tarquinian War*. In the years 244-245 *ab urbe condita* (or 544-545 A.D. with a shift of 1053 years), the troops of Tarquin and his allies approach Rome ([482], Book 2:6). The battle of Rome begins. Livy writes that “the Tarquinians... chased away the Romans who came out against them” ([482], Book 2:6, page 107). However, the Romans, in turn, defeated the allies of the Tarquinians.

■ 4.16b. *The Gothic War*. We learn that “in the summer of 545 Totila fixes his camp at the walls of Rome” ([196], Volume 1, page 378). We see ideal concurrence between the dates of Procopius and those given by Livy (see the account of 544-545 A.D. as cited above). The battle of Rome ensues. Belisarius turns back, and the Goths enter Rome “in full calm” ([196], Volume 1, page 385). This retreat of Belisarius had saved the Roman troops.

4.17a. *The Tarquinian War*. For some reason, the Tarquins have not used the opportunity given to them by this victory over the Romans. The Tarquins withdrew from Rome all of a sudden. Livy claims this to have been a miracle. Allegedly, a loud voice was heard in the night, one that claimed victory to favour Romans ([482], Book 2:7, pages 107-108). The Tarquins “scattered in terror” as soon as they had learnt of this.

■ 4.17b. *The Gothic War*. The Goths also fail to take advantage of their victory

and leave Rome in the most bizarre fashion. According to Gregorovius, “the most peculiar thing is that Totila hadn’t gathered all of his resources in order to capture Porto, so as to get the war over and done with” ([196], Volume 1, page 391). The matter is that Belisarius and his troops were in Porto at the time.

4.18a. *The Tarquinian War*. Livy tells us that after the sudden retreat of the Tarquins “following the dawn which brought no sight of enemy, the consul P. Valerius had gathered his armour and returned to Rome triumphant” ([482], Book 2:7, pages 107-108). This happened in 245 *ab urbe condita*, or 545 A.D. considering the shift of 1053 years.

■ 4.18b. *The Gothic War*. In the course of the Gothic war, shortly after the sudden retreat of the Goths, “Belisarius... accompanied by the rest of his troops, enters the city [Rome – A. F.]... As soon as the great warlord had entered the land that brought him glory, his genius and his fortune returned to him, their power doubled” ([196], Volume 1, page 396). Although the Goths had tried to return, they were thrown back immediately ([196], Volume 1, page 397). “This happened in the spring of the year 547” ([196], Volume 1, page 396). The battle of Rome had lasted from 545 to 547 A.D. Yet again we see a perfect concurrence of Livy’s dating (545 A.D.) with that of Procopius (545-547 A.D.).

4.19a. *The Tarquinian War*. As we have already mentioned, Livy ascribed the victory of Valerius over the Tarquins to a miracle – namely, the voice of the god Sylvan from the Forest of Arsia, which presumably made the enemies of Rome flee in terror ([482], Book 2:7, page 108).

■ 4.19b. *The Gothic War*. Gregorovius draws our attention to a similar scenario in his rendition of the Gothic war according to Procopius: “Everyone was deeply amazed by the defeat of the Goths in Rome that had been half open, as well as the success of Belisarius’ resistance, even the inhabitants of faraway towns and villages” ([196], Volume 1, page 398).

4.20a. *The Tarquinian War*. After the first unsuccessful battle of Rome (the first battle after the exile of the Tarquins from Rome), the Tarquins ask king Porsenna for assistance ([482], Book 2:9, page 111). The unvocalized name of Porsenna transcribes as PRSNN. One has to remember that TRQN (the Tarquins) and PRSNN (Porsenna) are *allies* in this war. We must point out that Porsenna might be a

derivative of P-Rasena or P-Rusena. Let us remind the reader that Raseni had been the name used by the Etruscans to refer to themselves, qv in our discussion of this topic as seen in [Chron5](#). This concurs perfectly with the references to Porsenna as the “king of the Etruscans” made by the “ancient” historians of Rome ([269], page 186).

■ 4.20b. *The Gothic War*. After the first unsuccessful battle for Rome (the first one fought after the exile of the Goths from Rome), Totila, king of the Goths, seeks the assistance of Theudebert I, a Frank ([196], Volume 1, page 398). We already mentioned the fact that the unvocalized root of “Frank”, or TRNK, is similar to TRQN as referred to by Livy. Also, the parallelisms that we have discovered often identify the Franks as the Persians, or PRS unvocalized. Remember that Paris = PRS; therefore, the Parisians could well be the Evangelical Pharisees. PRS could also have stood for “Prussians” or P-Russians (White Russians). Bear in mind that in the Gothic war the Goths (doubles of TRQN – Tarquins) and the Franks (doubles of PRSNN – Porsenna) also act as allies. It also has to be mentioned that the unvocalized name TRNK as used for referring to the Franks (the Goths) could also have been synonymic with “Turks”, or “Tartars”. This may be a reflection of the events dating to the epoch of the Ottoman Empire.

4.21a. *The Tarquinian War*. According to Livy, king Larth Porsenna decided to aid the Tarquins and joined them on their conquest of Rome. This is the second campaign against Rome ([\[482\]](#), Book 2:9, page 111). The united troops of Porsenna and the Tarquins soon approach Rome. The Roman Senate is frightened that “the common Romans might be frightened into letting the Kings enter the City and accepting peace” (*ibid*). It is possible that Livy is really referring to a campaign launched against Rome by the joined forces of TRQN-TRNK (the Turks?) and PRSNN-PRSN – P-Raseni, or P-Russians (the White Russians). The name of King Porsenna, which is Larth or L-Art may refer to the “Mongolian” Horde, or Arta.

■ 4.21b. *The Gothic War*. In his description of the Gothic War Procopius tells us nothing of whether the Franks had taken part in Totila’s second Roman campaign. Furthermore, Theudebert is supposed to have given the basket to Totila, who had tried to marry his daughter ([695]; also [196], Volume 1). However, a few years earlier, the Frankish troops led by Theudebert did take part in the war, fighting alongside the Goths. Theudebert I of the Franks had aided the Gothic king Vitigis when the latter was waging war against the Romans and invaded Italy. However, Vitigis retreated upon hearing the threats made by Belisarius ([196], Volume 1).

4.22a. *The Tarquinian War*. Livy dates the second Roman expedition of the Tarquins to the year 246 *ab urbe condita*, or 546 A.D. considering the 1053-year shift forwards. Valerius is the leader of the Roman troops and he fights Larth Porsenna (L-Horde PRS) – see [\[482\]](#), Book 2:9, page 111.

■ 4.22b. *The Gothic War*. The second Roman campaign of the Goths is dated to the alleged years 548-549 A.D. In 540-544 Belisarius is called away from Italy to lead Roman troops against the Persians (or PRS) – see [196], Volume 1, pages 401-402. Firstly, we observe a good concurrence between the datings offered by Livy and Procopius: 546 and 548-549 A.D. Secondly, we encounter yet another superimposition of the “ancient” L-Horde PRSN (Larth Porsenna) over the mediaeval PRS (Persians).

4.23a. *The Tarquinian War*. According to Livy, Larth Porsenna and the Tarquins besiege Rome, but fail to capture it ([\[482\]](#), Book 2:10, page 112). A certain Horace Cocles became distinguished as a heroic defender of Rome ([\[482\]](#), Book 2:10, page 112). His name is transcribed as CCLS without vocalizations.

■ 4.23b. *The Gothic War*. In the course of the Gothic War, Totila had captured a part of Rome, but could not seize the castle of Hadrian where the Roman garrison was located ([196], Volume 1, pages 403-404). “A gallant warlord named Paul of Cilicia” becomes distinguished for his bravery during the defence of Rome against the Goths and the battle for Adrian’s castle in particular ([196], Volume 1, page 403). Apparently, this native of Cilicia can be identified as Livy’s Cocles (compare CLC for Cilicia with CCLS for Cocles). What we see is most probably the same name or alias transcribed in two different versions.

4.24a. *The Tarquinian War*. Livy informs us that Larth Porsenna “withdraws from Rome”, having failed to conquer it ([\[482\]](#), Book 2:13, page 118). This is the last battle of Rome in the “ancient” Tarquinian war ([\[482\]](#)).

■ 4.24b. *The Gothic War*. In the alleged year 549 A.D. the Gothic king Totila leaves Rome ([196], Volume 1, page 404). This marks the end of the second battle of Rome, which is also last in the course of the mediaeval Gothic war ([196], Volume 1).

5a. *The Tarquinian War*. The end of the Tarquinian War according to Livy.

■ 5b. *The Gothic War*. The end of the Gothic War according to Procopius.

5.1a. *The Tarquinian War*. According to Livy, in the year 250 *ab urbe condita* (or 550 A.D. considering the 1053-year shift forwards), Valerius is elected consul one last time. In the next year (251 *ab urbe condita*, or 551 A.D. with the 1053-year shift), his involvement in the Tarquinian war finally ceases. He dies the same year ([482], page 122).

■ 5.1b. *The Gothic War*. Belisarius is called back from Italy in the course of the Gothic War (allegedly towards the end of 548 – beginning of 549 A.D.). He withdraws from military action permanently, and the Gothic war ends without his participation ([196], Volume 1, page 402). Let us point out the perfect concurrence between the dates offered by the “ancient” Livy (550) and the mediaeval Procopius (548-549), emphasizing the fact that we are observing this almost perfect correspondence cover the span of *two hundred and fifty years*.

5.2a. *The Tarquinian War*. In 253 *ab urbe condita* (553 A.D. with the 1053-year shift forwards) T. Larcius becomes leader of the Roman troops in Italy instead of Valerius ([482], Book 2:18, page 123). Larcius transcribes as LRC without vocalizations (or NRC, since N and L were occasionally subject to flexion).

■ 5.2b. *The Gothic War*. In the alleged year 551 A.D. Justinian I appoints another commander-in-chief of the Roman army in Italy to replace Belisarius – a certain Narses. This is the second eminent Roman warlord of the epoch, albeit not quite as renowned as Belisarius – a “#2” military leader of sorts. He brings the Gothic War to its conclusion. His name without vocalisations transcribes as NRS, which is similar to LRC or NRC (Larcus) as mentioned by Titus Livy.

5.3a. *The Tarquinian War*. Livy singles out Larcius as the *first dictator* of the “ancient” Rome. The latter is described as vested with exclusive powers ([482], Book 2:18, page 123).

■ 5.3b. *The Gothic War*. Narses gathers powers of unprecedented scale in the course of the Gothic war. He becomes the autocratic *dictator* of the entire Italy ([196], Volume 1, page 121).

5.4a. *The Tarquinian War*. According to Livy, in the year 259 *ab urbe condita* (or 559 A.D. with the 1053-year shift forwards) the Tarquins faced the Roman forces for

one last battle – however, this time at a certain distance from Rome. This is the last battle of the Tarquinian war (we have listed every battle in this war that Livy mentions in his work explicitly and with no omissions). The battle was an exceptionally furious one, and it ended with a complete defeat of the Tarquins ([482]).

■ 5.4b. *The Gothic War*. In the alleged year 552 A.D. the Gothic troops led by king Totila faced the troops of the Roman Greeks for the last time – well away from Rome. This is the final battle in the course of the Gothic war ([196], Volume 1, pages 407-408). We have listed all the major battles of the period as related by the mediaeval sources. The battle was an arduous and bloody one. The Romans prevailed, albeit with heavy losses, and the Goths were defeated ([695]; also [196], Volume 1).

5.5a. *The Tarquinian War*. According to Livy, Lucius Tarquin the Proud, king of the Tarquins, “was wounded in the side and carried off to a safe place by the warriors that gathered around him” ([482], Book 2:19, page 125). He died in Cuma a short while later ([482], Book 2:21). Apart from that, L. Tarquin the Proud was accompanied by his son, the young Tarquin, in this last battle of the Tarquins with the Romans. Unfortunately, Titus Livy fails to mention the son’s name ([482], Book 2:19, page 125). It may have been the king’s young heir.

■ 5.5b. *The Gothic War*. Totila, king of the Goths, was seriously wounded during his escape from the battlefield, and died a short while later ([196], Volume 1, pages 407-408). In the last battle between the Goths and the Romans the young Teia or Teias becomes king of the Goths for a short period of time just after the death of Totila. However, in the alleged year 553 A.D. – that is, immediately after the defeat of Totila, young Teia gets killed ([196], Volume 1, pages 408-411). Most probably, both Livy and Procopius are referring to the same event here.

5.6a. *The Tarquinian War*. After this rout, the Tarquins disappear from the political arena of the “ancient” Italy as well as the history of the “ancient” Republican Rome in general. At least, Livy ceases to mention them after informing us of the total defeat that they had suffered in this war. We know nothing of the remaining Tarquins or their subsequent location. Livy doesn’t utter a word on the subject.

■ 5.6b. *The Gothic War*. After the defeat, the Goths disappear from the pages of

this epoch's historical chronicles. They are supposed to have left Italy. Gregorovius tells us that "we know nothing of... where the Goths headed after they had left the battlefield, and their exile from this beautiful land that their fathers had conquered [under Odoacer and Theodoric – A. F.] – a land that still bears numerous marks of their glorious deeds in many places, *is covered in utter obscurity*" ([196], Volume 1, pages 412-413).

Thus, in the overwhelming majority of cases we have witnessed an almost complete correspondence of Livy's "ancient" datings shifted forwards by 1053 years with the mediaeval datings of respective parallel events. The numeric coefficient $X = A/B$ (qv above) equals 74% for the part of Livy's text that refers to the Tarquinian War. In other words, 74% of this text by Livy is covered by the parallels with mediaeval events that we have discovered, which provides even the most "ancient" events described by Livy with mediaeval duplicates dating to a much more recent epoch.

2.

The parallelism between the Gothic War of the alleged VI century and the Nika rebellion that took place in the same century. No date shift here

In Chapter 6 of [Chron1](#) we already mentioned the Gothic War of the alleged VI century A.D. as one of the brightest duplicates of the Eurasian war that we deem to have taken place in the XIII century A.D., qv in the global chronological map in [Chron1](#), Chapter 6, and the corresponding table. This war was reflected in the chronicles of many nations. Above we give our analysis of the texts referring to the events that allegedly took place in and around Italian Rome. However, we have already told the reader that the most probable dating of the Italian Rome's foundation pertains to the epoch of the late XIV century A.D. It wasn't until much later that a part of the Byzantine history, as well as that of the New Rome on the Bosphorus, became transferred to these parts (on paper, naturally). Hence one finds it hard to imagine that the Eurasian war of the XIII century A.D. wasn't reflected in the Byzantine chronicles that describe the reign of Justinian I, one of the key figures of the Gothic War and its "principal monarch", in a way. Our expectation proves correct.

We learn that the Eurasian war of the XIII century A.D. had indeed left a phantom trace in the "purely Byzantine" part of history known to us as the Nika Rebellion which took place in the alleged year 532 A.D. ([\[486\]](#)). This coincides with the beginning of the Gothic war – the alleged years 534-535 A.D.

If we are to consider the documents describing Justinian's reign in the New Rome, the ones that stand out the most are the books of Procopius of Caesarea. Some of them portray Justinian benevolently, praising him in his royal magnitude; in others, such as the *Arcane History* by the same author, Justinian is represented in an altogether different manner. Scaligerian history went so far as to invent the theory of a "two-tongued Procopius" who would eulogize Justinian in the daytime, and fill the pages of the *Arcane History* with accounts of his atrocities after dusk. However, we aren't concerned with the authorship of the collection of texts written by "Procopius" at the moment, since it doesn't affect anything of substance, inasmuch as our research is concerned.

A brief rendition of the events that later became known as the *Nika rebellion* is as

follows (according to [468]). It was an uprising that shook the entire Third Roman Empire in the alleged year 532 A.D. A great revolt flared up in Rome with neither any leader striving for royal power to head it, nor any clear reason behind it. This makes the Scaligerian version of the rebellion rather odd. The revolt is supposed to have been a short one, but characterized by its *dramatic scale* of actions. Military conflicts involve great forces, regular imperial troops as well as mercenaries. Indeed, this seems to resemble an all-out civil war rather than a mere rebellion. The New Rome burns, and the arsonists are active in several locations simultaneously. The main powers behind the revolt are the two Byzantine political factions – the *venetes* and the *pracines*, united against Justinian. His military commander-in-chief by the name of Belisarius (!), the leader of the imperial troops, receives orders from Justinian to crush the uprising. Belisarius deploys the powerful *Gothic* garrison led by Mundus to aid the Romean-Roman army. Terrified by the sheer scale of the revolt, Justinian doesn't take part in military actions against the rebels himself, finding shelter in his castle instead, unlike Belisarius. It is peculiar that the rebels didn't attempt to storm the castle, although, according to Procopius, there were no special fortifications to protect it. Eventually, Belisarius managed to use his brilliant cunning and entrap a large mob of rebels in a *hippodrome* = circus, slaughtering a great many of their number as a result.

a. *The Gothic War* of the alleged VI century A.D.

■ b. *The Nika Rebellion* of the alleged VI century A.D.

1a. *The Gothic War*. Procopius of Caesarea is the most famous author to have related the events of the Gothic war. His *Gothic War* has been the principal work used for shaping the entire modern academic concept of this event (see [695] and [696]).

■ 1b. *The Nika Rebellion*. This rebellion is also described by a famous author – the very same Procopius of Caesarea. His text is basically the only original source with a description of these events hailing from the New Rome.

2a. *The Gothic War*. This war broke out around the middle of the alleged VI century – the years 535-553 A.D. It is considered to have been one of the bloodiest wars in the whole history of Rome and Romea. It had claimed a great number of lives and resulted in the destruction of the entire Italy.

■ 2b. *The Nika Rebellion*. This event also dates from the middle of the alleged VI

century – the alleged year 532 A.D. ([468])). It serves as a classical example of a large-scale civil war, and a very brutal one at that. Virtually the entire New Rome lay in ruins as a result.

3a. *The Gothic War*. The primary royal figure here is Justinian the Great, the Byzantine emperor who is supposed to have masterminded the military actions in Italy remotely. He doesn't take part in the Gothic war personally, controlling the course of events from New Rome (Constantinople, see fig. 2.29).

■ 3b. *The Nika Rebellion*. The principal royalty here is also Justinian, who commands the punitive forces. As above, he doesn't take part in any of the actual battles and gives orders from the Palatium. He doesn't appear before his troops once, whereas the rebels never approach the Palatium with so much as a single attempt to storm it (see fig. 2.29).

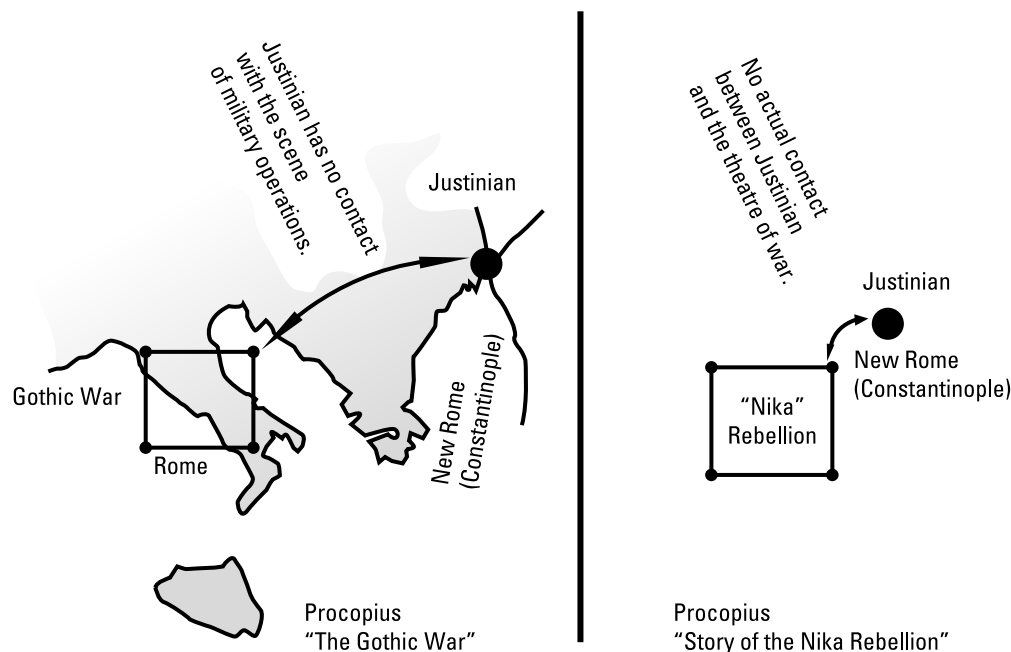


Fig. 2.29 Parallelism between the Gothic War and the Nika Rebellion.

4a. *The Gothic War*. Justinian's main opponents in the Gothic war of the alleged VI century are as follows:

- the Goths (aka the Trojans, qv in Chapter 6 of [Chron1](#) and the next section);
- the Franks and the Persians = PRS (Porsenna and Paris in the Trojan war, qv in Chapter 6 of [Chron1](#) and below. TRQN and PRS are the two main forces gathered against Justinian.

■ *4b. The Nika Rebellion.* Justinian's principal enemies are the venetes and the pracines. The former can be identified as the Goths and the Tarquinians, and the latter (PRSN) – as the Persians and Porsenna's Etruscans (or P-Racines/P-Russians – PRS). The two factions are supposed to have been "circus parties" in the New Rome, whatever that means. Most probably, the two factions had been of a religious nature, and united to oppose the emperor.

5a. The Gothic War. As we shall demonstrate below, in our study of the parallelism between the Gothic War and the Trojan War, the Goths (Trojans) who had fled from Troy after the city fell prey to the enemy (or, possibly, the victors who were pursuing them), founded Venice and thus can be regarded as its first inhabitants. They may have called themselves the Venetes. The Venetes (or the Vendians) are well-known late mediaeval nations. The second power that stood against Justinian in the Gothic was referred to as "PRS" – P-Russians, or Franks (Turks) – see fig. 2.30.

■ *5b. The Nika Rebellion.* The Venetes had been one of the primary forces fighting against Justinian in the Nika rebellion. They may therefore have been the duplicate of the Goths (or the Trojans), the heroes of the Gothic=Trojan war of the XIII century A.D., qv in the global chronological map in Chapter 6 of [Chron1](#). P-Racines = PRSN = the rebels, who apparently become superimposed over the Persians in the Gothic War (PRS). Also bear in mind the fact that, according to Titus Livy, the P-Russians (or Larth Porsenna – L-Horde P-Racens) took part in the Tarquinian war. P-Racines are the second key force in the Nika rebellion (see fig. 2.30).

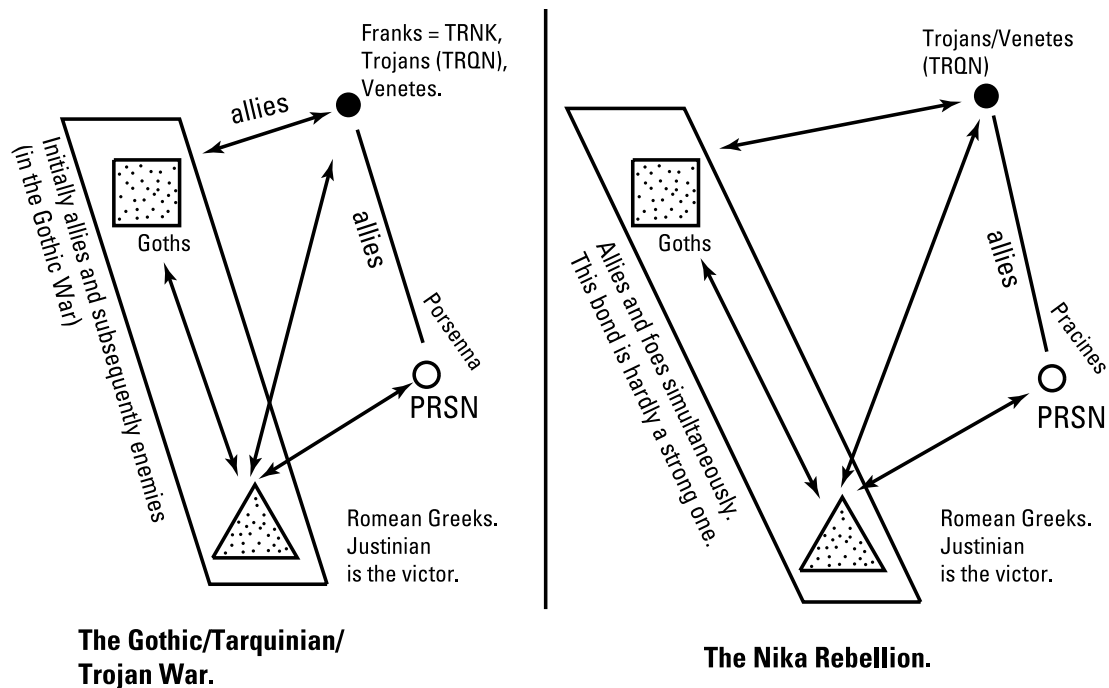


Fig. 2.30 The parallelism between the Gothic War and the Nika Rebellion.

6a. *The Gothic War*. This is a war fought by the Goths. As we shall see below, they are identified as the Trojans in the Trojan War. The Goths oppose Justinian during the Gothic war; however, prior to that they had been the Empire's allies, qv in Chapter 1 of [Chron2](#). Justinian is the victor in this war, and his involvement is rather of a "behind-the-scenes" nature.

■ 6b. *The Nika Rebellion*. The suppression of the rebellion is aided by the Goths, who fight on the side of Justinian as allies of Rome and Romea. However, the Goths burn and loot the temple of Hagia Sophia and murder a Romean priest as they tried to hold back the rebels, actually acting against Justinian's clergy ([468], page 60). Justinian crushes the rebellion and also enjoys the triumph, albeit without personal participation in military action. Thus, in both versions Justinian and the Goths are represented as allies initially and enemies afterwards. Both schemes are shown in fig. 2.30. It is clearly visible that they're almost identical.

7a. *The Gothic War*. The troops of the Romean Greeks are led by the great military commander Belisarius. Beside him we see the famed warlord Mundus, who actively participates in crushing the forces of the Goths = Trojans and the Franks = PRS and TRNK ([695]).

■ 7b. *The Nika Rebellion*. A complete reflection of the scenario related above – the suppression of the rebellion is headed by the same military leader – Belisarius

([468], pages 60-61), who crushes the venetes and the P-Racines (PRSN) aided by the very same Mundus (*ibid*).

8a. *The Gothic War*. As we shall demonstrate in the next section, the only way Belisarius could seize Naples = The New City (or the double of the ancient Troy, qv below) was due to exceptional cunning – getting into the city via an aqueduct. Thus, the entire plan was based on the use of an aqueduct – the “Trojan horse”, the “aquatic or equine duct” ([237]). See details below.

■ 8b. *The Nika Rebellion*. The situation is quite similar: the only means of suppressing the rebellion successfully had been guile. It is said that Belisarius had managed to entrap the rebels in a large hippodrome (circus). There is a legend that the proclamation of Hypatius (Justinian’s nephew) as the new emperor was a trick played by none other than Justinian himself, with the aid of Belisarius. It had allegedly served to fool the crowd and lure them into the hippodrome or circus, where nearly all of the rebels got killed. “More than 30 thousand people died in this carnage” ([468], page 61). We see a hippodrome to be the centre of the entire subterfuge (*ibid*). Thus, the tale of the Nika Rebellion also includes an “equine duct” of sorts – cf. the Gothic war.

Commentary. One shouldn’t think that the Nika Rebellion took place in the VI century A.D. As we shall see below, it is most likely to have occurred in the XV century and gained formidable extra age on the pages of the Scaligerian history textbooks. For the time being, let us merely point out the following parallel, whose existence is admitted by the very same historians who inform us of the Nika rebellion: “The first insurgency flared up... under Justinian, in the year 532. The emperor had been on the verge of losing his throne; however, Belisarius, his commander-in-chief, had slaughtered 40.000 insurrectionists at the Hippodrome. The *second rebellion* took place under Sultan Mehmet II, who had ordered to execute 30.000 mutinous janissaries on the very same spot” ([1464], page 47). Apparently, we see two accounts of one and the same uprising in the Ottoman Empire.

Thus, some of the mediaeval chroniclers would gaze at the abris of the past, which had perhaps not been all that distant, but rather traced out quite sparsely, and, confused by the old documents full of unvocalized words, would tell us of an aqueduct; others descanted about a hippodrome, or a *horseracing* arena – all of this owing to the fact that the Latin words for “horse” and “water” (*equa* and *aqua*) are very similar indeed

([237]). What we encounter here appears to be two different reflections of one and the same real event that multiplied itself throughout various chronicles.

Summary. It is most likely that the “Nika Rebellion” is yet another echo of the Gothic War that later chroniclers placed in the same century – allegedly IV A.D. The *bellum internecinum* would thus transform into a simple mutiny, albeit a violent one, and the scribes crammed it into the confines of the imperial capital – the New Rome, having also subjected events to temporal compression (several weeks instead of several years). However, the backbone of key facts remained intact, and they become more or less recognizable as soon as one gets an indication of which dates should be compared.

We shall proceed to analyze a number of parallelisms generated by the 1780-1800-year chronological shift, which we shall be referring to as the Graeco-Biblical shift. It provides us with a superimposition of the “ancient” Greece over the mediaeval Greece and Italy of the XI-XVI century A.D. In particular, the great “ancient” Greek colonization of the alleged VIII-VI century B.C. becomes a mere phantom reflection of the crusade epoch of the alleged XI-XIII century A.D., as well as wars of the XIV-XV century. The “ancient” wars between the Greeks and the Persians transform into a reflection of the early XIV century wars in Greece. The “ancient” Marathon battle is most likely to have the 1316 battle of Greece as its original. The list goes on; see the subsequent chapters for more details.

An important and representative example of how this shift manifests is the parallelism between the “ancient” Trojan war of the alleged XIII century B.C. and the Gothic war of the alleged VI century A.D. We shall then add thereto the parallelism with the European war that took place in the middle of the XIII century A.D., and is likely to have served as the original of all these “phantom” wars. The parallelism between the Trojan War and the Gothic War can be found at the very beginning of the 1780-1800-year shift, qv on the global chronological map in Chapter 6 of [*Chron1*](#).

3.

The Trojan War of the alleged XIII century B.C. superimposed over the Gothic War of the alleged VI century A.D. after an 1800-year temporal shift forwards

As we already pointed out above, Ramon Muntaner, a mediaeval historian and a contemporary of Dante, tells us the following: “One of the Trojan outposts was located on Cape Atraki in Asia Minor, near Isle Tenedos... the Romanian aristocracy would often go there... to worship the divine effigy. And so one day *Helen, the wife of the Duke of Athens, had made a pilgrimage there, accompanied by a hundred knights. Paris, the son of the Trojan king, noticed her, murdered all the knights and abducted the beautiful duchess*” ([195], page 188(6)).

In fig. 2.31 you can see an ancient miniature from the French “Global Chronicle” (*Chronique de la Bouquechardière* by Jean de Courcy published in Rouen in the alleged year 1470) – see [\[1485\]](#), page 164, and ill. 202. What we see here is the arrival of Paris and Helen (on the left) in Troy. They are met by Priam, the Trojan king, at the walls of the city (qv in the right of the miniature). Unfortunately, the size of the illustration is rather small, and so one must study the colour version in order to see all the details. It is clearly obvious that the author of the miniature didn’t for a second doubt the fact that the Trojan War had been a mediaeval event. A similar mediaeval representation of the Trojan war can be seen in fig. 2.32, which is yet another ancient miniature.



Fig. 2.31 Ancient miniature entitled “King Priam meets his son Paris and the abducted Helen at the gates of Troy” from the *Chronique de la Bouquechardière* by Jean de Courcy (dating to the alleged year 1470). The setting, people’s clothes and the whole city of Troy are presented as very distinctly mediaeval in nature. Taken from [1485], ill. 202.



Fig. 2.32 A miniature from *Le Roman de la guerre de Troie* by Benoît de Sainte-Maure dating to the alleged XIV century. We see a battle scene of the Trojan War with Greeks fighting the Trojans. The warriors are wearing heavy

armour and helmets, some of which have closed visors. We see warriors of the Middle Ages wearing characteristically mediaeval armour. Taken from [\[1485\]](#), ill. 320.

According to modern historians, the ignorant Ramon Muntaner had been unfamiliar with the Scaligerian chronology (which is hardly surprising, considering that it was introduced two centuries after his death). Therefore, his presumed errancy had made him believe the Trojan War to have taken place in the Middle Ages. The fact that it involved dukes, duchesses, knights etc apparently didn't baffle him at all. The authors of the illustration to the famous Russian almanac known as the *Litseyoy Svod* (The State Museum of History, Article #358), fig. 2.33. The illustration is called "The Trojan Army Preparing for Battle" ([\[851\]](#), page 33). Once again, we see warriors who look typically mediaeval.



Fig. 2.33 Mediaeval miniature named "The Trojan Army Riding into Battle" from the Russian *Litseyoy Svod* almanac (State Museum of History, Museum collection No. 358). The "ancient" Trojans are portrayed as mediaeval warriors. Taken from [\[851\]](#), page 33.

3.1. The first accounts of the Trojan War: their presumed

authorship, as well as geographical and temporal origins

3.1.1. The general conception of chronological shifts

In this section we shall give an account of the phenomenal parallelism between the following events:

1. The famous Trojan War of the alleged XII century B.C.,
2. The famous Gothic War of the alleged VI century A.D.,
3. The well-known wars of the crusade epoch – the alleged XI-XIII century A.D.

In other words, *the Trojan War and the Gothic War are most likely to be phantom reflections of real wars that took place during the crusade epoch. The Trojan War is a real event; however, it took place in the XIII century A.D. and not in deep antiquity. Homer's epic poem of the Trojan War is therefore an intricate compound myth telling us about the crusades of the Middle Ages.*

Our hypothesis is as follows: the fall of Troy is the fall of the New Rome = Constantinople = Jerusalem as a result of the crusader invasion of the XIII century A.D. The myth of the Trojan War consists of several episodes relating the events of major crusades. The crusaders were avenging the Crucifixion of Christ that took place in Czar-Grad in 1185.

The Trojan war of the XIII century A.D. had been one of the most important events in the history of Europe and Asia. It became reflected in multiple written sources, the authors of which hailed from different countries and wrote in a number of languages. When the epoch of “streamlined history” came, the chronologists of the XVI-XVII century started to sort through the old documents that were available to them at the time, and have made many serious mistakes in their reconstruction of the ancient history. As a result, a large number of authentic documents slid into deep antiquity, and served to create a phantom reflection of the mediaeval reality. In other words, many of the events that took place in the XI-XVII century A.D. became doubled, tripled and quadrupled. The original would most often remain in its due place, with its duplicates taking a voyage that was not just temporal, but also geographical – events would drift from Rome to Greece and vice versa. Numerous misdatings led to several chronological shifts, qv in [Chron1](#), Chapter 6. The key ones are as follows:

1. The Graeco-Roman shift of 330-360 years;
2. The Roman shift of 1053 years;
3. The Graeco-Biblical shift of 1780-1800 years.

The shift values are rather approximate since they vary from document to document. The names that we offer are explained very easily:

1. *The Roman-Byzantine shift* had elongated the history of Rome and Byzantium and moved it into the past.
2. *The Roman shift* had resulted in the elongation of Roman history, with artificial “extra age” added thereto.
3. *The Graeco-Biblical shift* had made Greek and Biblical history longer and “more ancient”.

Thus, numerous copies of the real mediaeval war that took place in the XIII century A.D. have come into existence. Some of them time-travelled into the past and got baptized anew. One of the phantom duplicates that wound up in the XIII century B.C. became the “Trojan War”. Another was dated to the VI century A.D. and dubbed the “Gothic War”. Et cetera, et cetera.

However, since both wars are but phantom reflections of *one and the same real mediaeval war*, they must resemble each other. This proves to be the case. Due to the fact that these two famous wars are of paramount importance to Scaligerian history, it shall be expedient to discuss the parallelism that we have discovered in more detail, *qv* below.

The reader is familiar with various accounts of the Trojan War from childhood. It was described in great detail by the blind poet Homer in his two immortal epic poems – the Iliad and the Odyssey. With great inspiration he tells us about the gods and the heroes facing each other in the Battle of Troy, the passionate love between Helen and Paris (*casus belli*), the legendary Trojan horse, the fall of Troy, the smoke from the fires, the escape of the Trojans and the voyage of Ulysses.

The Gothic war is somewhat less popular. Many readers don’t know anything about it at all. Mediaeval history is less vogue than that of the “antiquity”, after all. At the same time, historians who study the Middle Ages are well aware of the Gothic War to have been one of the most important breakpoints in the history of the Roman Empire ([196], Volume 1). According to the Scaligerian version, the Gothic war ends the development of Regal Rome. This is supposed to have been followed by the decline of the Roman Empire, barbaric invasions, and the transformation of the splendid Imperial Rome into the murky mediaeval Papal Rome, heralded the beginning of the “Dark Ages” in Europe.

3.1.2. The strange fate of Homer’s epic poems

1. Who told Homer about the Trojan War that is supposed to have taken place five centuries before his birth?

Let us begin with the actual legend of the Trojan War and its history. *Who was the first to have told this tale? Where and how did it happen?* The Scaligerian version tells us the following about the origins of the Iliad and the Odyssey. It is presumed nowadays that the fall of Troy (at the end of the Trojan War, which had lasted for several years) took place in 1225 B.C. ([72], page 243). Homer was the author whose text had allegedly been the first to reach us (see figs. 2.34 and 2.35). However, a closer acquaintance with the Scaligerian version of how Homer's poems came into being leaves one somewhat confused.

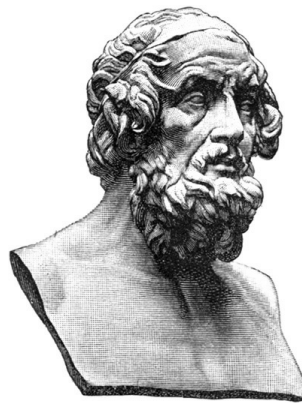


Fig. 2.34. An “ancient” bust that is supposed to represent Homer. Kept in the Capitol Museum. Taken from [304], Volume 1, page 81.



Fig. 2.35 The “ancient” Aphrodian and Homer on the northern gates of the Blagoveshchenskiy Cathedral of the Kremlin in Moscow ([331], Volume 1, page 182). Their famous dicta, which are very much in the vein of early Christian patriarchs, can be seen nearby, signed “Aphrotian and Omiros”. Thus, the “ancient” Aphrodian and Homer were considered to be in direct relation to the Christian church – it is hard to imagine a reason we should find them in a Christian cathedral otherwise, and accompanied by quotations at that. Taken from [331], Volume 1, page 182.

See for yourselves: the Trojan War took place around the alleged year 1225 B.C. We know *nothing* of when Homer had really lived. The Concise Columbia Encyclopaedia ([1447]), for instance, gingerly informs us that the poems were “written by the poet for the aristocratic public in Asia Minor at some point before 700 B.C.”, qv in the article entitled “Homer” (*ibid*). At any case, we are told that *Homer had lived in an epoch separated from that of the Trojan war by several centuries* – possibly as late as the alleged VIII century B.C. Thus, he must have “written his poems” *a few hundred years* after the war.

Actually, there’s nothing too suspicious about it so far. However, we must remind the reader that, according to the Scaligerian point of view, Homer had been *blind* ([1447]). Therefore, he couldn’t have written anything on his own – at best, he could have *dictated* something. The version used to prove his “authorship” of the poems is as follows.

It is admitted that Homer was blind, but he is said to have been a genius. He wrote two gigantic poems. They occupy seven hundred pages of the modern 1967 edition ([180]), no less, the font being rather small. The poet is supposed to have memorized both of them, and started singing the poems to his audience. He must have been at it *for many years*, since the poems *had not been recorded* anywhere in his lifetime! We are surprised to learn that “both the *Iliad* and the *Odyssey* had *first been written down* [a few centuries after Homer’s death – A. F.] by a special commission created for this purpose by Pisistratus, the tyrant of Athens who had reigned in 560-527 B.C.” ([180], page 711).

Thus, both of these titanesque poems, adding up to 700 pages of a contemporary book, are supposed to have been *recorded for the first time 670 years after* the Trojan War. This takes place more than half a millennium later, and also several centuries after Homer’s death. All of the above spawns confusion galore. How could the words sung by a blind poet with such great inspiration have reached the commission of Pisistratus through many centuries in order to get written down for the first time? We’re talking about two immense epic poems. Chanting them aloud by heart must take many hours. One should also take good care not to make any mistakes. The allegedly veracious picture of the events that we’re fed can be outlined as follows.

2. How does one memorize seven hundred pages of Homer’s poems for a lifetime?

The blind poet chanted his two poems before all kinds of audience many a time. The

listeners eventually managed to *memorize* them. Then the poet died; however, his compatriots remained, and they had learnt the entire volume of these 700 pages by heart and verbatim. These people had carried on with the oral tradition, telling the poems to a new audience. They eventually perished as well, yet their “oral tradition”, as historians are so very keen to call it, continued and became inherited by their children. This is supposed to have lasted for several hundred years. Towns fell and empires collapsed; still the descendants of Homer’s first listeners would keep on chanting two gigantic poems by heart.

Just try to memorize as little as the first hundred pages of the *Iliad* merely by listening to them chanted so as to keep them in memory for about two decades. Failing that, try to learn them by heart reading the actual text of the book – something Homer’s descendants didn’t have. You aren’t likely to succeed. Bear in mind that there are seven times more than a hundred pages in the book. We shall be told that “the ancients had a better memory”, which is highly unlikely – the contrary is more probable, since there weren’t any libraries at the time, nor anything resembling a unified educational system.

Let us return to the Scaligerian version of history for the meantime. Pisistratus the tyrant finally hears the magnificent chant which was apparently crooned by the court singer for several days on end and gives orders to get the poems recorded in writing for the very first time. This must have taken several singers, since one finds it hard to imagine that “oral tradition” had only reached one singer in the epoch of Pisistratus. In this case, their versions of Homer’s poems must have differed from each other considerably. Or are we being coerced into thinking that all the singers had known the same version of the text?

This is what Scaligerian history tells us about the fate of Homer’s poems – all of this with a straight face. We deem it to be extremely unlikely.

3. Where are Homer’s poems supposed to have been kept for two thousand years?

Let us trace the further fate of “Homer’s poems recorded in writing”. They are presumed to have been widely known as late as the III century B.C. ([\[180\]](#), page 711). Still, there are no copies of either the *Iliad* or the *Odyssey* that could be dated to this period. His poems had allegedly remained lost for many centuries up until the Renaissance. And yet Homer had been popular enough for his poems to be chanted aloud in many towns and villages of Greece for many centuries before they got recorded. However, no texts of Homer are seen, let alone read, by anyone in the Middle

Ages. Homer's songs have ceased to ring; the location of the unique and priceless copy of his poems remains unknown.

This is what historians tell us: "In mediaeval Europe Homer's texts were only known from the quotations and references given by Aristotle and a number of Latin authors; the poetic glory of Homer had been completely outshone by Virgil. It wasn't until the late XIV – early XV century that... the Italian humanists had made a closer acquaintance of Homer. In the XV century many of them occupied themselves with translating Homer into Latin... in 1448 the first printed Greek copy of Homer was published in Florence. Many partial Italian translations of Homer's texts were made in the XVI century. However, the first complete translation of the *Iliad* came out as late as 1723 and is credited to the poet Antonio Maria Salvini" ([180], pages 711-712).

Where could Homer's dusty text have been stored for nearly two thousand years? If we are to cast aside the highly implausible theories of oral/vocal/choral tradition that had allegedly kept Homer's poems alive for many centuries, it has to be admitted that *in reality both of Homer's poems had only surfaced as late as the end of the XIV century A.D.* ([881], Volume 2, pages 97-98. There are *no veracious accounts* of their existence dating back earlier than the XIV century. Therefore, we can put forth the hypothesis that *they were written around that epoch*, possibly in the XIII-XIV century of the new era. The myth about blind Homer singing them by a fire in the Copper Age Greece of the VIII or even XIII century B.C. is nothing but a fancy of Scaligerite historians that originated in the XVI-XVII century A.D.

3.1.3. Dares and Dictis – the “alleged participants” of the Trojan War

Scaligerian history tells us that “in the reign of the Roman emperor Claudius the sepulchre of a certain Dictis was uncovered, which contained an “account of the Trojan war” in a tin ark”. Towards the IV century A.D. we witness a *wide propagation* of the “notes” of Dictis and Dares (Dares of Phrygia), the *alleged participants* of the Trojan war, in Latin translation. The new interpretation of events and characters offered by these two authors was *deemed true in mediaeval Europe*; Homer is accused of “inveracious embellishments” and being “a touch *too partial* wherein the Greeks were concerned” ([851], page 5).

It is perfectly clear why Dares and Dictis became immediately pigeonholed as “alleged participants”, or impostors of sorts. Indeed, according to the Scaligerian chronology, Homer's poems had been chanted by the “ancient” *Greeks* for many centuries before they finally got recorded. And what do we see in this case? An instant

discovery of *Latin* (and not Greek) original “*notes written by the participants of the war*”! We also learn that “the *Greek* texts of Dares and Dictis *disappeared* without a trace” ([335], page 85).

Let us enquire about the Scaligerian dating of the first surviving account of the Trojan War. After all, other authors besides Homer have written about it. The answer is that the first surviving description of the Trojan War is a Latin text from the alleged VI century A.D. We proceed to find out that “some ignorant scribbler who had probably lived in the VI century compiled the facts related to the siege in a dry and monotonous manner; *he used to be very popular in the Middle Ages*” ([335], pages 85-86).

We should be aware of why this “first description” of the war became dated to the alleged VI century A.D. In the present section we shall provide the facts indicating that the Trojan War can be identified as the Gothic war of the alleged VI century A.D. The chronological shift, or the difference between the respective Scaligerian datings of the Trojan and the Gothic War, shall equal about 1800 years in this case. The Trojan War is considered the most important event in the history of the “ancient” Greece, whereas the Gothic War is the key event in the mediaeval Graeco-Roman history. It is little wonder, then, that the “first surviving account of the Trojan War” became dated to the VI century – erroneously so, as we are beginning to realize.

It goes without saying that historians treat the texts of Dares and Dictis sceptically or even with outright hostility. They tell us the following, for instance: “the two freshly-manufactured accounts of ‘real eyewitnesses’ were valued higher [in the Middle Ages – A. F.] than Homer’s ‘far-fetched poem’” ([171], page 45). Also, Homer’s poem had only been known in “short extracts” (*ibid*). Further on we find out that “Thucydides had been of the opinion that the narrative of the *Iliad* [by Homer – A. F.] wasn’t to be trusted” (*ibid*).

In general, the chronicles of Dares and Dictis served as a real apple of discord for the scientific community. “Many XIX century scientists denied the existence of a Greek manuscript [of Dictis – A. F.], naming Lucius Septimius as the author of *this famous forgery*... However, in 1907 an excerpt from *the diary of Dictis* was found among the Egyptian papyri” ([171], page 45).

Could Dares and Dictis really have been impostors, then? Homer himself provides us with indications that the contrary is more likely to be true. The matter is that Homer, the author of the two classical epic poems, mentions Dares *directly* at the very beginning of Book V. Furthermore, Homer refers to the Cretan king Idomeneus, who was accompanied by Dictis during the Trojan campaign ([171], page 45). Finally, Dares is

also mentioned in Virgil's *Aeneid*.

The language of the Latin text by Dares the Phrygian “sets the classical philologists ablaze with indignation... the Greek original... did not survive” ([175], page 45). Had there actually been a *Greek* original? If the Trojan War wasn't merely an event from Greek history, but rather Graeco-Roman or even pan-European, why can't the “diary of an eyewitness and a participant” be written *in Latin*, even if it had been written rather late? These “dry and monotonous” eyewitness diaries – especially the text from the alleged VI century A.D. – had instigated the creation of a great many *œuvres* inspired by the Trojan war; their entire collection is usually referred to as “The Trojan Cycle” nowadays.

A propos, we find it necessary to mention that in the alleged years VIII-IX A.D. the famous poet Angilbert had lived and worked at the court of Charlemagne, or simply “The Great King” in translation, and his first name had been *Homer*! ([122], Volume 5, page 391). Could *his* name been used in the future Greek account of the “ancient” Trojan War?

I. N. Golenishchev-Kutuzov wrote that “for a *whole millennium* (up to the very XVII century) the glory of Dares and Dictis *had been greater than that of Homer*. Isador of Sevilla considered Dares the first historian after Moses, the precursor of Herodotus. In the XII century Dares the Phrygian became the most widely-known writer of the antiquity” ([171], page 47). In the Middle Ages “the epoch of Homer had been referred to in the same terms as the age of Moses and Solomon – however, neither the devotees nor the vituperators had been familiar with any of his texts [Homer's; bear in mind that the text in question had first surfaced in the XIV century A.D. – A. F.]; the only known part of the *Iliad* had been a short excerpt ascribed to Pindarus for some reason... However, the *œuvres* that occupied a higher hierarchical position than the passage in question were the ones whose authorship allegedly belonged to Dares of Phrygia and Dictis the Cretan” ([335], pages 85-86). As late as in the XII century Joseph of Exeter concocts a recital of the Trojan war according to Dares and Dictis, claiming to describe “real events, *since Dares and Dictis were eyewitnesses*”. Quote given by [171], pages 47-48.

The historians invented the “forgery” theory as late as in the XVII-XIX century, after the creation of the Scaligerian chronology which, as we shall proceed to demonstrate, is very obviously at odds with the diaries of Dares and Dictis. Confronted with the necessity to choose between the two versions in question, the historians decided to accuse Dares and Dictis of “ignorance” in order to preserve the integrity of the

Scaliger-Petavius chronology. After that they declared Homer the Greek original, whereas the writings of Dares and Dictis became “forgeries” (in Latin).

One might think the case was closed and all the t’s crossed. However, the new critical research of the Scaligerian chronology has made the problem resurface. This is where we learn of the apparent error made by the historians. The diaries of Dares and Dictis with their dry and monotonous narrative are most probable *earlier originals*, whereas Homer’s *Iliad*, which is much more elegant and *grandiloquent*, happens to be a more recent work of art that couldn’t have been created before the Renaissance; it is the *poetic epitome* of the entire “Trojan Cycle”, which precedes “Homer’s *Iliad*” chronologically.

In fig. 2.36 we present our graph, which provides one with an ostensive representation of how the datings of the surviving oeuvres from the Trojan Cycle are distributed in time. The resulting graph proved a most edifying one, since its first peak falls on the VI century A.D., where we find the first original text that has reached our age. Then we see the visible absolute maximum of the graph to fall on the alleged XII-XIII century, which is the time *when a particularly large number of Trojan legends had come to existence*. This alone indicates that the actual war apparently took place in the XII-XIII century, since this is when most of its renditions had appeared.

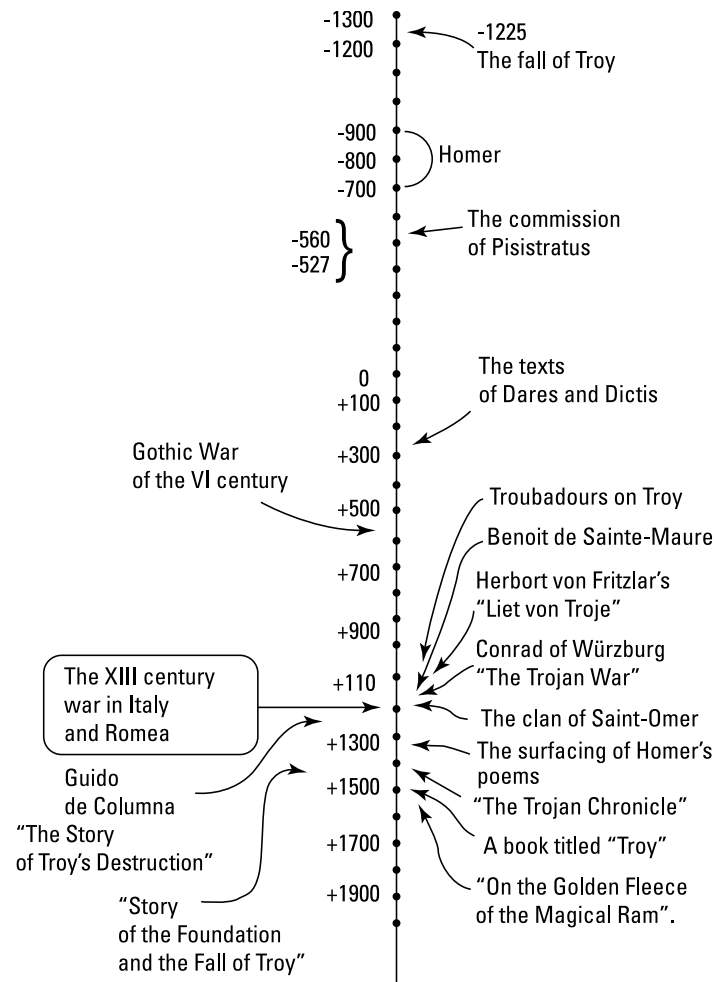


Fig. 2.36 A chronology of literary works referring to the Trojan War.

A Trojan chronicle surfacing in the alleged VI century is most probably explained by the quirks of the Scaligerian chronology, which had transferred the real chronicle of the mediaeval wars (the ones that took place in the XII-XIII century A.D.) into distant past.

In fig. 2.37 one sees an ancient miniature dating to the alleged XIV century portraying Dictis the Cretan (upper left), Dares of Phrygia (upper right), and Benoit de Saint-Maure (below) – see [\[1229\]](#), page 21.



Fig. 2.37 A miniature of the alleged XIV century with the portraits of Dictis the Cretan (top left), Dares the Phrygian (top right), and Benoit de Sainte-Maure (below). Taken from [\[1229\]](#), page 21.

3.1.4. *The mediaeval troubadours and the Franks telling us about the Trojan War*

According to historians, “In the late XII – early XIII century, the eternally glorious names of Ilion, Hector and Alexander have started to reach wide audiences via the medium of *French* poetry... The troubadours of this cycle began with the Trojan war, since *it had almost been a national legend for them*. In the VII century Fredegarius Scholasticus calls *Francion, son of Priam* [Priam the king of Troy – A. F.] *the first duke of the Franks*” ([\[335\]](#), pages 85-86). The claim made by this mediaeval author (and many others besides him) moves the Trojan War forwards in time and places it in the epoch of the “first Franks”. However, the “first Franks” *have appeared in the Middle Ages*, which is confirmed by historians themselves ([196]). In this case, the Trojan war is automatically lifted into the Middle Ages.

Here are some of the most famous late mediaeval œuvres of the Trojan cycle ([\[851\]](#), page 6):

- “Roman de Troie” by Benoit de Saint-Maure, the alleged XII century, France;
- “The Song of Troy” by Herbert von Fritzlar, the alleged XIII century, Germany;
- “The Trojan War” by Conrad of Würzburg, the alleged XIII century, Germany;
- “The Tale of Troy’s Destruction” by Guido de Columna (Colonna), the alleged XIII century, Sicily.

The book of Guido de Columna was translated (from Latin!) into Italian, German, English, Russian, Hungarian and a number of Southern Slavic languages in the alleged XIV-XV century ([\[171\]](#), pages 47-48). We shall omit the list of other authors and their “Trojan œuvres”, and only point out the rather odd detail: there are *no Greek authors* listed, likewise the books of the Trojan cycle: they are written in many European languages *apart from Greek* for some reason. The *Greek Homer* shall appear much later, as a luminous and splendid crown of the entire Trojan cycle. It is bizarre that the mediaeval Greeks wouldn’t pay any attention to this most glorious event of their “ancient” history.

We shall be using one of the most ancient and most famous sources for our analysis of the mediaeval Trojan cycle – the oeuvre of Guido de Columna that dates to the alleged XIII century, in its early XVI-century Russian translation (“The Tale of the Rise and the Fall of Troy”) as well as “The Book of Troy” and the book entitled “The Golden Fleece of the Magical Ram” ([\[851\]](#)). Let us re-emphasize that all these sources contain factual information, which is all but identical to that of Homer’s epical poem – the events they relate are the same. However, these books are characterized by a much drier narrative, which does indeed resemble a diary more than a poem – therefore, they must be of a more *primordial* nature. The works of Homer, on the other hand, are written in a lofty style and very artfully, betraying their author to have been an extraordinary poet brought up on the best literary traditions of the Renaissance, already well-developed by his time. They contain fragments of a moralistic nature, tell us about deities taking part in battles, the magnitude of the passion that engulfed Helen and Paris etc.

3.1.5. The ruins of a small mediaeval fortification that Heinrich Schliemann suggested to refer to as “the remnants of the ancient Troy”

Having “lost” the “ancient Troy in the epoch of the XVI-XVII century, the *XVIII century* historians started to search for it anew. It happened in the following manner. According to the archaeologist Elli Kriesch, the author of *The Treasure of Troy and its History*, “after a certain Frenchman by the name of Choiseul-Gouffier had made several expeditions to the North-Western Anatolia at the request of the French envoy in Constantinople (1785) and published a plan of this terrain, the *discussion* about the exact location of Troy *resumed with new vigour*. The Frenchman’s opinion had been that the city of Priam had been located near Pinarbasi, about 10 kilometres towards mainland from the hill of Hissarlik; the latter was *marked as the ruin site* on Choiseul-Gouffier’s map ([\[443\]](#), page 20). Therefore, the hypothesis that the remains of the

“ancient Troy” could be identified as some ruins near Hissarlik had been voiced a long time before Schliemann by the Frenchman Choiseul-Gouffier.

Apart from that, “as early as 1822 McLaren... claimed that the Hissarlik hill had once been the location of the ancient Troy... which was the reason why the Englishman Frank Culvert, who had also been an American ambassador and lived near the Dardanelles together with his family, tried to cajole Charles Newton, the director of the Graeco-Roman collection of the British Museum in London, into organizing an expedition for the excavation of the ruins on the Hissarlik hill in 1863” ([443], pages 21-22).

Schliemann himself wrote the following: “Upon having inspected the entire location twice, I decided to *agree with Culvert completely* in what concerned the identification of the table-land on top of the Hissarlik hill as the place where the ancient Troy used to be”. Elli Kriesch proceeds to tell us that “Schliemann refers to Frank Culvert directly here, which *contradicts the popular myth* about Schliemann finding Troy armed with nothing but a volume of Homer’s works and basing his research on the text of the Iliad exclusively. It was Culvert and not Schliemann who had made the rather confident presumption that Troy should be searched inside the Hissarlik hill; this presumption stemmed from the fact that the remains of stone walls had been partially visible, even if it cannot be considered an actual discovery. Schliemann’s destiny had been to excavate this hill and to find *crucial evidence* to the reality of the town which had been presumed mythical before him” ([443], page 27).

Let us enquire about the reason why “Homer’s Troy” should be sought in this area at all – most probably, due to the fact that a vague memory of Troy being located somewhere “near the Bosphorus” had still existed back then. However, the XVIII century historians could no longer refer to the New Rome on the Bosphorus (or Constantinople) directly, since the fact that Constantinople and the “ancient Troy” had once been known as the same city was already completely forgotten – moreover, Scaligerian history forbade the very thought that Istanbul might be Homer’s Troy. However, there was plenty of indirect mediaeval evidence that suggested Troy had been located somewhere “near the Bosphorus” that fortunately managed to escape destruction. This is why historians and lay enthusiasts alike began their quest for the “lost Troy” in the vicinity of Istanbul.

There are plenty of mediaeval settlement and fortification ruins all across Turkey; thus, the choice of suitable remains that could be proclaimed “the surviving remnants of Homer’s Troy” hadn’t been a problem at all. As we can see, the ruins on the Hissarlik

hill were regarded as one of the potential candidates. However, both the archaeologists and the historians had been aware that one would have to unearth some kind of “proof” that the ruins in question were in fact “the Troy of Homer”. This “problem” was solved successfully by Heinrich Schliemann (fig. 2.38). He had commenced the excavations on the hill of Hissarlik.



Fig. 2.38. A photograph of Heinrich Schliemann (ca. 1870). Taken from [\[443\]](#), page 34.

The unearthed ruins have shown that there had really been some sort of a settlement here, one that had covered the area of a mere 120×120 metres. The plan of the settlement can be seen on pages 76-77 of [\[443\]](#), for instance. It is natural that nothing one could find here bore any relation to Homer at all. One comes across similar ruins all across Turkey. Apparently, Schliemann had been aware that one needed something quite out of the ordinary so that these meagre remnants would attract the interest of the general public. It is most likely that the ruins in question had belonged to some minor mediaeval Ottoman fortification or settlement. As we have already seen, Frank Culvert was claiming the ancient Troy to have been located here for quite a while without getting any attention, which is well understood, since there are plenty of ruins in Turkey. One would need “indisputable evidence”. And so in May 1873 Schliemann “suddenly finds” a hoard of gold that he hastens to claim the “hoarding of the ancient Priam”. That is to say, “the very same Priam” as the great Homer tells us about ([\[1391\]](#) and [\[1392\]](#)). Nowadays this set of golden artefacts travels all across the world to be presented in museums as “the treasure of the ancient Troy”.

This is what Elli Kriesh has to say about this matter: “Heinrich Schliemann... had found a remarkable treasure cache near the Scaean Gate (as he had *erroneously* thought) in May 1873... one that he had initially deemed to belong to none other but Homer’s king Priam. Schliemann and his work gathered wide popularity instantly. However, there were many sceptics who weren’t too inclined to trust this finding. Even nowadays there are researchers – first and foremost David A. Traill, the American specialist, –

who claim the “treasure cache” story to be a myth, *insisting that Schliemann had either bought most of these items, or collected them over a large period of time*. The mistrust was all the stronger due to the fact that Schliemann didn’t mention the exact date of the finding anywhere” ([443], page 113).

Indeed, for reasons unknown to us, Schliemann had kept the information about the exact location, time, and circumstances of his finding the “ancient hoarding” back ([443], page 120). We find out that “detailed descriptions and reports before *it*. What if these rumours really reflect his negotiations about *forging* the “treasure of Priam” that he had conducted *prior to* the moment when he had “discovered the cache” on the Hissarlik hill, *accompanied by no one*?

Schliemann wrote some very interesting things, such as “the jeweller has to be a good connoisseur of antiquities, and he has to promise me not to put his brand on the copies. One needs to find someone who won’t betray me, and agrees to do the job for an affordable price”. Quoting by [443], page 130. However, Baurain, Schliemann’s agent, “was reluctant to become responsible for this dubious an endeavour... he reckoned that ‘it goes without saying the copies should in no case be presented as originals’” ([443], pages 130-131). However, we learn that Baurain had “recommended Schliemann the Frohmann-Meuris jewellers from Rue St. Honoré [in Paris – A. F.]. He described this family enterprise as one that has enjoyed an outstanding reputation since the XVIII century, employing a large number of artists and fine craftsmen” ([443], page 130). A propos, in the XIX century “it became fashionable to wear antique jewellery in certain social circles. Princess Canino, the spouse of Lucien Bonaparte, would often bedazzle the *beau-monde* with her Etruscan necklace, which made her the indisputable centre of every festivity” ([443], page 134). Therefore, Parisian jewellers must have been well familiar with making replicas of antiques, and capable of making them well.

Elli Kriesh doesn’t dispute the authenticity of “Priam’s treasure”, yet she mentions that one finds it hard to say for certain whether Schliemann had really made any “copies”. At the same time, Kriesh gives us a kempt account of the fact that “since that day, the rumours of copies that Schliemann had allegedly ordered never subsided for a second” ([443], page 131).

Kriesh sums up as follows: “a number of abstrusities and contradictions in various accounts of this event whose true date isn’t given anywhere, have led the sceptics to question the authenticity of the finding... William M. Calder III, the Colorado University Professor of Ancient Philology, called Schliemann an egotistical and impertinent illusionist and a pathological liar” ([443], page 13).

By the way, Schliemann is supposed to have discovered another remarkable “ancient” burial ground – namely, that of Mycenae. He was amazingly lucky in what concerned finding ancient gold, wasn’t he then? In Mycenae he “discovers” a golden burial mask that he immediately declares to belong to “the ancient Agamemnon as berhymed by Homer”. No proof is offered whatsoever. The present day historians are cautious enough to write that “Heinrich Schliemann had been of the opinion that the mask he had found in a sepulchre in Mycenae had been the deathmask of king Agamemnon; however, it was later proven that it had belonged to a different ruler whose name isn’t known to us” ([863], page 14). One would wonder how archaeologists managed to “prove” that the unknown mask had belonged to an anonymous ruler.

We can therefore make the following observation in re Troy. All of the facts listed above combine into a most curious general picture.

1) Schliemann doesn’t indicate either the place, the date or the circumstances of “the discovery of Priam’s treasure” anywhere, making this issue oddly contentious. He never presented any valid evidence of having “excavated the historical location of Homer’s Troy”. Scaligerite historians weren’t too keen on demanding it from him, anyway.

2) One has reasons to suspect Schliemann of having ordered some jeweller the manufacture of certain “ancient golden jewellery”. One has to bear in mind that Schliemann had been a very wealthy man – for instance, “he had financed the construction of the German Institute of Archaeology in Athens” ([443], page 55). According to Kriesh, “his personal fortune made from leasing property in Indianapolis, Indiana, and Paris... had served as the material base for his research, allowing him independence” ([443], page 30).

3) It is possible that Schliemann had subsequently smuggled the jewellery into Turkey and then reported it “discovered” among the ruins on the hill of Hissarlik – the very spot that enthusiasts had indicated as the probable “location of the ancient Troy”. As we can see, Schliemann didn’t even bother with searching for Troy. He merely presented the gold as “proof” of the theory put forward by Choiseul-Gouffier and Frank Culvert. We are of the opinion that if those two had named a different spot, Schliemann would have found his “ancient treasure of king Priam” there with equal speed and ease.

4) Many XIX century sceptics wouldn’t believe a single word Schliemann said. However, the Scaligerites were happy for the most part, gleefully claiming Troy to have been “discovered at last”. Never mind the suspicious circumstances of the discovery – they don’t affect the general value of Schliemann’s great achievement. Now we know

for certain: Priam had lived here, on the Hissarlik hill. Look, this slope of the hill is the very slope where Achilles slew Hector. And this is where the Trojan Horse once stood. It didn't survive, but here's a large modern model. A very, very precise one.

One has to admit that nowadays thousands of gullible tourists reverently hearken to these tales.

5) The "treasure of Priam" was treated by Scaligerite historians in the following manner. It would be rather careless to claim the gold to have once belonged to Homer's Priam, since a statement as bold as that would immediately ensue a demand for proof, which naturally hadn't existed. This was apparently obvious to everyone who had to deal with "Schliemann's Troy" in one way or the other.

A very elegant solution was offered eventually: they admitted the treasure to have nothing in common with Priam – yet it was proclaimed to date back to an epoch even more distant than the one suggested by Schliemann.

Kriesh writes that "it was the research conducted after Schliemann's death that gave final evidence of the fact that the so-called "treasure of Priam" had belonged to an epoch a lot more distant than Schliemann could have imagined – the third millennium B.C. ... a culture of the pre-Greek and pre-Hittite period" ([443], page 172). That is to say, a mind-bogglingly old treasure, boys and girls. Perfectly incredible. No one's even heard of either the Greeks or the Hittites back in those days. Such statements render all further argumentation futile, since there doesn't seem to be anything to prove. However, it would be most edifying to learn how the devotees of this theory managed to date a number of golden articles, when even the exact location on the Hissarlik hill where they are supposed to have been found remains unknown, qv above. And gold itself doesn't provide us with any means of giving it an absolute dating so far.

6) What if Schliemann didn't deceive us and really found some old jewellery during his excavations on the Hissarlik? We shall counter with the following: even if the "golden hoarding" was authentic and hadn't been forged by Parisian jewellers, it would still be perfectly unclear why it should prove the "ancient Troy" to have been located on the Hissarlik hill. There isn't so much as a single letter anywhere on the golden items "found" by Schliemann ([443]), let alone a name. A mere verbal statement that someone had found an ancient cache of gold in an unknown location at some vague point in time doesn't suffice to make a valid claim about "the discovery of Troy".

7) Let us point out a rather interesting psychological undertone of the entire affair. This entire amazing story of "Troy finally discovered" is living proof of the fact that neither the "discoverers", nor their colleagues who were involved in this activity in

some way were really interested in scientific veracity. The Scaligerite majority of the historians and the archaeologists remained deeply convinced that “the lost city of Troy” was located somewhere near the Bosphorus straits at any rate. They must have reasoned along the lines of “well, its real location doesn’t really matter all that much, does it? Schliemann, for instance, suggests that Troy had once proudly crowned the summit of the Hissarlik hill. They even report him to have found a hoarding of gold there. The rumours that suggest there might be something wrong with the finding notwithstanding – are the details really all that important to us? Let’s agree with Schliemann’s localization of Troy. He’s a well-known and well-respected man, and an affluent one at that. The place fits. There are indeed some ancient ruins there. Need one begin to split hairs and demand “proof”? Even if Troy wasn’t located at that exact site, it must have been somewhere nearby.

8) A while later the sceptics had got tired of pointing out obvious inconsistencies in the tale of “the discovery of Troy”, which was when the “calm period of scientific research” could finally begin. The excavations continued, many well-respected and voluminous journals began to publish articles “about Troy” in great abundance. It is quite natural that nothing remotely resembling “Homer’s Troy” has ever been found on the Hissarlik hill. The excavations of what must have been some mediaeval Ottoman fortification carried on without haste. Obviously, a number of assorted shards and mutilated objects became unearthed as a result, including remains of weapons and different utensils. However, multiple reiterations of “this is where Troy had once stood” eventually created the tradition that claims that “Troy had really been here”, which proved sufficient for everyone to convince themselves as well as the gullible masses. The influx of the tourists began, and those were eager to be deceived. Thus, another problem of the Scaligerian history became “successfully solved”.

3.2. The tale of the Trojan kingdom. A rough comparison of the Trojan War to the Gothic War

Above we provide a detailed account of the Gothic War that took place in the alleged VI century A.D., identifying it as the Tarquinian war dating to the alleged VI century B.C. and described by Titus Livy. Therefore, we shall be hypothetically referring to the Tarquinian war as to a mediaeval event that could not have taken place earlier than the VI century A.D. The parallelism table that we present below identifies “ancient” events as their mediaeval doubles. In particular, it gives us all we need for making the first steps in the reconstruction of real history. Mediaeval events are of a primordial nature.

The ones we know as “ancient” nowadays are merely phantom reflections.

We shall be using the letter “a” for referring to the “ancient” Trojan war and what had happened in its course, whereas the paragraphs marked “b” will contain mediaeval events (their datings are also subject to multiple distortions due to the efforts of the mediaeval Scaligerite chronologers). Therefore, we shall be trying to reconstruct the dates that appear more precise to us – the ones that fall into the range between the XI and the XVI century of the new era or prove even more recent. The Gothic War, for instance, is dated to the VI century A.D. nowadays, which is incorrect, qv on the global chronological map in Chapter 6 of [Chron1](#). Some of its fragments should be dated to the XI century A.D. the earliest, whereas others cannot predate the XIII century A.D. The Tarquinian War is dated to the VI century B.C., which is also wrong, since it cannot date from an earlier epoch than the XII-XIII century A.D., being a duplicate of the Gothic War.

1a. *The Trojan War*. This war of the alleged XIII century B.C. is one of the key events in the “classical” history of Greece.

■ 1b. *The Gothic-Tarquinian War*. This war of the alleged VI century A.D. is a very well-known event in the Graeco-Roman (or Graeco-Romean, to be more precise) history of the Middle Ages. We shall be using the Scaligerian dating of the Gothic War (the alleged VI century A.D.) for the time being, despite the fact that this war is a phantom reflection of the real Trojan/Gothic war of the XIII century A.D., qv on the local chronological map in [Chron1](#), Chapter 6.

2a. *The Trojan War*. The Trojan Kingdom is supposed to have its origins deep in times immemorial – before XIII century B.C. ([\[851\]](#), page 70).

■ 2b. *The Gothic-Tarquinian War*. The Roman Kingdom of the VIII-VI century B.C. is nowadays referred to as the “First Roman Empire”, which is described by Titus Livy, for instance, as the reign of seven Roman kings. The same empire became reflected as the Second and the Third Roman Empire, qv in the parallelism described above.

3a. *The Trojan War*. Troy is the capital of the kingdom ([\[851\]](#), page 70).

■ 3b. *The Gothic-Tarquinian War*. Rome or the New City of the alleged VI century A.D. is the capital of the Roman Empire. Other large cities include Naples (translates as “The New City”) and Ravenna.

4a. *The Trojan War*. The Trojan kingdom falls in the alleged XIII century B.C. in the all-out war against the Greek invaders.

■ 4b. *The Gothic-Tarquinian War*. The end of Livy's Roman kingdom and the Roman Empire of the III-VI century A.D. came in the alleged VI century A.D. as a result of a great war against foreign invaders – namely, the *Romean Greeks*, or the troops of the Graeco-Romean emperor Justinian I.

5a. *The Trojan War*. The Trojan kingdom was ruled by a sequence of *seven kings*. The first of them had founded the city, as well as the entire state ([\[851\]](#), page 70). The fall of Troy and the decline of the Trojan kingdom came in the rule of the seventh king; the state has never been revived since. Unfortunately, the legends of the Trojan kingdom tell us nothing of just how long the Trojan royal reigns had been. All we know runs down to the names of the kings ([\[851\]](#), pages 70 and 198; also comment 4).

■ 5b. *The Gothic-Tarquinian War*. Here we have the sequence of *seven Roman kings* who had ruled Livy's Rome in the alleged VIII-VI century B.C. The first king's name is Romulus, he had founded the actual city (allegedly Rome) and also the state. Under the last king of seven, the Roman kingdom ceases to exist, and Rome transforms into a republic. Livy specifies the reign lengths of the first seven Roman kings in [\[482\]](#); see also the comparison as presented in fig. 2.39.

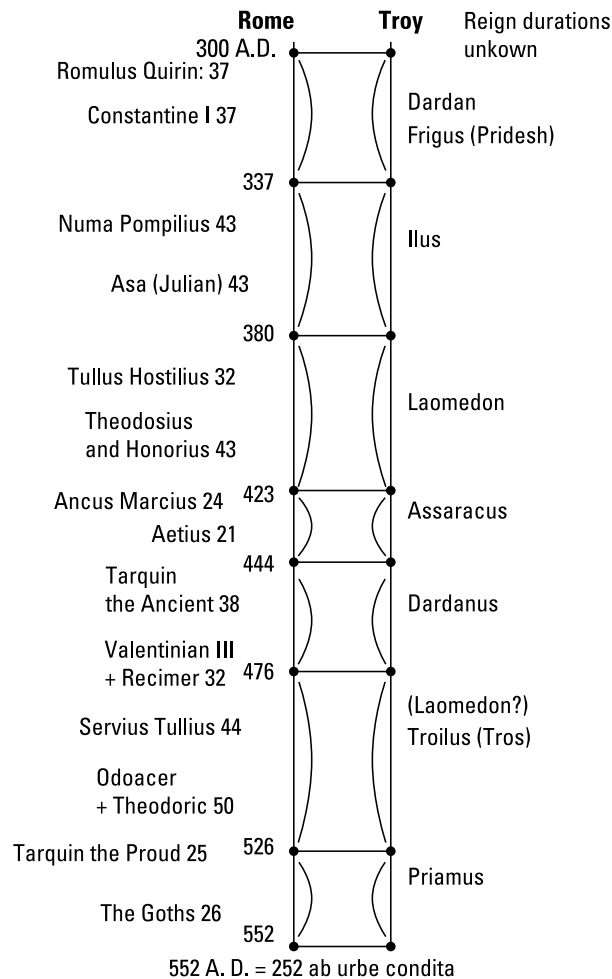


Fig. 2.39 The superimposition of the Trojan kingdom over the Regal Rome of Titus Livy.

6a. *The Trojan War*. The duration of the Trojan War is supposed to equal 10 or 11 years ([851] pages 77 and 136).

■ 6b. *The Gothic-Tarquinian War*. According to Livy, the Gothic-Tarquinian War of the alleged VI century A.D. lasted for 12 years ([482], Book 2:20). The Gothic War of the alleged VI century A.D. lasts 16 years according to Procopius – 534 or 536 to 552 A.D. in Scaligerian chronology. We see that the two “oldest” versions – Livy’s and the Trojan – concur with each other perfectly, stating the respective periods of 10-11 and 12 years.

7a. *The Trojan War*. The second Trojan king is called Ilus or Ilush ([851], page 198, comment 4), which might be a version of the name *Ilya*.

■ 7b. *The Gothic-Tarquinian War*. Livy’s second king of the Regal Rome is called Numa Pompilius aka *Julian* or *Elius*, since we have discovered him to be a double of the emperor Julian as well as the Biblical Elijah. We see the Trojan name *Ilus* to be identical to *Julian-Elius-Elijah*.

8a. *The Trojan War*. Some chronicles tell us that Troy was founded by king Dardan ([\[851\]](#), page 98, comment 4). According to the Greek mythology, the Dardanelles straits were named after king Dardan.

■ 8b. *The Gothic-Tarquinian War*. The history of Livy's Regal Rome begins with the foundation of the city, whereas that of its duplicate – the Third Roman Empire of the alleged III-VI century A.D., is marked by the foundation of its capital on the Bosphorus in the alleged year 330 A.D., known as New Rome or Constantinople. The Dardanelles straits neighbours with the Bosphorus; ancient Troy is supposed to have been located somewhere in its vicinity.

Commentary. All of this leads us to the natural consideration that Homer's Troy and the New Rome or Constantinople can be identified as one and the same city. The latter is also known as the New City or Naples. Another name linked with Troy is that of the *New Ilium*, or New Ilion ([\[443\]](#), page 28). Schliemann writes that "according to the tradition that had been kept alive in the New Ilium (the Roman name for Ilion), ancient Troy never saw its final demolition, nor had it been abandoned by all of its inhabitants (Strabon)" (quoting by [\[443\]](#), page 28). So we see that both Constantinople and Troy were referred to as "*New*".

The name Naples (New City) could have come to the territory of Italy somewhat later, when the Roman and Byzantine history was taken away from Byzantium and imported to Italy. This couldn't have happened earlier than the XIV century A.D., which is when the Italian Rome was founded. Schliemann had no reason whatsoever to try and persuade the public into believing the backwater settlement near the Bosphorus that he had excavated to have been the famous Troy of Homer. As we demonstrate above, he'd had cited no proof of any substance.

One shouldn't go far in one's search for Homer's Troy – it would suffice to point at the gigantic Constantinople = New Rome = Istanbul which exists until the present day. In fig. 2.40 one sees that Schliemann's settlement is located *near the southern exit* from the Dardanelles straits (see also fig. 2.41). Constantinople is located *near the southern exit* from the Bosphorus. Apparently, when the name Troy was taken away from Constantinople, historians had to find it a new location. As we can see, it wasn't moved too far away – the southern exit from the Dardanelles, the neighbouring straits, is where the city moved. This can be regarded as a "tip of a hat" to the memory of the real Troy being located at the southern end of the Bosphorus. Then Schliemann managed to find the

remnants of some small mediaeval settlement nearby, and hastened to proclaim it “the very same Troy as described by Homer” (fig. 2.42; also [\[1259\]](#), page 33). Let us reiterate that similar ruins without any distinctive characteristics can be found all across Turkey.



Fig. 2.40 Schliemann’s Troy is really a nondescript site near the southern entrance to the Dardanelles straits. Mark the name “Troia” on the map. Taken from [\[1259\]](#), page 158.



Fig. 2.41 A close-in of the map of Turkey indicating the alleged location of “Homer’s Troy”. Taken from [\[1259\]](#), page 158.



Fig. 2.42 Rather ordinary-looking ruins of a small mediaeval coastal fortification that received the ipse dixit reputation of having once been “the very Troy of Homer” by H. Schliemann. Taken from [\[1259\]](#), page 33.

The hypothesis that Homer’s Troy is really *Constantinople*, and not any other city, finds unexpected support in Scaligerian history. We learn that when the Roman emperor Constantine the Great was laying the foundations of the New Rome – Constantinople-to-be – he went along with the wish of his compatriots and had “initially chosen *the site of the ancient Ilion, the fatherland of the first founders of Rome*” ([\[240\]](#), page 25). This is what the Turkish historian Jalal Assad tells us. And Scaligerian history knows Ilion to be another name of *Troy*.

Historians inform us that Constantine had subsequently “changed his mind” and founded the New Rome in the town of *Byzantium* on the Bosphorus. This “change of

opinion” has been part of the historical discourse from the XVII century and not any earlier, since the epoch marks a break point when “ancient Troy” and “Constantinople” were subject to arbitrary *separation*. Apparently, some memory of the “ancient Troy” being located near Istanbul at the southern exit from “some large straits” had survived until the XVI-XVII century; however, since the Scaligerian history already “forbade” to point at Constantinople in this “search”, later historians would be coaxing the archaeologists into searching for the city somewhere in those parts. Then came Schliemann with his suggestion to consider some nondescript settlement near Hissarlik at the southern end of the Dardanelles the remains of Troy (in 1870 – see [\[1259\]](#), page 32).

Thus, historians would occasionally come across rather obvious evidence in support of the fact that *Constantinople* used to be identified as *Troy* in the Middle Ages.

9a. *The Trojan War*. Some of the chronicles name the founder of the Trojan Kingdom and the City of Troy king Dardan; others call him king Pridesh ([\[851\]](#), pages 70 and 198). Thus, we see confusion between the two founders (of the two capitals?). Let us point out that the name Pridesh may well be a derivative from the Slavic “*priydesh*” (“thou shalt arrive”) or “*prihodit*” (to arrive). This is pretty self-explanatory – some king would arrive and found a city. He would therefore receive the alias Pridesh.

■ 9b. *The Gothic-Tarquinian War*. As we already pointed out, Titus Livy also mentions the founders of the two capital cities - Romulus and Remus, calling them brothers, each of whom is supposed to have founded a capital city of his own ([\[482\]](#), Book 1). However, Romulus had killed Remus and destroyed his capital, and so Rome remained the only capital city. What we see in Roman history is also confusion between the two founders of the two capitals.

10a. *The Trojan War*. The new kingdom and the City bore the name of their founder, king Pridesh (as some chronicles tell us). “The king liked this place, and so he had decided to found a city here and name it after himself” ([\[851\]](#), page 70). Mind that the name of the city hadn’t been “Troy” at that point, but rather “Kingdom of Dardan” or “Kingdom of Pridesh”! The name “Trojan Kingdom” wouldn’t appear until much later; therefore, precision dictates the necessity of calling it “the second kingdom”.

■ 10b. *The Gothic-Tarquinian War*. The Roman Kingdom of Titus Livy, or the

First Roman Empire, was named after the founder of both the City and the state – king Romulus. Unlike the Trojan kingdom, this one didn't change its name.

11a. *The Trojan War*. The history of the Trojan kingdom reports Troy destroyed twice – we know of the last and final destruction, which we shall be referring to as “second”, as well as the so-called “first destruction” which is presumed to have taken place under Laomedontes, the father of king Priam ([851], page 89). These two destructions are the only ones reflected in the history of the Trojan kingdom.

■ 11b. *The Gothic-Tarquinian War*. The history of Livy's Roman Kingdom, as well as that of his double, or the Third Roman Empire, also contains two accounts of the city's destruction. The first one took place under Romulus Augustulus; this had marked the end of the Classical Imperial Rome, when Italy was seized by Odoacer. The second and final destruction happened during the Gothic War of the alleged VI century (in 535-552). These two destructions are also the only ones in the entire history of the Third Roman Empire.

12a. *The Trojan War*. The first war wiped out the first kingdom of Dardan or Pridesh. Shortly afterwards, about a generation or two later, the second kingdom was founded, already bearing the name of the Trojan Kingdom. This occurred in the reign of the last Trojan king Priam ([851], page 89). By the way, the name Priam could simply translate as “the first”.

■ 12b. *The Gothic-Tarquinian War*. The first destruction of the Roman Empire – namely, Italy falling into the hands of Odoacer the German – marks the end of the “purely Roman” empire in the West. Odoacer is an alien governor, likewise his successor, Emperor Theodoric. Immediately after the first destruction (in the alleged years 476-526), the second kingdom is founded – the Germanic-Gothic or the Ostrogothic kingdom in Italy governed by Theodoric and his daughter Amalasuntha.

13a. *The Trojan War*. The end of the first Trojan kingdom is marked by the advent of Jason and Hercules, the two strangers that destroy the first Trojan (Dardan's or Pridesh's) kingdom, come from the West. “Strangers from the West... have seized the town” ([851], page 89). Both are foreigners in Troy.

■ 13b. *The Gothic-Tarquinian War*. The two foreigners Odoacer and Theodoric – the ones who destroy the “purely Roman” empire, which is the double of the first Trojan kingdom, invade Italy from the North-West. They are strangers here – that is to

say, they weren't born in Rome.

14a. *The Trojan War*. The kingdom of Dardan (or Prideshe) changes its name after the first destruction. It is succeeded by the Trojan kingdom. The name Trojan is virtually identical to the word “Franks” - both transcribe as “TRN” without vocalizations.

■ 14b. *The Gothic-Tarquinian War*. The Third Empire in the West changes its name as well as its status under Odoacer; this takes place after the first destruction, transforming the empire into Ostrogothic kingdom in Italy. This is where its double, or Livy's Regal Rome, has its ruling dynasty changed to that of the Tarquins. Their name transcribes as TRQN unvocalized, which is similar to TRN, as well as “Franks” and “Pharaoh”. We are beginning to understand that the Franks had a good reason to trace their ancestry back to the kingdom of Troy, since it belonged to more or less the same epoch as they had lived in – the Middle Ages. Modern historians have no right to exercise their irony at the expense of these “silly fancies” of the Franks.

15a. *The Trojan War*. The unvocalized root TRN, or Trojan, is derived from the name of the new king Troilus, who had “built more of the city than anybody else and thus called it after himself – Troy” ([\[851\]](#), page 70. From that moment on, the inhabitants of the kingdom started to call themselves Trojans, and the city Troy.

■ 15b. *The Gothic-Tarquinian War*. We encounter the unvocalized root of TRQN (Tarquin) in Roman history as the name of the new Tarquinian king. We have demonstrated above that in the superimposition of Livy's Regal Rome over the Third Roman Empire king Tarquin the Ancient would become identified as the emperors Valentinian III and Recimer (acting as their “sum”, in a way). Furthermore, Tarquin the Proud is the collective name used to refer to the entire dynasty of the Gothic rulers that had reigned in Rome in the alleged VI century A.D.

16a. *The Trojan War*. King Troilus (or Laomedon, according to several other versions) is sixth in the sequence of Trojan kings. He had been the founder of the kingdom with the new name – one called the Trojan Kingdom. The kingdom is invaded for the first time at the time of his reign (see fig. 2.43).

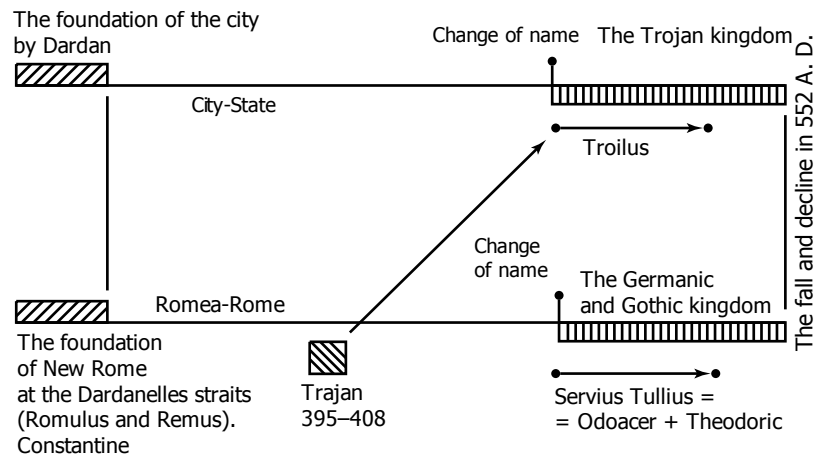


Fig. 2.43 The parallelism between the “ancient” kingdom of Troy and the “ancient” Regal Rome of Titus Livy, or the Third Roman Empire.

■ **16b. *The Gothic-Tarquinian War.*** The sixth king of Regal Rome as described by Livy is Servius Tullius – the duplicate of Odoacer and Theodoric from the Third Roman Empire. Odoacer and Theodoric are the founders of the new German-Gothic kingdom in Italy that had existed between the alleged years 476 and 552 A.D. Odoacer (and Theodoric) were the ones to head the first invasion into the Third Empire that brought an end to the “purely Roman” rule in Italy.

17a. *The Trojan War.* As we have already mentioned, a new term is coined at some point in time closer to the end of the Dardan-Pridesh kingdom: Trojan (Troy).

■ **17b. *The Gothic-Tarquinian War.*** History tells us of a new name introduced at the end of the Second Roman Empire (the double of Livy’s Regal Rome and the Third Roman Empire) – Emperor Trajan, the alleged years 98-117 A.D. His name is virtually identical to the word “Trojan”.

Commentary. Let us remind the reader that all three Roman Empires – the Regal Rome of Titus Livy, or the First Empire of the alleged VIII-VI century B.C. = the Second Empire of the alleged I-III century A.D. = the Third Empire of the alleged III-VI century A.D. are very close to each other statistically, being phantom reflections of one and the same Holy Roman Empire of the alleged X-XIII century A.D., which is partially real and partially a phantom, as well as the Habsburg (Nov-Gorod?) empire of the alleged XIV-XVII century. It is remarkable that the following extremely similar names – Trajan, Tarquin and Trojan – become identified as one and the same name. Among other things, this indicates a possible identification of the Trojans as the Tarquins or the

inhabitants of Nov-Gorod (see more about the meaning of the name as transcribed in reverse above). It would be expedient to point out that the root TRQN remains traceable in the names of many parts of Rome – the havens, the harbour and the canal, which were built by the Roman emperor Trajan, as well as the famous Italian city of Troy, which exists until the present day, etc ([196], Volume 1). Trajan had also been the name of the bodyguard of the military leader Belisarius ([695], I(V), 27 and 4; II (VI), 4, 6 and 14; 5, 4, 9, 10, 21 and 24).

18a. *The Trojan War*. In fig. 2.44 one sees the chronological disposition of the Trojan period in the history of the Trojan kingdom.

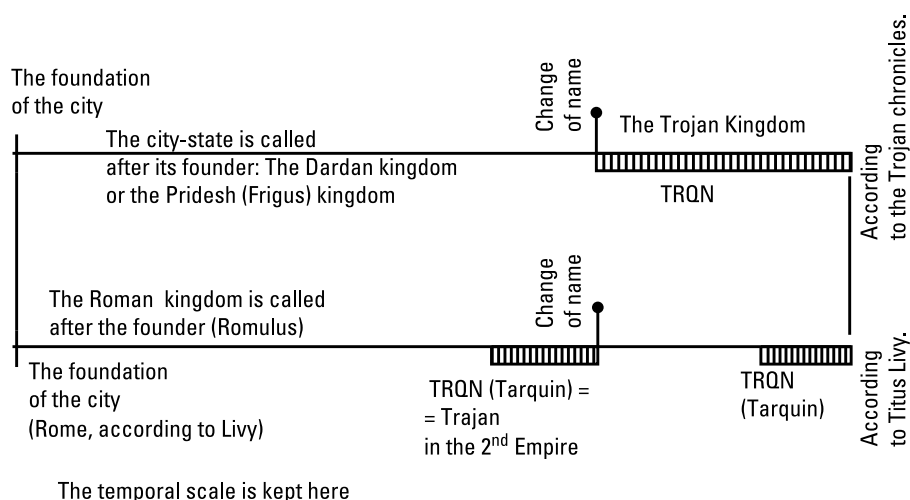


Fig. 2.44 The superimposition of the final periods of the Trojan Kingdom and the First = the Third Roman Empire.

■ 18b. *The Gothic-Tarquinian War*. The same fig. 2.44 shows us the period in the history of Regal Rome that is usually referred to as Tarquinian – allegedly located and dated to Italy of the VI century B.C. Both periods concur with each other well due to a mutual superimposition of the Trojan Kingdom and the First = Third Roman Empire. This concurrence shall become ideal if we are to assume that the name Tarquin the Ancient (Trajan in the Second Empire) really applied to Odoacer and Theodoric (in the alleged V-VI century), rather than their predecessors Valentinian III and Recimer. Titus Livy may have confused the names of two neighbouring rulers for each other.

19a. *The Trojan War*. One spells the Latin words for Troy and Trojan (adjective and noun) as follows: Troia, Troja, Troius (Troy), Troicus, Trojanus, Trojus (Trojan

– noun and adjective) – see [237], page 1034. The Greek spellings are similar; in Latin transliteration they look as “Troianos”, “Troakos”, and “Troieus”. One also has to bear in mind that in the Middle Ages the letters V and U would frequently swap positions and be used instead of each other, as one can plainly see in many mediaeval manuscripts. The letters U and V look very similar, which might be one of the reasons for this. Thus, if we are to collect the unvocalized versions of the words “Troy”, “Trojan” etc. – TRN, TRK, TRQV, TRV – we shall get TRQN as the sum of the above, which is the unvocalized root of the name of the Roman Tarquins (Nov-Gorodsmen).

■ 19b. *The Gothic-Tarquinian War*. As we have already pointed out, the mediaeval Franks claimed to have been the descendants of the Trojans. Scaligerian chronology renders this impossible. Nowadays it is considered that in the times of the Trojan War of the alleged XIII century B.C. the predecessors of the European Franks had still remained cavemen. However, it would be expedient to revise the approach to such mediaeval evidence. The facts that we cite demonstrate the mediaeval Franks and the Trojans to have quite possibly been contemporaries. That said, one cannot fail to notice that the Trojan origins of the Franks are reflected in their very name – TRNK without vocalizations (bearing in mind the frequent flexion of F, Ph and T). Apparently, such well-known names from Scaligerian history as “Trojans”, “Franks”, “Turks” and “Tarquins” refer to similar, if not identical, groups of people.

20a. *The Trojan War*. The Trojans (TRQN) had lost the Trojan war and were forced to go into exile. In fig. 2.32 one sees an ancient miniature from the *Roman de Troie* by Benoit de Saint-Maure entitled “The Battle of Agamemnon and Menelaus with Troilus and Diomedes” ([1485], page 246). We see both parts to be typical mediaeval knights in heavy plate armour. Some of them have full helmets with closed visors; there are stars painted on one of the shields.

■ 20b. *The Gothic-Tarquinian War*. The Tarquins (TRQN) suffer bitter defeat in the war and are exiled from Rome. Both wars – the Trojan and the Gothic – are described as incredibly violent, with many battles and large numbers of casualties. These two wars are considered major events in the history of the Trojan and the Tarquinian-Roman kingdom.

Commentary. Apparently, what we see here is a reflection of the events that date to the crusade epoch. The Franks – Turks (Tartars?) - Goths – Trojans – Tarquins (Nov-

Gorodsmen) – TRQN – the crusaders of the alleged XII-XIII century. The New Rome (Constantinople) was probably founded at the beginning of this epoch. The same city can be identified as the original Evangelical Jerusalem and the original Troy of Homer, qv in Chapter 6 of [Chron1](#). The siege of Constantinople by the crusaders in the alleged year 1204 and the war of the XIII century can be identified as the siege of Jerusalem. Other mediaeval documents might have referred to this event as to the fall of Troy, or the Gothic=Tarquinian War. The wars and the movement of troops would aid to the propagation of geographical names across larger areas. One cannot fail to notice the presence of the name TRQN in Crimea, for instance, where the Tmutarakan principality was located. The very name “Tmutarakan” (Tma-Tarakan, or “abundance of the Tarquins”) also indicates the presence of the “Trojan terminology” on this territory in the Middle Ages. Let us remind the reader that the Slavic word “tma” means “abundance”, or “a large quantity”. We shall also provide information concerning the fact that Tmutarakan used to be another name of Astrakhan. A propos, the term “Tmutarakan” is also present in the *Tale of Igor’s Campaign* as “Trayan”, qv in more detail in Suleimenov’s *Az and Ya* ([\[823\]](#), pages 118-122). This observation provides yet another link between the concepts of “Trojan” and “Tmutarakanian”.

21a. *The Trojan War*. The second and final destruction is wreaked upon the Trojan kingdom by the Greek invaders at the end of the Trojan = TRQN period in the history of the kingdom as a result of the famous Trojan War.

■ 21b. *The Gothic-Tarquinian War*. The second and allegedly final destruction of the First=Third Roman Empire in the West in the alleged VI century is also inflicted upon Rome by foreign invaders – the Roman Greeks. The Graeco-Roman emperor Justinian I gives orders to destroy the kingdom of the Ostrogoths, and those are promptly implemented. The famous Roman military commander Belisarius crushes the Gothic troops. The Goths are forced to withdraw from Italy, qv above.

22a. *The Trojan War*. Trojan chronicles tell us about a large fleet of invading Greeks that came to storm the Gothic kingdom. We even learn the number of ships, qv in [\[851\]](#), page 95 and on. The fleet is supposed to have come *from Greece*.

■ 22b. *The Gothic-Tarquinian War*. Roman chronicles, in particular those of Procopius (the author of *The Gothic War* – [695] and [696]) inform us that the Roman Greeks invaded Italy in the alleged year 535 A.D. with a large fleet that came *from Greece* and Byzantium ([196], Volume 1, page 319).

Commentary. In fig. 2.45 we see an ancient miniature from a book that unites two œuvres – *De Bello Troiano* by Dictis the Cretan, and Livy’s *Ab urbe condita* of the alleged XIV century. The first miniature most probably depicts the invasion into Troy ([1229], page 17). It opens an entire series of miniatures representing the Trojan War that one finds in the section of [1229] that deals with *The Trojan War* by Dictis the Cretan. It is most noteworthy that the banner one sees hoisted over the army bears the initials SPQR. These banners accompanied mediaeval, and therefore also “ancient” Roman troops into battle. The modern commentator tells us that “the initials SPQR on the Roman banner identifies the soldiers as Romans fighting under the name of Senatus Populusque Romanus” ([1229], page 17). All of this notwithstanding the fact that, according to the Scaligerian chronology, Rome was founded five centuries after the Trojan War.



Fig. 2.45 The first miniature from the Trojan cycle that one can see in [1229]. What we see is either the Greek army assaulting Troy, or evidence of the artist having linked the very same event to the Roman wars as described by Titus Livy. We can clearly see the initials SPQR (Senatus Populusque Romanus) on the banner, which are considered a sine qua non attribute of the mediaeval (and hence also the “ancient”) Romans. Dictis the Cretan, *De bello Troiano* and Livy’s *Ab urbe condita*. Paris, Bibliothèque Nationale, Ms. lat. 5690, fol. 201v. Taken from [1229], page 17.

In fig. 2.47 we see another miniature from *The Trojan War* by Dictis the Cretan ([1229], pages 18-19) with a scene of battle between the Greeks and the Trojans.

According to the inscriptions on the miniature, amongst the participants of the battle are the kings Agamemnon, Aeneas, Achilles, Hector and Troilus. All of them are represented as mediaeval knights in plate armour and helmets with closed visors.

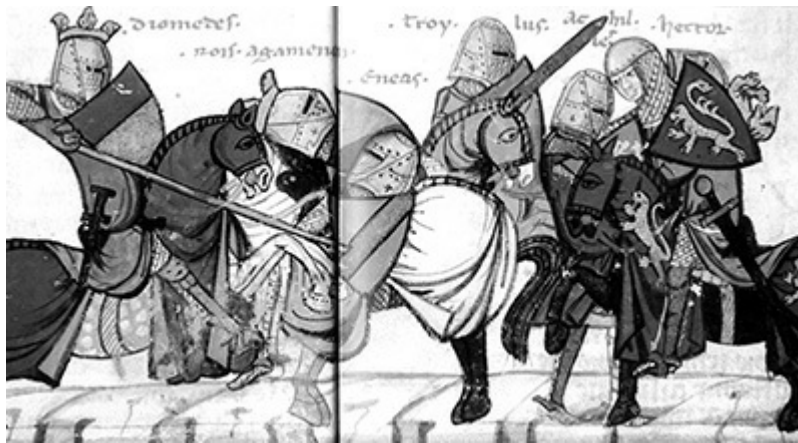


Fig. 2.47 A battle between the “ancient” Greeks and the Romans. All the warriors are portrayed as mediaeval knights. Dictis the Cretan, *De bello Troiano*. Paris, Bibliothèque Nationale, Reg. lat. 1505, fol. 85r. Taken from [\[1229\]](#), pages 18-19.

The parallelism between the Gothic and the Trojan War that we discovered provides perfect explanation for the existence of these old pictures that virtually identify the “ancient Greeks and Trojans” as the mediaeval knights.

In fig. 2.48 we see an ancient miniature from a copy of Homer’s *Iliad* allegedly dating to the XV century that depicts the “ancient” Greek fleet. However, the vessels we see are typically mediaeval. Modern commentators couldn’t have failed to notice this, hence their cautious remark: “the ship in front looks like a Venetian vessel” ([\[1229\]](#), page 54). We shall discover the participation of Venice in the Trojan War below and from a different source.

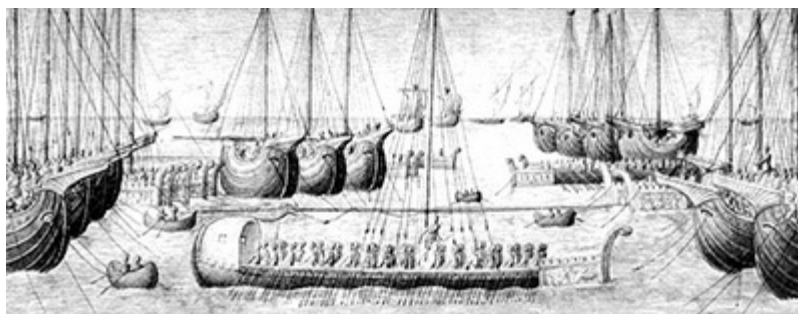


Fig. 2.48 A miniature from an edition of Homer’s *Iliad* allegedly dating to the XV century. The Greek fleet is pictured as typically mediaeval; we see a large mediaeval vessel in front (which is also marked by the modern commentator, see [\[1229\]](#), page 54). Vatican, Biblioteca Apostolica Vaticana, Vat. gr. 1626, fol. 30r. Taken from [\[1229\]](#), page 54.

23a. *The Trojan War*. Troy is a seaside town located “in a valley by the sea” ([851], page 70). We also learn that there had been a river “running through Troy” ([851], page 90). In fig. 2.49 we see a miniature entitled “A View of Troy” from the mediaeval *Litseyoy Svod* almanac which is kept in the National History Museum of Moscow ([851], page 17). We see a typically mediaeval town (fig. 2.50). On the left side of the river (straits) we see the “ancient Trojans” occupying themselves with such crafts as shipwork, metallurgy etc. The detail that is of the utmost interest to us is the fact that they apparently cast very large bells, qv in fig. 2.50.



Fig. 2.49. A mediaeval miniature of Troy from the *Litseyoy Svod*. State Museum of History, Museum collection, No 358. The miniature is entitled “A view of Troy” ([851], page 17). We see a typically mediaeval city as well as quotidian activities of its inhabitants – the “ancient” Trojans. Among other things, they occupy themselves with moulding large bells – in order to mount them atop a belfry in a *Christian church*, qv in the upper left corner of the



Fig. 2.50 A close-in of the miniature showing bells cast in the “ancient” Troy. Bells did not appear until the Middle Ages; moreover, they were an attribute of Christian churches. Who could have erred here – the artist or the Scaligerian historians? We shall most probably be told of the artist’s presumed ignorance; however, the opposite is apparently true. In this case, as well as in a great many others, the mediaeval artist was correct, unlike the Scaligerites.

It seems as though the mediaeval artist of the XVI-XVII century had kept the memory of true history, or some vague shreds thereof at the very least, and tried to provide us with a bona fide representation of the mediaeval Troy and its quotidian realities – which included the casting of bells to be placed *upon Christian temples, no less*. It wasn’t until somewhat later, when Troy had already migrated into distant past courtesy of Scaligerian history, that the notion of bells cast in the “ancient Troy” became a hideous anachronism. Scaligerian history started to claim that there were no bells upon the “ancient” Greek and Roman temples. From the XVII century and on, Scaligerite historians have been declaring all examples of mediaeval art that contradicted Scaligerian history “wild fancies”.

There is another noteworthy detail concerning this miniature. As we have already pointed out, the academic edition ([\[851\]](#)) gives the name of the miniature as “A View of Troy”, whereas another modern edition ([\[550\]](#)) contains the same miniature, but without any name this time. The equivocatory comment runs as follows: “A mediaeval town. Miniature from a XVI century chronicle” ([\[550\]](#), page 81). Why would the publishers of [\[550\]](#) refrain from mentioning the name of the miniature? The answer is apparent. The view of Troy as presented on the picture is so blatantly mediaeval, complete with Christian belltowers, that the historians in charge of the publication ([\[550\]](#)) decided to refrain from shocking the reader with such an obvious dissonance between the Scaligerian history and some of the ancient pictures that have survived until our day. Therefore, the reference Troy had to be kept secret, and was therefore replaced by a

mere “mediaeval town” – which is actually correct; what needed to be added was that it also happens to be a view of the “ancient” Troy.

■ 23b. *The Gothic-Tarquinian War*. It is presumed that most of the events in the course of the Gothic War took place in Rome and Naples. Naples is a seaside town. The New Rome, or Constantinople, is also located by the seaside. Furthermore, Istanbul (Constantinople) is situated on the two banks of a long and narrow straits (the Bosphorus), which may well have been referred to as “a river” (fig. 2.51). Apart from that, there is a river that runs through Rome, the capital of the Roman Empire and the kingdom of the Ostrogoths – the famous Tiber.

The Bosphorus and the Princes Islands

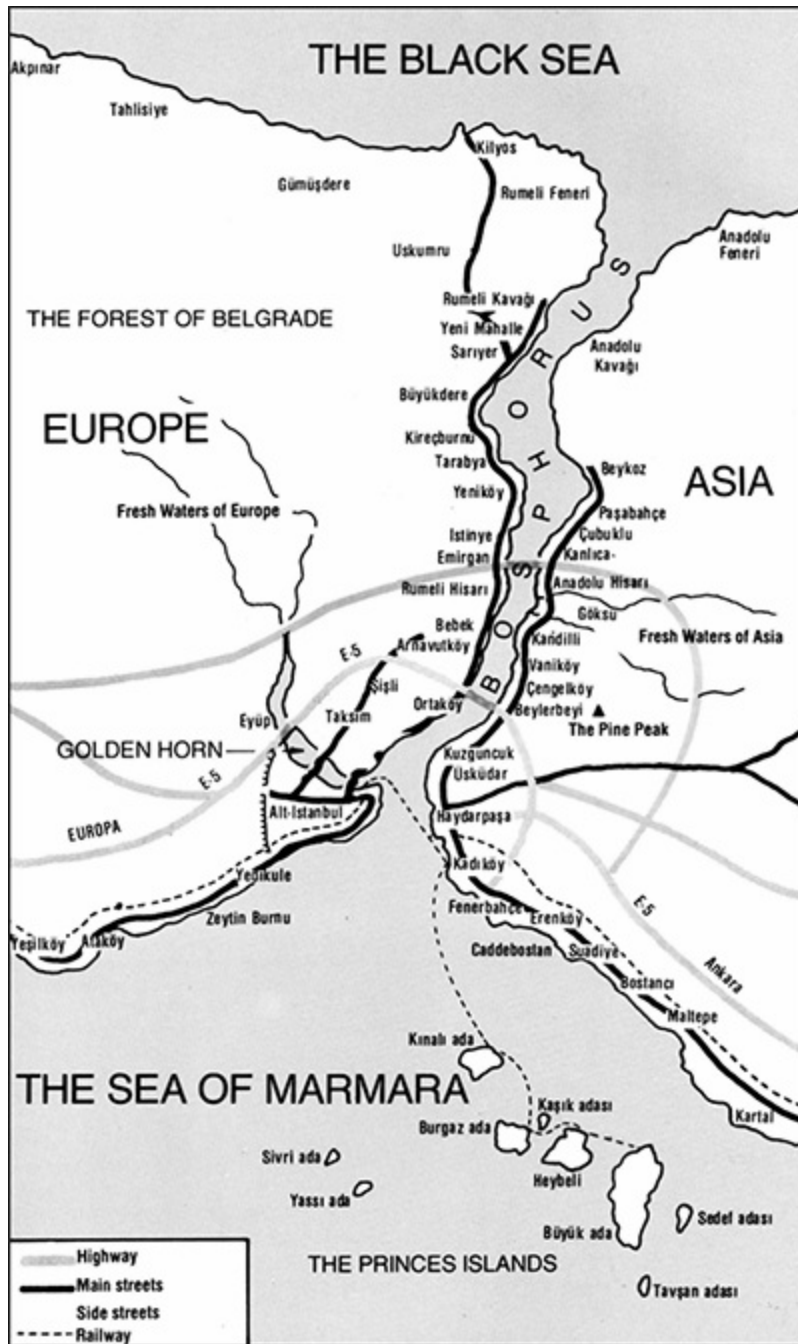


Fig. 2.51 A map of the Bosphorus and the city of Istanbul located on both banks of the southern exit of the Bosphorus into the Marmara Sea. Taken from [1464], page 107.

24a. *The Trojan War*. For some reason, Trojan chronicles mention a large number of watermills on the river that ran through Troy ([851], page 90).

■ 24b. *The Gothic-Tarquinian War*. Mediaeval historians (Procopius in particular) make many references to the watermills standing on the river Tiber that runs through Rome in their accounts of the Gothic War ([196], Volume 1, pages 355-

356. They have really played an important role in the Gothic War of the alleged VI century. These watermills have often stood at the centre of the battlefield where the Goths fought the Romeans/Romans/Greeks. Procopius pays a great deal of attention to the “watermill battles” ([695]). No watermills are mentioned in any other accounts of the Third Roman Empire’s military campaigns. We didn’t find any independent evidence to attest to the popularity of watermills in the Italian Rome; au contraire, we have managed to find out that Czar-Grad (or Constantinople) was famous for its watermills, which had stood right on the banks of the Bosphorus – the so-called “Great River” (see the rare mediaeval XV century engraving in fig. 2.52, which belongs to the cycle known as *Peregrination in Terram Sanctam*, or “The Pilgrimage to the Holy Land”, dating to 1486). This engraving depicts a ship approaching Czar-Grad (Constantinople on the Bosphorus). We immediately recognize the city as Czar-Grad, since we can see the Golden Horn bay and the famous *chain* that used to guard its entrance. The engraving shows us the two ends of this heavy chain that hung between the two towers located on each side of the bay. This “chain guard” played an important part in the history of Czar-Grad, as a matter of fact ([695]), and is mentioned by many authors. We see a great many watermills on the engraving, they nearly fill the entire peninsula where the centre of Czar-Grad is located. Therefore the “numerous ancient Trojan windmills” are most probably of a mediaeval origin, and belong in the Constantinople of the Middle Ages – as we can see, they had still existed by the end of the XV century. Therefore, Procopius of Caesaria must have been referring to the New Rome on the Bosphorus in his account of the Gothic War.

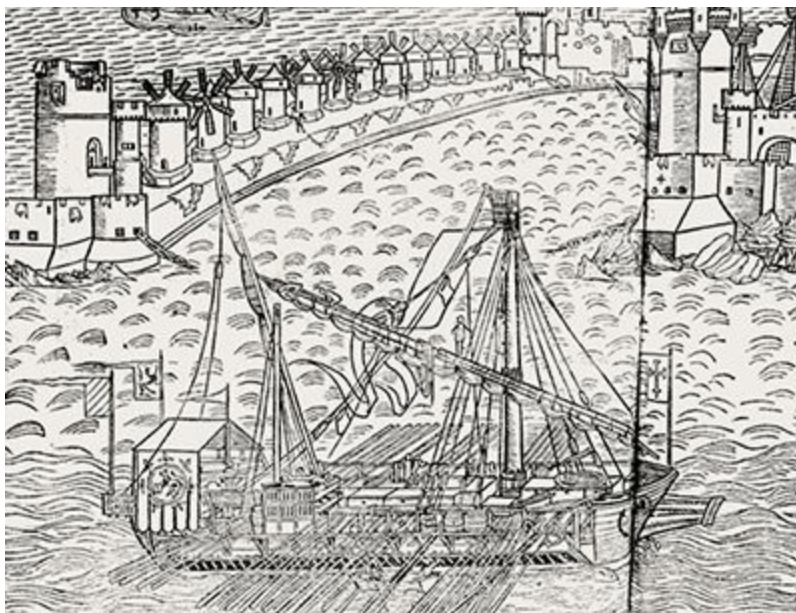


Fig. 2.52 An ancient engraving dating from 1486 entitled “A Pilgrimage to the Holy Land that shows Constantinople

(or Czar-Grad) on the Bosphorus, the Golden Horn bay and the famous chain that was locking the entrance to the bay. There are lots of windmills on the coast – possibly the very “windmill multitude” that the old chronicles refer to. Taken from [1189], page 31, ill. 10. Bernhard von Breydenbach. Holzschnitt in: *Reise ins heilige Land*. Weimar, Zentralbibliothek der deutschen Klassik.

Commentary. As a matter of fact, the very same engraving provides us with more proof of the theory that the Evangelical Jerusalem and Czar-Grad on the Bosphorus are the same city. Indeed, Scaligerian history tells us that the mediaeval “pilgrimages to the Holy Land” would always have Jerusalem as the final point of their itinerary. What Holy Land do we see in the 1486 engraving that is supposed to represent one of such pilgrimages? As one sees in fig. 2.52, the city in question is Constantinople, or Czar-Grad. Thus, the Holy Land had been a term associated with Constantinople, or Czar-Grad on the Bosphorus, as recently as in the XV century.

We observe the same phenomenon in another mediaeval engraving of the XV century – *Ritter Grünembergs Pilgerfahrt ins Heilige Land* (“Knight Grünemberg’s Pilgrimage into the Holy Land”), qv in fig. 2.53. We see a ship full of pilgrims that approaches a seaside town and a good view of the bay behind the corner tower. Both engravings are on the same page of the album ([1189]) since they belong to the same “Pilgrimage” cycle. We are most likely to be seeing Constantinople with its Golden Horn bay once again, hence another reason to identify the Evangelical Jerusalem as Czar-Grad.

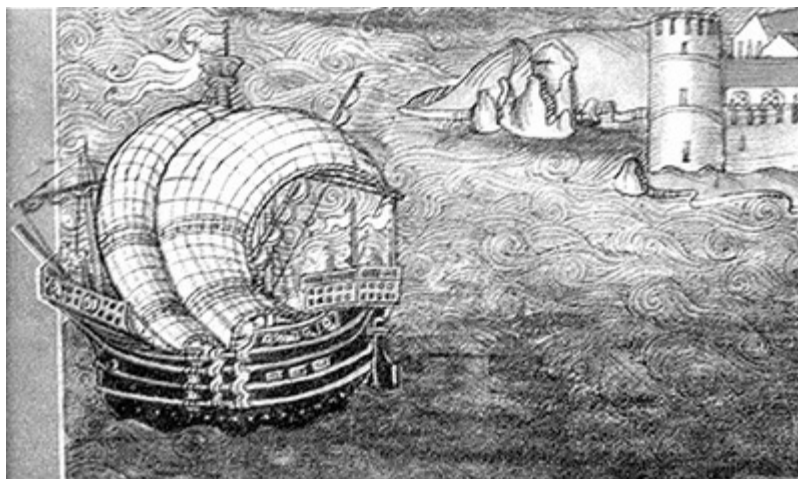


Fig. 2.53 An ancient engraving of the XV century entitled “The Pilgrimage of Knight Grünemberg into the Holy Land”. The pilgrim ship is approaching a coastal town; one can distinctly see a bay – most probably the Golden Horn, which would identify the city as Czar-Grad on the Bosphorus. Therefore, the Evangelical Jerusalem (the Holy Land) was identified as Czar-Grad, or Constantinople, as recently as the XV century. Taken from [1189], page 31, ill. 11b. Konrad Grünemberg, 1486. Gotha, Forschungsbibliothek.

25a. *The Trojan War*. King Priam is known to have built “a great and splendid palace upon a hill” in the middle of Troy ([851], page 90).

■ 25b. *The Gothic-Tarquinian War*. According to Jalal Assad, the Byzantine palace complex of Constantinople is considered to have been one of “the most fantastic and magnificent phenomena known to history” ([240], page 137). The main one had been the Great Imperial Palace that would “cover... a gigantic area of 400.000 square metres near the Temple of Hagia Sophia” ([240], page 138). This palace had been destroyed in the crusade epoch. Chronicles name it among the wonders of the world – a gigantic edifice where a great deal of the Byzantine Empire’s wealth was stored. One can get some idea of just how magnificent the Great Imperial Palace had been by the grandiose Hagia Sophia, which has reached our days. The Capitol Hill in the middle of Rome also used to be crowned by a palace complex – the Capitol, dating back to the times of the Third Roman Empire; however, it couldn’t have been built earlier than the XIV-XV century A.D. - already after the fall of Byzantium and the “migration of the Roman statehood” from Constantinople to Italy.

26a. *The Trojan War*. Phrygia in Asia Minor. The kingdom of Troy could have been located in Phrygia, comprising a minor part of or it could have been a neighbour of Phrygia. Trojan sources tell us that before the first invasion into Troy, Jason and Hercules had “landed at the coast of the Trojan kingdom in Phrygia” ([851], page 79). Modern commentators tell us that the kingdom of Troy had been adjacent to the land of Phrygia ([851], page 209). We find more references to the fact that the Trojan kingdom was either located in Phrygia or a neighbour thereof in the famous book about Troy written by Dares the Phrygian, whose very name reflects his origins. Many mediaeval authors knew Phrygia as “the land where the Trojan kingdom was located” ([851], page 214, comment 71).

■ 26b. *The Gothic-Tarquinian War*. The mediaeval German Friesia. Nowadays historians locate the “ancient” Phrygia in Asia Minor. However, mediaeval authors are of a different opinion. They identify Phrygia with Friesia, a part of Germany. Modern commentators point this out as well: “apparently, the more correct reading of Guido’s copy suggests Friesia [instead of Phrygia – A. F.]. The north-west of Germany has been inhabited by a tribe known as the Friesians ever since the beginning of the new era” ([851], page 216, comment 99). In this case, the “ancient” Trojan kingdom automatically relocates to either Europe or Byzantium, becoming

identified as either the Romean kingdom (Byzantium), or the early Ottoman (Ataman) Empire. In the latter case the word “Phrygia” may be a slightly distorted version of Turkey (Turkiye). Bear in mind that “Ph” and “T” would often take each other’s place.

Commentary. Apparently, along with the toponymic migrations from the West to the East, the reverse process also took place. The European conquests of the “Mongols” and the Turks, who had moved westwards from the East, certain Oriental names would make their way into Europe.

27a. *The Trojan War*. “Phrygians were allies of the Trojans” ([\[851\]](#), page 216, comment 99). They took part in the Trojan = TRQN War. By the way, Homer calls Dares a priest from Troy = Ilion, see Book 5, 9-11. This also implies that Dares the Phrygian had fought alongside the Trojans.

■ 27b. *The Gothic-Tarquinian War*. In the Gothic War of the alleged VI century the Greeks/ Romeans/Romans were forced to fight against the Goths, who had invaded Italy led by king Theodoric, as well as the German tribes that had come to Italy somewhat earlier with Odoacer as their leader. We recognize the “ancient” alliance between the Friesians/ Germans and the Trojans/TRQN. Another thing that we have to bear in mind is the superimposition of the Goths over the P-Russians and the P-Racenes, as well as the Et-Ruscans. Livy tells us that the Tarquinian clan was often characterized as a tribe of northerners, qv above. Tarquin the Proud, the double of several Gothic rulers, is known to have been a foreigner, and not a Roman native.

Commentary. The peak of the toponymic migration between the East and the West must fall on the crusade epoch of the XIV-XV century, when the Europeans had invaded Asia, shortly before the armies of the “mongols” and the Ottoman Turk swarmed Europe. Since Dares, the author of the first Trojan War chronicle, is known to have been Phrygian, common logic tells us that the first legends of the fall of Troy must have been written by the Goths who took part in the Gothic War. Amongst many other things, this implies both Dares and Dictis to have been completely innocent of “forgery” - their mediaeval chronicles are most probably authentic firsthand evidence of the war set in writing by the eyewitnesses amongst the crusaders.

The Goths taking part in the Trojan war of the alleged XIII century A.D. are perfect nonsense from the point of view of the Scaligerian chronology, which considers these

nations to have been wallowing deep in the Stone Age back in those days, whereas the participants of the Trojan War are hailed by the gold-mouthed Homer in such passages as “the mightiest of mortals, glorious sons of the earth”, or “Mighty Hector with his helmet ablaze”. Therefore, modern historians try to convince us that “it is obvious that the Friesians could not have fought in the Trojan War” ([\[851\]](#), page 216, comment 99). We recommend the reader to compare the material from this chapter with the data provided in [Chron5](#) and [Chron6](#) where we consider the issue of the Goths identified as the Mongols and the Tartars, or the Russian “Mongolian” = Great Empire of the XIII-XVI century.

28a. *The Trojan War*. Some well-known mountain is known to have been located near the “ancient” Troy – Mount Ida, or the Idean mountain ([\[851\]](#), page 198, comment 3), which sounds virtually identical to “Judean Mountain”.

■ 28b. *The Gothic-Tarquian War*. Naples is located at the foothills of the famous European volcano Vesuvius. Rome isn’t too far away, either. The abovementioned dynastic parallelisms suggest that Vesuvius can be identified as the Judean Mountain, or the mountain of the Theocrats – a holy place of worship. What we see at the outskirts of Constantinople (Istanbul) is the famous Mount Beykos with its famous gigantic grave of St. Iusha (Jesus), also a holy place of worship. See [Chron5](#) for more details.

29a. *The Trojan War*. Trojan chronicles – Homer, in particular, often refer to “the Idean heights”, “Zeus the Idean”, “the Forest of Ida” and so on. It is noteworthy that India Minor is located near Mount Ida ([\[851\]](#), pages 93 and 212, comment 50; also [\[180\]](#), page 264). One instantly recollects the fact that in the Middle Ages “India” would often be used to refer to “Judea”; their respective names used to be written similarly, with Judea spelt as “Iudia”. Mount Ida is also supposed to have been a halidom and a religious centre ([\[851\]](#)), just like Mount Beykos on the outskirts of the New Rome (Istanbul), or the Italian Vesuvius described in the Bible as the famous Mount Sinai, or Horeb, where God had given Moses the Law. Trojan chronicles tell us that the famous Judgement of Paris took place in the Forest of Ida (the Judean Forest?). Let us remind the reader that Paris, the son of the Trojan king, solves the “beauty dispute” between the three ancient goddesses, handing the prize over to Aphrodite, the goddess of love ([\[851\]](#), page 93). One has to point out that the Bible often refers to various religions as to “wives” ([\[544\]](#), Volume 1); therefore, the

“judgement of Paris” may really have referred to the choice of the “ancient” Bacchic religion made by the Trojans. They chose one of the three “wives”, or religions – Aphrodite’s religion of love (TRDT or TRTT – Tartars). This may have been the original Judaic (Theocratic) cult. Let us remind the reader that the mediaeval Western European Christian religion could possibly have been superimposed over the ancient Bacchic cult, qv above. On the other hand, one cannot fail to recollect the famous mediaeval “choice of confession” made by Prince Vladimir in his baptism of Old Russia. He had also chosen Christianity from several religions that he had been offered. Could the “ancient Paris” have been a mere reflection of the P-Russian (White Russian) Vladimir (the name translates as “the Master of the World”)? In fig. 2.54 we see a painting by Lucas Cranach (1472-1553) entitled “The Judgement of Paris”. What we see is a typically mediaeval scene – Paris is portrayed as a knight in heavy armour; his servant is also wearing armour and a mediaeval attire.



Fig. 2.54 “The Judgement of Paris” by Lucas Cranach the Elder (1472-1553). The “ancient” scene is represented in a typically mediaeval setting, Paris himself being a knight in plate armour. Taken from [\[1258\]](#), page 45. Also see fig. 4.11 below.

■ 29b. *The Gothic-Tarquinian War*. As we have already mentioned, the Third Roman

Empire became reflected in the Bible as the history of the Judean and Israelite kingdoms, whose original is the Holy Roman Empire of the alleged X-XIII century A.D., and the Habsburg (Nov-Gorod?) Empire of the XIV-XVII century. Therefore, the Trojan names containing the word “Idean”, or Judean – the Judean Heights, Judean Zeus, and the Judean Forest have their origins in the XI-XVI century epoch. At that time, Israel and Judea were the ecclesiastical names for large regions of Europe and Asia. Relics of the vast mediaeval Judea and Israel can be found all over Europe – the town of Ravenna in modern Italy, for instance, which clearly is a derivative of the word “Rabbi”, or “The Town of the Rabbis”. Let us return to the Trojan chronicles. After the fall of Troy, the Trojan Angenor “follows the setting sun” and founds a city by the name of Venicea ([\[851\]](#), page 147). This is apparently an account of how the mediaeval Italian Venice was founded. Let us also remind the reader that in the Middle Ages Southern Italy used to be called Greater Greece ([\[196\]](#)).

30a. *The Trojan War*. The fall of Troy, Hattusas (Hatusa) and Babylon. According to the Scaligerian chronology, Troy fell in the year 1225 B.C. ([\[72\]](#)). It is also presumed that Hattusas, the capital of the Hittite kingdom was destroyed around the same time, likewise Babylon ([\[72\]](#) and fig. 2.55).

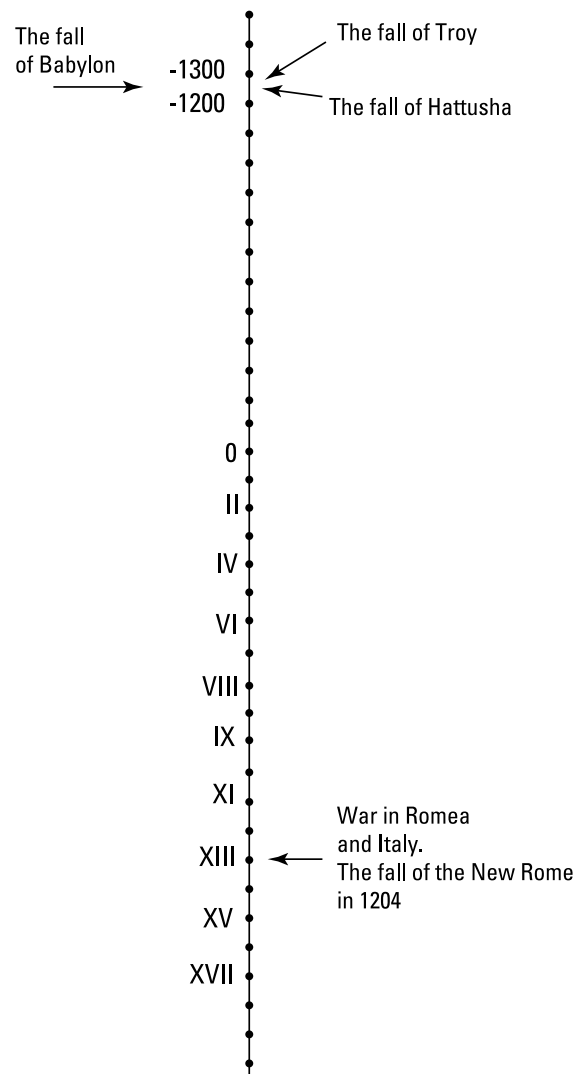


Fig. 2.55 Scaligerian datings of the dates when certain ancient cities fell – namely, Troy, Babylon and Hattusha.

■ 30b. *The Gothic-Tarquinian War*. Hittites as another name of the Goths. As we have already mentioned in [ChronI](#), Chapter 1, the “ancient” Hittite kingdom is most probably a phantom reflection of the mediaeval Gothic state. Moreover, some of the chronicles (see Chapter 1 of [ChronI](#)) use the name “Babylon” when they refer to Rome. Therefore Scaligerian chronology is correct in its assumption that Troy, Rome/Babylon, and the Hittite/Gothic kingdom fell all but simultaneously. The only error of the Scaligerite chronologers is that they have misdated this event. It did not happen in the XIII century B.C., but rather the XIII century A.D. In the present case, the XVII century historians merely “reversed the temporal value” of the dating.

31a. *The Trojan War*. Helen of Troy. The casus belli for the Trojan War is known to have been the so-called “humiliation of Helen”, the wife of Menelaius. She is supposed to have been abducted and taken away from her husband.

■ 31b. *The Gothic-Tarquinian War*. Lucretia/ Amalasuntha/Julia Maesa. The Tarquinian War of the First = Third Roman Empire had also been caused by the death of Lucretia/ Amalasuntha. Lucretia had been raped and committed suicide; Amalasuntha was murdered, qv above.

32a. *The Trojan War*. Trojan chronicles tell us of eleven large-scale battles that took place in the course of the Trojan War, which, in turn, fall apart into a multitude of minor battles. The war results in the fall of Troy, which is burned and plundered completely. We learn of the unspeakable atrocities from the part of the Greek victors, and that there was “no stone left unturned in the city” ([851], pages 133-134). The Trojan kingdom ceases to exist; surviving Trojans flee to distant lands. It has to be said that mediaeval artists would paint the Trojan War in a mediaeval manner. For example, in fig. 2.56 we see an old miniature from the *Roman de Troie* by Benoit de Saint-Maure, dating from the first quarter of the XIV century ([1485], page 20). We see the Greeks storming Troy; they are armed with crossbows (fig. 2.57). Crossbows had been a weapon used in the Middle Ages – and late Middle Ages, at that.



Fig. 2.56 A miniature from *Le Roman de la guerre de Troie* by Benoit de Sainte-Maure dating to the first quarter of the alleged XIV century. The warriors storming the walls of Troy are wearing mediaeval clothing and using mediaeval weapons – crossbows, for example. Taken from [1485], page 20.



Fig. 2.57 A close-in with the fragment of “Greeks Storming Troy” where we can very clearly see a mediaeval crossbow. Taken from [\[1485\]](#), page 20.

■ **32b. *The Gothic-Tarquinian War.*** Procopius eloquently and meticulously the Gothic War of the alleged VI century, counting several dozen battles. We also learn of a great number of battles that can be grouped into two large episodes from Livy’s description of the Tarquinian War. The Gothic Rome had led to the pillaging and devastation of Rome, Naples and the entire Italy ([695], [696] and [196], Volume 1). The following is told about Naples, for instance: “The city was ransacked [by Belisarius, Justinian’s military commander – A. F.], and its inhabitants massacred ruthlessly” ([196], Volume 1, page 326). The Roman Greeks had been the party most commonly associated with the atrocities. The Gothic War had often been referred to as the Greek War ([196], Volume 1, pages 426-427). “The city [Rome – A. F.] was besieged by the Greeks and fell prey to their wickedness... the entire Italy from the Alps to Tarent was covered in ruins and dead bodies; famine and plague that followed the war turned the land into a desert... at least one third of the population had died... the horrendous Gothic War has brought an end to many an ancient tradition in Rome as well as across the entire Italy... a dark night of barbarity had covered the destroyed Latin world in darkness” ([196], Volume 1, pages 426-427). In his rendition of Procopius, the XIX century German historian Ferdinand Gregorovius is de facto telling us of the legendary Trojan War as seen by the Latins, which we couldn’t have worked out until today.

3.3. The legend of a woman and the casus belli of the Trojan War

33a. *The Trojan War.* The protagonist of the Trojan version is Helen, the beautiful wife

of Menelaius. Three “ancient” goddesses have a dispute about which one of them is the most beautiful and ergo the best. Each goddess claims to be the one, which should hardly surprise us ([851], page 71). This seemingly innocent dispute results in the extremely brutal and violent Trojan War. Could the dispute in question really have been between several religions allegorically referred to as goddesses? The Bible, for instance, occasionally refers to religions as to female entities ([544]). In this case, ancient chronicles must be telling us about the choice of a single religion from three. The “ancient” Paris – most probably, an allegorical personification of the mediaeval Franks, chooses the most “appealing” goddess, or religion – Aphrodite. One has to remember about the erotic cult of the mediaeval Bacchic Christianity that flourished in the XII-XV century – in France, among other places, qv above. This worship of the “Christian Aphrodite” became reflected in numerous erotic sculptures and murals decorating Christian temples in mediaeval France ([1064]). As we already mentioned, something similar to the “religious choice of Paris” is known to us from the history of Old Russia. Prince Vladimir, the initiator of the baptism of Russia, had also listened to representatives of several creeds and chosen Orthodox Christianity as the official religion of the Russian State. Could this choice of Vladimir become reflected in the ancient myth of Paris, or P-Russ? Aphrodite (PhRDT or TRDT unvocalized) may be a derivative of the word Tartar.

■ 33b. *The Gothic-Tarquinian War*. In the Roman-Gothic version we have Lucretia as the protagonist according to Titus Livy. She is also known as Tullia, Julia Maesa and Amalasuntha in the Second = Third Empire. All of them duplicate Helen. Amalasuntha is one of the main characters in the Gothic War, qv above. The most vivid account of this story is given by Titus Livy. Several husbands had entered a heated dispute about the virtues of their wives; “each one had argued his own to be the best one” ([482], Book 1:57). This discussion had soon led to the Tarquinian War, also known to us as the Gothic War.

34a. *The Trojan War*. The key figure in the dispute between the “goddesses” is Paris the Trojan, or TRQN ([851], page 71). He had to choose the best of the three goddesses.

■ 34b. *The Gothic-Tarquinian War*. Tarquin Sextus. According to Livy, Tarquin Sextus is the judge in this dispute – TRQN as well ([482], 1:57).

35a. *The Trojan War*. A special contest of the goddesses is held to end the dispute.

Victory goes to Venus = Aphrodite, the goddess of love. Paris the Trojan declares her to be the winner, acting as the judge in the contest ([\[851\]](#), page 71).

■ 35b. *The Gothic-Tarquinian War*. The Roman debaters hold a contest between their wives. Livy tells us that “Lucretia had won the contest” ([\[482\]](#), 1:57). Sextus Tarquin is obsessed with his desire for Lucretia.

36a. *The Trojan War*. Paris the Trojan is possessed with a passion for Helen. Aphrodite, or Venus, the goddess of love, promises him “queen Helen for a wife” as a token of gratitude for her victory in the contest ([\[851\]](#), page 71). Helen is the wife of king Menelaus. In fig. 2.58 we see an ancient miniature dating to the alleged XIV century depicting “Paris departing on his search for Helen and finding her” ([\[1485\]](#), pages 249 and 250). One has to notice the large Christian cross over the palace of Menelaus, the Greek king. The XIV century artist had no doubts about the Trojan War taking place in the Christian epoch.



Fig. 2.58 A miniature from *Le Roman de la guerre de Troie* by Benoît de Sainte-Maure dating from the alleged XIV century ([\[1485\]](#), page 245, ill. 322). One sees Paris undertaking a foray (the one that resulted in the abduction of Helen) into the palace of Menelaus, the Greek king. We see a Christian cross over the palace. Taken from [\[1485\]](#), ill. 322.

■ 36b. *The Gothic-Tarquinian War*. Tarquin Sextus falls in love with Lucretia. Livy tells us that “he had been possessed by a flagitious passion to bring shame upon Lucretia, and also greatly attracted by her beauty” ([\[482\]](#), 1:57). Lucretia is the wife of Collatine.

37a. *The Trojan War*. The arrival of Paris the Trojan. Paris arrives to the house of Menelaus, who is unaware of the visit, and receives a friendly reception, since no one suspects him of any malicious intentions ([851], pages 71-72).

■ 37b. *The Gothic-Tarquinian War*. Livy tells us that “Sextus Tarquin went to see Collatius... Collatine knew nothing of his arrival. He was received cordially, since his intention wasn’t known to anyone” ([482], 1:57).

38a. *The Trojan War*. Paris abducts Helen by force. This happens during the night. Trojan chronicles anything but unanimous in their account of Helen’s abduction. One version tells us that she had gone with Paris voluntarily; another – that she had tried to resist the violent abduction ([851], page 72). A chronicle tells us that “Paris delivered Helen to his ship personally... and left her there with a host of bodyguards” ([851], page 96). The current “ancient” version tells us of Helen’s “complete innocence” - she is supposed to have remained true to Menelaus, and Paris left with nothing but her ghost ([851], page 207).

■ 38b. *The Gothic-Tarquinian War*. According to Livy, Tarquin Sextus takes Lucretia by force and rapes her, breaking into her chambers when she’s asleep ([482], 1:58). Here we also see an attempt of Lucretia’s exculpation – in Livy’s rendition, she utters a passionate speech to set an example for the women of Rome prior to stabbing herself to death in order to cleanse the disgrace. Amalasuntha, Lucretia’s double in the Gothic War, is also taken to the island by force, where she is kept “inside a strong fortress” ([196], Volume 1, pages 318-319; Procopius 1(5):14-15). Thus, a violent scenario involving a woman is the *casus belli* in every phantom reflection of Helen’s abduction – a real mediaeval event.

Commentary. The Trojan War, likewise its Gothic reflection, is considered to have been instigated “to avenge the honour of a woman”; see also Livy ([482], 1:60 and 2:1-2). This can actually be regarded as the official slogan of the Trojan = Tarquinian = Gothic War. How could a war as brutal and violent have broken out because of just one woman, albeit a beautiful and dignified one? This doesn’t ring too plausible, after all. There is a rather simple consideration that makes many things clear. Various religions were referred to as “wives” (women) in the Middle Ages; therefore, the Trojan = Tarquinian = Gothic War could have been caused by a religious dispute about the vices and the virtues of several creeds (“wives”). The insult of some religion may have resulted in a war. This interpretation of the source data is in perfect correspondence

with the very spirit of the crusade epoch. Now, the crusades were ecclesiastical events (officially, at least), whose intended purpose was the revenge of the grief caused to Our Lady – the execution of her son Jesus Christ. The Trojan myth receives a natural explanation of being the description of a great war fought by the crusaders in the Middle Ages.

39a. *The Trojan War*. According to some Trojan chronicles, Helen had been killed. She died already after the fall of Troy: “And he had ordered to behead both Helen and *Farizh* [*Parizh*, or Paris, that is – A. F.]” ([851], page 76). Nowadays it is presumed that the mediaeval tale of Helen and Paris executed at the order of Menelaus is at odds with the “ancient” version of Homer ([851], page 207). Mark the typical flexion between F and P – Paris – Parizh – Farizh. In the mediaeval rendition Paris might have really referred to “a Parisian”, which should hardly surprise us since the Franks played a major role in the Gothic War; some of them may well have been from Paris. The Scaligerian XIII century B.C. dating of the Trojan War renders this impossible, since Paris is supposed to have been nonexistent in that age; however, in the XII-XIV century A.D. it must have already been about. Paris can also mean “P-Russ”, or the mediaeval White Russians/Byelorussians/Prussians.

■ 39b. *The Gothic-Tarquinian War*. In the Gothic version Amalasuntha, the double of Helen, is also killed; it is her death that serves as the *casus belli* for the Gothic War, qv above and in [851], Volume 1.

40a. *The Trojan War*. Paris-Parizh (P-Russ), the offender of Helen, was killed ([851], pages 76 and 129).

■ 40b. *The Gothic-Tarquinian War*. Let us remind the reader that Tarquin Sextus, the offender of Lucretia, had also died a violent death ([482], 1:60). In the Gothic version allegedly dating from the VI century A.D. Theodahad, who had raped Amalasuntha, was murdered shortly afterwards ([196], Volume 1, and above).

3.4. The beginning of the war

41a. *The Trojan War*. Greeks begin negotiations with the Trojans in order to determine the fate of the abducted Helen. The Trojans refuse to hand her back; the Greeks declare war on Troy ([851]).

■ 41b. *The Gothic-Tarquinian War*. In the Gothic version the Roman Greeks enter negotiations with the Goths/TRQN, the duplicates of the “ancient” Trojans,

about the fate of the abducted Queen Amalasuntha, who has been taken to an island by force. However, the Goths kill Amalasuntha. Then Romea/Byzantium declares war on the kingdom of the Ostrogoths in Italy ([196], Volume 1; also [695]).

42a. *The Trojan War*. A very large Greek fleet appears at the coast of the Trojan kingdom led by Achilles ([851], page 72). Out of many Greek heroes, the sources pay special attention to Achilles – the most famous military leader of the Greeks and the “numero uno” hero. “The Greeks had revered him [Achilles – A. F.] as a hero” ([851]).

■ 42b. *The Gothic-Tarquinian War*. A powerful fleet of Roman Greeks arrives at the Italian coast with a landing party led by Belisarius in the end of the alleged year 535 A.D. “Fortune gave Justinian one of the greatest military leaders of all time for the implementation of this plan [exile of the Goths from Italy – A. F.]” ([196], Volume 1, page 319). Belisarius is doubtlessly the “number one hero” of the Gothic War.

43a. *The Trojan War*. Achilles is accompanied by the two “most important royal figures in Greece” on his Trojan campaign, namely, Agamemnon and Menelaus, the husband of Helen. “And the kings made Achilles leader of the entire army” ([851], page 72). Their own participation in the war is minute compared to that of Achilles.

■ 43b. *The Gothic-Tarquinian War*. Belisarius is made commander-in-chief by emperor Justinian – the “primary royal figure” of the Gothic war to represent the Roman Greeks. However, Justinian doesn’t become involved in military action personally, since he remains in the New Rome, well away from Italy (qv in fig. 2.29). At the same time, Justinian, as well as his “ancient” double Agamemnon, did actually take part in the war, since it was he who had suppressed the large-scale “Nika Rebellion”, which took place within the walls of New Rome. As we already mentioned, this rebellion is merely a duplicate of the same Gothic War that became reflected in Justinian’s biography in a slightly distorted version. Furthermore, this is an indication that the Gothic (or the Trojan) War is most likely to have taken place in New Rome (Constantinople) and around it – nothing to do with Italy whatsoever.

44a. *The Trojan War*. The Greek fleet led by Achilles seizes Isle Tenedos upon arrival to the shores of the Trojan kingdom, which had once been under Trojan/TRQN rule ([851], page 100). The occupation of Tenedos marks the

beginning of the Greek invasion into the Trojan kingdom.

■ 44b. *The Gothic-Tarquinian War*. The Graeco-Romean fleet of Belisarius arrives at the coast of Italy and immediately seizes Sicily, which had been under the Gothic/TRQN rule at the time ([196], Volume 1, page 319). This is how the Byzantine invasion into the Italian kingdom of the Ostrogoths began.

45a. *The Trojan War*. The “ancient” Greeks remain on Tenedos, the island they captured, for several months. Over this period they exchange envoys with Troy and send some of their troops into a neighbouring country to find provisions, which they procure after a battle ([851], pages 101-103).

■ 45b. *The Gothic-Tarquinian War*. In the Gothic War, the Graeco-Romean troops remain on Sicily for several months – between the end of the alleged year 535 and the summer of the year to follow ([196], Volume 1, page 319).

46a. *The Trojan War*. The “ancient” Greeks proceed to leave the island, move to mainland, invade into the Trojan kingdom and besiege Troy. One of the chapters of a mediaeval Trojan chronicle is called “How the Greeks had Left Isle Tenedos and the Siege of Troy Began”, for instance ([851], pages 103-104).

■ 46b. *The Gothic-Tarquinian War*. Finally, the Romean Greeks leave Sicily and disembark in Italy. “The land troops of Belisarius... accompanied by the fleet” started to move up the coast. “However, they were stopped by the heroic defenders of Naples” ([196], Volume 1, page 326). See fig. 2.59. Nowadays the Gothic War is presumed to have taken place in Italy. However, it is most likely that the fall of Constantinople = New Rome on the Bosphorus in the XIII century A.D. provided for the main source of legends about the fall of the “ancient” Troy. This also gives us a new perspective on the possible meaning of the word Naples (Nea-Polis) as used in the Trojan chronicles – it must have stood for “New City” and referred to the New Rome, or Constantinople.

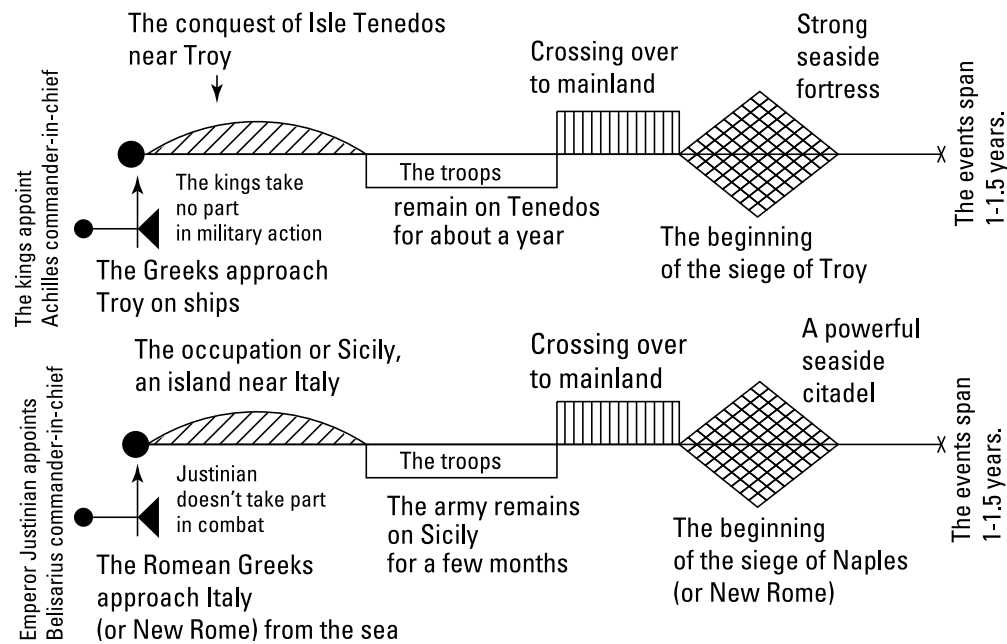


Fig. 2.59 The parallelism between the "ancient" Trojan War and the early mediaeval Gothic War. The beginning of the war.

47a. *The Trojan War*. The long and hard siege of Troy begins. Chronicles describe Troy as a powerful fortress by the seaside. Troy is all the more invincible that the gods themselves protect the city from enemies; this fact is emphasized. "And he gave orders to surround the city with high walls, two hundred cubits in height" ([851], page 90). In fig. 2.60 one sees an ancient miniature entitled "The Third Battle between the Greeks and the Trojans" from *The Tale of Troy's Destruction*, the book by Guido de Colonna (see [1485], ill. 120). Once again we see mediaeval knights wearing heavy armour and chain mails. One of them is holding a trumpet of a rather sophisticated shape.



Fig. 2.60. An ancient miniature from *Historia Destructionis Troiae*, a book by Guido de Columna (delle Colonne) dating from the early XV century. We see the third battle between the Greeks and the Trojans in the Trojan war; once again the weapons used are typically mediaeval. Taken from [\[1485\]](#), ill. 120.

■ 47b. *The Gothic-Tarquinian War*. The Roman Greeks are forced to begin the siege of Naples = New City (New Rome?). The Italian Naples was supposed to have been an unassailable fortress. It is said that the gods themselves have chosen this site with a rocky foundation that excluded the very possibility of the city being undermined ([196], Volume 1, page 326. Just like Naples, Constantinople = New Rome is located by the seaside and may have been the strongest and most famous fortress of both Europe and Asia. The legend of Constantinople's foundation on the Bosphorus around the alleged year 330 tells that the emperor Constantine had "initially chosen the site [for the foundation of his new capital – A. F.] where the ancient Ilion [or Troy! – A. F.] had once stood, the motherland of the first founders of Rome" ([\[240\]](#), page 25). He is supposed to have chosen a different site later on ([\[240\]](#)). In any case we see that the very story of the New Rome's foundation on the Bosphorus tells us quite unequivocally that its location used to coincide with that of Troy initially. The gigantic walls of the New Rome and its beneficial geographical disposition proved to protect it well against many an invasion. We can still see the most impressive ruins of these walls in Istanbul today, qv in figs. 2.61 and 2.62.



Fig. 2.61. Ruins of Constantinople walls. Photograph taken by T. N. Fomenko in 1995.



Fig. 2.62 Ruins of Constantinople walls. Photograph taken by the author in 1995.

48a. *The Gothic War*. We have listed all of the major events pertaining to the beginning of the Trojan war. What follows is the siege of Troy and its fall, see fig. 2.63.

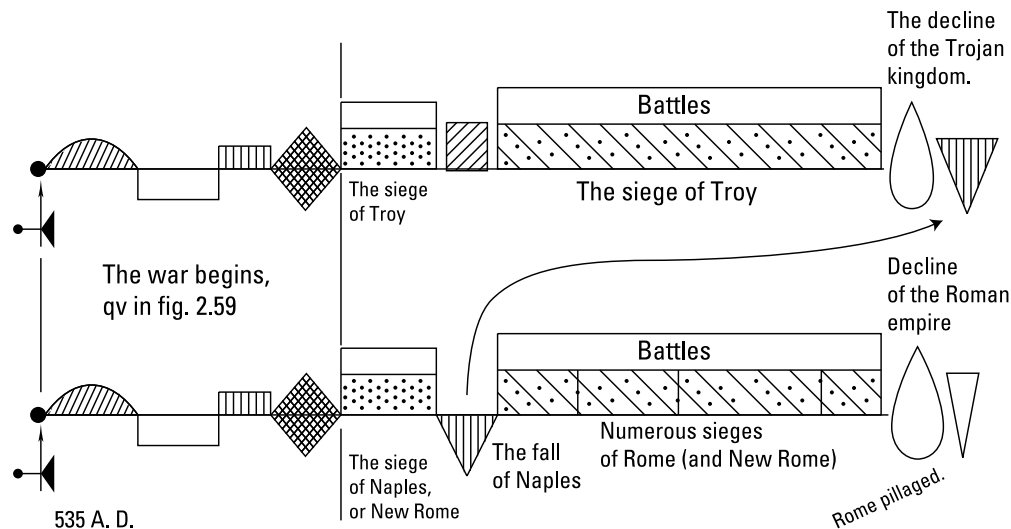


Fig. 2.63. The parallelism between the “ancient” Trojan War and the “early mediaeval” Gothic War. The siege and the fall of the capital.

■ 48b. *The Gothic-Tarquinian War*. We have also listed all of the basic events that preceded the siege of Naples; they were followed by the actual siege and the destruction of the city.

Commentary. Let us point out the rather noteworthy difference between the Trojan version and the Gothic one. In the legend of the “ancient” Troy the city is destroyed at the very end of the war, whereas in the Gothic version Naples falls shortly after the beginning of military action, see fig. 2.63. However, the Roman Greeks are to seize Rome after this victory. Apparently, in the Trojan version these two sieges – of Naples and Rome, or Rome and the New Rome, possibly just the New Rome = Constantinople, have merged into one siege – that of the “ancient” Troy. The fall of Naples = New City moved towards the end of the war chronologically implies a 9-10-year fluctuation in the dating, which doesn’t affect the general picture of this remarkable parallelism.

3.5. The fall of Naples (the “New City”) = the fall of Troy.

The mediaeval aqueduct and the “ancient” Trojan Horse

49a. *The Trojan War*. The fall of Troy was preceded by a long and unsuccessful siege. Several attempts of storming the city resulted in failure. The Greek army led by Achilles falls into despondence ([\[851\]](#), page 70 and on).

■ 49b. *The Gothic-Tarquinian War*. The New City (Naples, or Nea-Polis) resists the siege for a long time; some of the attempts to storm it result in a complete fiasco. The Graeco-Roman army led by Belisarius is demoralized; the Greeks even

consider retreating from the walls of the New City ([196], Volume 1, page 326 and on).

50a. *The Trojan War*. A conspiracy emerges in Troy during the siege. The objective pursued is handing Troy over to the Greeks; the leaders are the Trojans Aeneas and Anthenor ([851], page 131).

■ 50b. *The Gothic-Tarquinian War*. During the siege of Naples (or the New City = Rome), a conspiracy formed in the city. It was led by Stefanos; the plotters sought to deliver Troy into the hands of the Roman Greeks ([196], Volume 1). According to Procopius, the siege of Rome that ensued had followed the same conspiracy scenario, qv above.

51a. *The Trojan War*. The Trojan plotters lead the group of Trojan envoys and begin negotiations with the Greeks. One of the Trojan chronicles contains a chapter entitled “Negotiations and Treason in Troy”. The Greeks promise the Trojan recreants that the houses of the latter shall be spared after the fall of Troy; however, the Greeks ended up capturing Troy in an altogether different way, without the aid of the conspirators ([851], pages 131-132).

■ 51b. *The Gothic-Tarquinian War*. The information offered by the Gothic version is more vague on the subject of a conspiracy in Naples. However, a similar Roman plot is described in great detail ([196], Volume 1). In Naples Stefanos had negotiated with the Roman Greeks for a long time, and apparently to no avail. The Byzantine army captured Naples (New City) unassisted by any plotters. Also, both “ancient” Troy and Naples in the alleged VI century A.D. are supposed to have fallen into the hands of the enemy after the demonstration of exceptional cunning from the part of the latter, as we shall discuss below. This phenomenon is unique in the comparative history of both kingdoms; the parallelism discovered here is remarkable enough for us to relate it in detail. It shall lead us to the understanding of what the famous Trojan Horse, which symbolizes the Trojan War after a manner, had really been.

52a. *The Trojan War*. We learn that the Greeks had used “something that resembled a grey horse” in order to conquer Troy ([851], page 76). Let us emphasize that the chronicle doesn’t mention a horse, but rather something that resembles one, grey in colour. The difference appears marginal at first; however, we shall find out

that the chronicler was perfectly correct to mention a simulacrum of some sort and not a real horse.

Let us open the Trojan chronicles and study their actual contents. “The seers have announced that Troy could not be taken in battle, and that the only way to capture it was guile. Then the Greeks made a gigantic wooden horse [? – A. F.] that concealed brave warriors... the Trojans decided to pull the horse into the city [? – A. F.] ... When they have pulled it in, they started indulging themselves in feasting and merrymaking... and then fell asleep... The warriors that had remained hidden in the horse came out without making any noise, and proceeded to torch the houses of the Trojans... the enormous Greek army rushed in... through the gate that was opened by the Greeks who had been inside the city already. Thus did the mighty-towered Troy fall. Other books tell us that an effigy of a grey horse was forged of glass [? – A. F.], copper [? – A. F.] and wax [which is all a fantasy of later chroniclers who failed to understand the real meaning of what they were describing – A. F.]; three hundred armed knights hid inside” ([851], page 76).

An effigy of a horse – not an actual horse, that is. What could it possibly be? A different chronicle gives us another version: “a gigantic horse had been made of copper; it could hold up to a thousand soldiers inside. There was a hidden door in the side of the horse” ([851], pages 132-133). In fig. 2.64 one sees a mediaeval miniature from the *Litseyoy Svod* almanac (No. 358 in the National Museum of History) that shows us how the XVI-XVII century authors imagined the “Trojan Horse”. The mediaeval artist must have already been confused by old descriptions; his knowledge of the past had been rather poor, and so what we see is a horse with a door in its left side.



Fig. 2.64 A mediaeval miniature entitled “The Forging of a Wooden Horse” taken from the *Litseyoy Svod*, State Museum of History, Museum collection No 358. Taken from [851], page 128.

Another late mediaeval artist who must have also forgotten the exact nature of the matter drew the picture of a huge wooden horse on wheels so that it would be easier to roll it along an uneven stony road (see fig. 2.65).



Fig. 2.65 A miniature from *Le Roman de la guerre de Troie* by Benoit de Sainte-Maure dating to the alleged XIV century ([1485], pages 251 and 252, ill. 328. The artist was already only vaguely aware of the real issue, and thus he painted a wooden Trojan horse on wheels. Taken from [1485], ill. 328.

Nowadays one can see a very impressive wooden model of the Trojan horse near “Schliemann’s site” in Turkey that serves as a tourist attraction. This one has no wheels. Should someone want to climb inside, they are welcome to it for a more direct communion with the history of “ancient Troy”. This is how Scaligerian history gets taught today.

Let us stop and reflect for a moment. Historians suggest the mention of a horse to have been an “ancient” myth or a fairy tale, one where everything was possible. It is, however, clearly visible that the mediaeval text that we quote doesn’t look like a fairy tale. It is dry and sober. The chroniclers clearly referred to some real event, although they hadn’t understood its exact nature very well anymore. However, let us treat them with respect and suppose they had wanted to give us a bona fide account of something interesting and very real. They hadn’t lived in the epoch of the war, and so they had been unable to understand everything that was written in the old documents and honestly

tried to relate whatever they thought had happened in Troy.

Mere common sense suggests that one should hardly believe that the “ancient” Greeks could really have made a gigantic hollow statue of a horse that could hold a thousand warriors in the XIII century B.C., as well as the tale of silly gullible Trojans taking troubles to pull this statue into the city. The nursery tale about a gigantic hollow equine statue is just as preposterous as the Scaligerian tale of Homer’s seven hundred pages melodiously sung aloud by the “ancient” Greek shepherds for five hundred years before they could be written down, five hundred years after the fall of Troy.

Let’s sum up.

- The Greeks had used *some grey object resembling a horse* to conquer Troy.
- We are told about the gigantic size of this “horse look-alike”.
- The “horse” had huge legs.
- Some of the chroniclers say it was made of wood, others name copper, glass and wax. We see a variety of contradictory opinions here.
- The horse is supposed to have made its way into the city somehow.

Let us now turn to the Gothic version.

■ 52b. *The Gothic-Tarquinian War*. The VI century chroniclers give a sober and realistic answer to the abovementioned question about the Trojan Horse and its identity. Naturally, there is *no talk of a horse there*. What we’re told is that Belisarius had used his cunning to take advantage of a certain circumstance ([196], Volume 1; also [695]). Apparently, there was an old dilapidated *aqueduct* going through the sturdy walls of mediaeval Naples. A large pipe made of stone – a *pipe*, not a dale. The aqueduct began *outside* the city limits and used to supply water for the New City (Naples) at some point. There was a stone stopper with a small hole for the water at wall level. The aqueduct didn’t function and had remained abandoned for a long time ([196], Volume 1).



Fig. 2.66 A modern wooden model of the “Trojan Horse” built for the tourists on Schliemann’s site by the Turkish authorities. Taken from [\[1259\]](#), page 33.

A special brigade of some 400 armed Roman Greeks secretly entered the opening in the aqueduct that lay well outside city limits (another version tells us of 300 cavalry soldiers and a hundred infantrymen). At any rate, “Operation Aqueduct” is often mentioned together with cavalry by the chroniclers who tell us of the Gothic War. This entire operation had been kept secret from everyone else in the Graeco-Roman army, let alone the besieged. The Greeks reached the vallum, broke the plug with the utmost caution, signalled to the main body of the troops situated outside and opened the gates to the army of Belisarius that rushed into the city. The defenders of Naples barely had the time to wake and call to arms. This is how the New City (Nea-Polis) fell.

The Gothic War historians describe the aqueduct as an enormous pipe supported by massive propugnacula, wide enough for a human to stand in. One can still see the ruins of an enormous aqueduct in Istanbul (qv in fig. 2.67 and [\[1464\]](#), page 72). Nowadays it is called the Aqueduct of Valens – it is possible that this is the very same conduit that the crusaders had used in the time of the Gothic War, or the storm of the New Rome = Constantinople = Troy. Ancient authors could also have easily compared the aqueduct to a gigantic animal (a horse?) with stanchions for legs that delivered water into the city. Another thing that comes to mind in this respect is the fact that the same word is used to refer to an icebreaker (pier) and an ox – “*byk*”. The decrepit conduit could have been called a “great beast” poetically, see fig. 2.68. We are therefore of the opinion that the famous Trojan Horse is a metaphor used for the water conduit or aqueduct that the Greeks had used in their siege of the New City with such success. Let us trace this

parallel further.



Fig. 2.67 Ruins of the Valens Aqueduct in modern Istanbul. Taken from [\[1464\]](#), page 72.

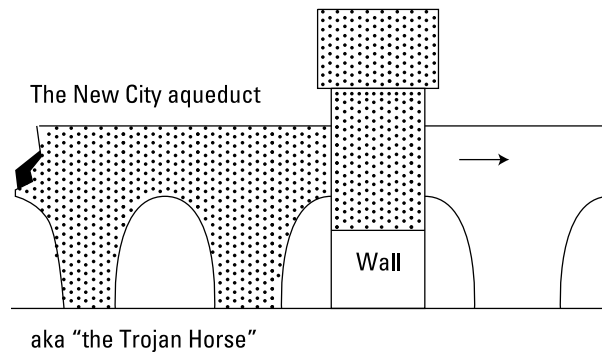


Fig. 2.68 A schematic representation of the decrepit aqueduct that “entered the city”.

53a. *The Trojan War*. The Latin for “horse”. The Latin word for “horse” or “mare” is “*equa*” (“*equae*”). See [237], pages 350-351.

■ 53b. *The Gothic-Tarquinian War*. The Latin for “water”. The Latin word for “water” is “*aqua*” (“*aquae*”). See [237], page 374. We see a great similarity between the two words. A reference to the Latin language is quite in order here, since most of the Trojan chronicles that reached our age were written in Latin. Apart from that, we should consider Byzantium (Romea) and the New Rome and also possibly a part of Italy as the arena of war.

Commentary. We must point out that the Latin for “aqueduct” or “water conduit” is “*aquae-ductio*”, which is virtually identical with “*equae-ductio*” (or “*equae-ductor*” – see [237]). All the letters but one coincide in both words. “Aqueduct keeper” and “groom” (or “stableman”) are also very similar, as well as “*aqualiculus*”, which

translates as “stomach”, “abdomen”, “belly” etc. This leads us to a recollection of Greek warriors concealed within the abdomen of a horse. The “classical” version by Homer, which didn’t surface until the XIV century A.D., must have been more recent than the Gothic/Roman version of Procopius. Therefore, the aqueduct (water duct) transformed into a horse in the perception of later foreign authors, who had confused one vowel for another. Hence the numerous legends about “a gigantic grey object resembling a horse” a. k. a. the Trojan horse. Even its grey colour may be explained by the real colour of a dusty aqueduct.

One shouldn’t regard such verbal metamorphoses as something out of the ordinary. The “Literaturnaya Gazeta” newspaper (1982, 20 October and 8 December issues) gives several superb examples of how *modern names become disfigured in foreign translation*. This is a phenomenon observed in our age of university education and readily available dictionaries. Ancient scribes would forever be confused by unfamiliar and semi-familiar names, some of them unvocalized. Some of the XIV-XVI century chroniclers must have honestly tried to decipher the names scattered across the pages of whatever old manuscripts reached their epoch; however, they had to study them through the distorting prisms of their own linguistic paradigms. Among these manuscripts one could find the original diaries whose authors took part in the Trojan War of the XIII century A.D.

54a. *The Trojan War*. The idea to use “the likeness of a horse” in the siege of Troy belonged to the Greek named Ulysses or Ulixes, also known as Odysseus. He may have been a double of Achilles, and the phonetic proximity of their names does indeed suggest it – Ulysses/Ulixes/ Achilles. As we already know, a special brigade of 300-1000 men was hidden inside “a grey object resembling a horse”; this had been kept secret from the Trojans. The location where the warriors had entered this “horse” lay beyond the city walls.

■ 54b. *The Gothic-Tarquinian War*. In the Gothic war the idea of using the old aqueduct had belonged to the Roman Greek Belisarius. The parallelisms discovered previously imply Belisarius and Achilles to be phantom reflections of one and the same mediaeval personality. We shall discuss it in more detail below. This “special brigade” had remained hidden in the aqueduct, which was kept secret from everyone, even the rest of the troops. The warriors had entered the aqueduct through an opening that was located outside the walls of the city.

55a. *The Trojan War*. The leader of the Greek stormtroopers was called Sinon or Zeno. He was “given the keys and told to open the secret exit from the equine abdomen by the Greeks” ([851], pages 132-133). As we shall see below, this figure is also prominent in the history of the Gothic War.

■ 55b. *The Gothic-Tarquinian War*. The “special brigade” of the Roman Greeks may well have been led by Zeno – the cavalry leader in the army of Belisarius ([196], Volume 1). However, the names of the actual leaders of this brigade are given as Magnus (or simply “The Great”) and Ennes ([196], Volume 1; also [695]). Sinon (Zeno in these sources) is one of the major characters of the Gothic War, and also the cavalry leader in the army of Belisarius (together with Magnus – see [196], Volume 1; also [695], 2(5); 5, 2; 6 and 13. Thus, Sinon/Zeno definitely took part in the storm of Naples.

56a. *The Trojan War*. We learn that the vallum that guarded Troy had been destroyed for the “grey object of a vaguely equine shape” to be brought into the city. All the Trojan chronicles tell us about some destruction of the city wall that took place at the moment this object had entered the confines of Troy. The versions of this event offered by various authors are at odds with each other. Some tell us of “gates taken apart” ([851], page 76). Some say that “a part of the wall had to be destroyed, which gave the Greeks who came back to the walls of Troy an opportunity to storm into the city” ([851], pages 206-207, comment 53. Yet another version claims that this “pseudo-horse” lost an ear [?]. The most bizarre version informs us that “the stone that crowned the city gates had to be taken down” ([851]). The only consensual trend we can see in this multitude of versions is that they all clearly state that some part of the fortifications that protected Troy were destroyed when the special brigade of the Roman Greeks had infiltrated the city.

■ 56b. *The Gothic-Tarquinian War*. The reference is perfectly clear in the context of this war. As we have already mentioned, a part of the vallum that surrounded Naples (or the New City) was partially destroyed so that the troopers could get out of the aqueduct and enter the city. The soldiers of Belisarius have smashed the stone plug that was blocking the tunnel to bits and widened the opening so that humans could get through.

57a. *The Trojan War*. The Greek party gets out of the “horse” through a secret exit. The Greeks open the city gates from the inside, and the battle of Troy that results in

the fall of the city begins in the small hours of the morning ([\[851\]](#), pages 132-133).

■ **57b. *The Gothic-Tarquinian War*.** The special brigade of Roman Greeks infiltrates the New City (Naples) through the aqueduct late at night, and, discovering the gap in the conduit that was invisible from ground level (secret exit!), uses it for infiltrating the city. Early in the morning they open the gates and give orders to begin the attack. The Byzantine army breaks into the city; the New City falls. It is possible that the image of the Trojan Horse was also affected by the wooden mediaeval siege towers with wheels that were rolled towards the walls of the besieged Troy. The Trojan Horse would often be pictured *as a wheeled wooden construction*, after all, since the siege towers had been mobile and made of wood. See more details in our book entitled *The Dawn of the Horde Russia*.

3.6. The “ancient” Achilles = the “ancient” Valerius. The “ancient” Patroclus = the “ancient” Brutus

58a. *The Trojan War*. Achilles is the leader of the Greek army. He is one of the most famous heroes to be found in the entire “ancient” Greek epos. His name contains the sounds LS.

■ **58b. *The Gothic-Tarquinian War*.** Belisarius is a famous warlord; he is the leader of the Graeco-Roman troops in the Gothic War. Procopius calls him a prominent statesperson of the Roman Empire. His name contains the same sounds LS; “Belisarius” is possibly derived from the Russian “*Velikiy Tsar*” (The Great Czar) or a similar phrase in one of the Slavic languages.

Commentary. A curious fact is that the very manner in which Procopius describes the Gothic War bears great resemblance to how Homer relates the events of the Trojan War. This isn’t even our observation – it was made by Ferdinand Gregorovius, a prominent historian and a specialist in Roman history. He didn’t even suspect how close to the truth he had been: “This siege [of Rome – A. F.] is one of the most important ones in history, and one cannot help noticing strong allusions to heroic epos in the way it is described... by Procopius, who borrows his colours from the Iliad [sic! - A. F.] He tells us how Belisarius... rushed towards the enemy in front of his troops, much like Homer’s heroic character [Achilles – A. F.] ... the Romans observed this battle in deep amazement, since it had been worthy of their ancestors” ([196], Volume 1, pages 339-340).

59a. *The Trojan War*. Achilles, albeit a hero, isn't the "principal monarch" of the "ancient" Greeks, but rather made leader of the troops by two great kings – Agamemnon and Menelaus, the instigators of the Trojan War.

■ 59b. *The Gothic-Tarquinian War*. Belisarius is the military commander-in-chief, not an emperor. He was put in charge of the army by Justinian, the Byzantine Emperor. Thus, Justinian appears to be the mediaeval double of the "ancient" Agamemnon and the "principal royalty".

60a. *The Trojan War*. The closest friend and comrade-in-arms that Achilles had was called Patroclus, whose name transcribes as PTRCL without vocalizations. Another version of his name that we encounter in the Trojan chronicles is Partasis ([851], page 143), which transcribes as PRTS or BRTS unvocalized. However, this consonant skeleton may well assume the form of "Brutus", which is very similar to the Russian word for "brother", which is "*brat*". Thus, the "ancient" Achilles had a friend called Patroclus-Partasis-Brutus-Brat (Brother).

■ 60b. *The Gothic-Tarquinian War*. Let us remind the reader that the Tarquinian War is the duplicate of the Trojan War, and it is described by Titus Livy in his *Ab urbe condita*. We recognize Belisarius as Valerius, qv above. During the Tarquinian War, Valerius is also the commander of the Roman troops and has a close friend by the name of Brutus or Projectus, or BRT-PRCT ([482]). We thus witness yet another duplication of events: the Trojan Partasis (BRT, or "brother"?) becomes identified as Brutus/Projectus/BRT, the hero of the Gothic-Tarquinian War.

61a. *The Trojan War*. In the Trojan War, Patroclus (or BRT/brother) gets killed before Achilles dies. During the first phase of the war, Patroclus/BRT acts as the "number two hero" in the Greek Army, second only to Achilles ([851], pages 108-111).

■ 61b. *The Gothic-Tarquinian War*. Brutus/Projectus/BRT also dies before Valerius/Belisarius. Brutus ("brother"?) is the most important Roman warlord in the Gothic-Tarquinian War after Valerius.

62a. *The Trojan War*. The "ancient" Patroclus/BRT dies in a battle fought by the cavalry – he falls off a horse struck by a sword ([851], page 108). "The episode that describes the duel of Patroclus [and his death – A. F.] ... is one of the focal points of Homer's epic poem (Iliad XVI)" – see [851], page 108.

■ 62b. *The Gothic-Tarquinian War*. Brutus/Projectus/BRT also dies falling off a horse – hit by a spear, according to [482], 2:6. Titus Livy considers the death of Brutus/Projectus to have been one of the key events in the entire course of the Tarquinian War.

63a. *The Trojan War*. The “ancient” Patroclus/BRT breaks the shield of his foe, a young prince from the Trojan camp, with a spear ([851], page 108).

■ 63b. *The Gothic-Tarquinian War*. Brutus/Projectus/BRT uses his spear to break the shield of a young prince from the camp of the Tarquins/TRQN ([482], 2:6).

64a. *The Trojan War*. Patroclus/BRT is killed by Hector, son of the “most important Trojan royalty”, King Priam ([851], pages 73 and 108). Hector also dies a short time after Patroclus/ BRT ([851], page 119). *He dies in a duel, falling off his horse run through by a spear.*

■ 64b. *The Gothic-Tarquinian War*. The killer of Brutus/Projectus/BRT was the son of the “principal Tarquinian royalty”, Tarquin the Proud, by the name of Arruntius Tarquin ([482], 2:6), who had soon been killed as well – just like the “ancient” Hector, although in the Gothic scenario Brutus, or Projectus, gets killed in the same battle as Arruntius – they die by each other’s hand; the latter *is known to have been hit by a spear in a duel and fallen off his horse.*

65a. *The Trojan War*. A luxuriant mourning ceremony is held to lament and glorify the “ancient” Patroclus. Achilles is in deep dejection; the entire Greek army is overcome by melancholy. The body of Patroclus (BRT) is buried by Achilles personally ([851], pages 111-112).

■ 65b. *The Gothic-Tarquinian War*. Brutus (Brat/ brother?) is buried in great sumptuousness, everyone in Rome is mourning him, all the Romans are saddened; the troops are also in despondence ([482], 2:6-7). The body of Brutus is buried by Valerius (or Belisarius in the Gothic version) personally.

66a. *The Trojan War*. The duel of Patroclus and Hector takes place before the all-out battle with the participation of cavalry ([851], page 108).

■ 66b. *The Gothic-Tarquinian War*. According to Titus Livy, the duel between Brutus and Arruntius Tarquin also preceded the actual cavalry battle ([482], 2:6).

67a. *The Trojan War*. Homer regards the “ancient” Patroclus (BRT) as the avenger of Helen’s honour after her abduction.

■ 67b. *The Gothic-Tarquinian War*. In the Tarquinian War Brutus (BRT) also happens to be the avenger of the raped Lucretia ([482], 1:58-60). Valerius buries his comrade Brutus “with as much solemnity as the time allowed; yet a much greater honour had been the public mourning, all the more remarkable that the matrons had mourned him as a fatherly figure for an entire year since he had been such a vehement avenger of chastity dishonoured” ([482], 2:7).

3.7. The “ancient” Achilles = the mediaeval Belisarius. The “ancient” Hector = the mediaeval Gothic king Vittigis

68a. *The Trojan War*. The first phase of the Trojan War is characterized by great hostility existing between the main two opposing warlords – Achilles the Greek and Hector the Trojan (TRQN).

■ 68b. *The Gothic-Tarquinian War*. The beginning of the Gothic War is also marked by an opposition between the two main heroes of the period – Belisarius, the Graeco-Romean commander-in-chief (Valerius in the Tarquinian version), and Vittigis the Goth (Arruntius Tarquin according to Livy).

69a. *The Trojan War*. Trojan sources often transcribe the name of the “ancient” Hector as “Victor”, or VCTR without vocalizations. Hector = Victor is a king and a son of king Priam ([851], pages 11 and 74; also 204, commentary 38, and page 73). Formally, Priam had been the most important king of Troy, however “ancient sources tell us nothing about Priam, a rather frail elder, taking part... in actual military action” ([851], page 217, comment 112). It is possible that Priam had been a collective figure whose unvocalized name PRM could have contained a reference to his relation to the city of Rome (P-Rome). Possibly, “Public Rome”, if we are to consider “P” an abbreviation of Publius. Such an interpretation of Priam’s name concurs with the parallelism between the history of Troy and Rome-Romea that we have discovered. Priam can also be a version of “*Pershiy*” – a Slavic word for “The First”.

■ 69b. *The Gothic-Tarquinian War*. In the Gothic version, the double of Victor = Hector is Vittigis the Goth. His unvocalized name – VTGS – may be related to the name VCTR (Victor) in some way. Vittigis is a royal figure – king of the Goths and a son of a king ([196], Volume 1).

70a. *The Trojan War*. The “ancient” Victor/Hector is the commander-in-chief of the Trojan army (TRQN) in the first phase of war and until his death. He is the number one hero of the Trojans, “the master and the warlord of the entire Trojan army” ([851], page 107 and on). He would appoint and depose military leaders in the Trojan army. Hector/Victor is a Trojan, or TRQN.

■ 70b. *The Gothic-Tarquinian War*. Vittigis had been king of the Goths and the commander-in-chief of the Gothic army in the beginning of the Gothic War, up until his demise ([196], Volume 1). He obviously acts as the key figure in the Gothic kingdom, and is personally responsible for appointing military commanders in the Gothic army. Vittigis is a Goth, whereas his duplicate Arruntius Tarquin is a TRQN.

71a. *The Trojan War*. The “ancient” Hector/Victor dies before his main adversary Achilles and by the hand of the latter ([851]).

■ 71b. *The Gothic-Tarquinian War*. Vittigis the Goth is captured by Belisarius and then killed; thus, the death of the former precedes that of the latter ([196], Volume 1).

72a. *The Trojan War*. The “ancient” Victor/Hector kills Patroclus (BRT) and is in turn killed by Achilles, who runs a spear through his chest and wounds him mortally in a duel ([851], page 119).

■ 72b. *The Gothic-Tarquinian War*. Arruntius Tarquin (the double of Vittigis the Goth) kills Brutus/Projectus/BRT. His own death results from a duel in a battle; he is hit in the chest by a spear and falls off a horse ([482], 2:6). The Gothic version is rather vague on how Vittigis (the double of Arruntius) had died; we know that Belisarius had taken him captive and killed him. The killer of Arruntius (Vittigis) died in the same battle.

73a. *The Trojan War*. The Trojan version pays a lot of attention to the famous “opposition of Hector and Achilles”. It’s a very popular subject in the “ancient” literature. After the death of Hector/Victor the Greeks get hold of his body, which they only give back to the Trojans after lengthy negotiations.

■ 73b. *The Gothic-Tarquinian War*. The Tarquinian version (according to Titus Livy) dedicates a whole half of Chapter 6 in Book 2 to the account of how Arruntius (the duplicate of the ancient Hector) was killed. The Gothic version describes this

event in a very special pagan legend of “the battle between Vittigis and Belisarius”. Procopius tells us a rather bizarre story of how two shepherds (?) were wrestling with each other in the time of the Gothic War. One of them was supposed to impersonate Vittigis, and the other – Belisarius (?). The latter shepherd won the contest, and the former one was sentenced to a histrionic death by hanging; however, the impersonation ended rather tragically, resulting in the death of the shepherd who had played the part of Vittigis. The “shepherds” allegedly interpreted the tragic outcome of the wrestling match as an omen of victory for Belisarius ([196], Volume 1, page 349). The Gothic version tells us about Vittigis taken captive and killed shortly afterwards.

74a. *The Trojan War*. The demise chronology of the key heroic figures in the Trojan War is as follows: Patroclus dies followed by Victor/Hector and then Achilles.

■ 74b. *The Gothic-Tarquinian War*. The dying sequence of the protagonists of the Gothic-Tarquinian War is as follows: Brutus dies first, then Vittigis, and, finally, Belisarius. A comparison of these sequences proves them to be identical.

3.8. The “treason” of the “ancient” Achilles = the “treason” of the mediaeval Belisarius

75a. *The Trojan War*. The “ancient” Achilles slays Victor/Hector. The episode with the so-called “treason of Achilles” takes place right after the battle.

■ 75b. *The Gothic-Tarquinian War*. Belisarius defeats Vittigis the Goth. Immediately after his victory over Vittigis, the “Treason of Belisarius” scenario unfurls. Let us remind the reader that Belisarius was accused of treason in the course of the Gothic War. The Goths offered to crown him king of Italy so as to “separate” the military leader from Justinian and secure military support for themselves ([196], Volume 1). Belisarius pretends to agree; then he deceives the Goths and hands the crown over to Justinian, thus remaining loyal to the Empire. Nevertheless, this episode served as basis for the accusation; Belisarius got arrested, and his property confiscated. He was released eventually – however, the great Byzantine warlord died in poverty and oblivion ([196], Volume 1).

76a. *The Trojan War*. After the victory of the Greeks over Victor/Hector the Trojan, there is a ceasefire. The Trojan king offers Achilles his daughter to marry so

that the war could end ([\[851\]](#), pages 120-122). *Achilles agrees to this*. According to the Trojan chronicles, “King Priam [P + Rome? – A. F.] said unto Achilles, If thou givest an oath to wage no war upon us... thou shalt have my daughter Polyxena as thy wedded wife. And King Priam was the first to give his oath... and then Achilles bowed down to give his promise” ([\[851\]](#), page 75). “Achilles... was ready... to conclude a treaty with the Trojans” ([\[851\]](#), page 205, comment 44). “The ceasefire still held when... Achilles had sent his secret envoy to queen Hecuba... he would make the entire Greek army leave the Trojan land and return to whence they came” ([\[851\]](#), pages 120-121).

■ 76b. *The Gothic-Tarquinian War*. After the victory of the Roman Greeks over Vittigis the Goth, there is a ceasefire. The Gothic king offers Belisarius the Italian crown wishing to bring the war to an end. Belisarius concedes to this ([196], Volume 1).

77a. *The Trojan War*. “The treason of Achilles” plays an important role in the history of the Trojan War. In particular, it leads to the death of Achilles. As a result of the “treason”, Achilles quarrels with Agamemnon, the principal Greek royalty, and stays confined to his ship, being “under house arrest” in a way ([\[851\]](#), pages 122 and 217, comment 119).

■ 77b. *The Gothic-Tarquinian War*. “The treason of Belisarius” is a very important event in the course of the Gothic War, one that results in the withdrawal of Belisarius from military command. He leaves the arena of war, quarrels with Justinian (the “main king” of the Gothic War), gets arrested and incarcerated. Belisarius dies in disfavour shortly after the war ([196], Volume 1).

78a. *The Trojan War*. In spite of his initial assent to betray the Greeks, Achilles refuses to fulfil his promise to withdraw the Greek troops. Nevertheless, Achilles also avoids active participation in the war. He had “commanded his Myrmidonians to refrain from battling the Trojans and aiding the Greeks” ([\[851\]](#), page 122).

■ 78b. *The Gothic-Tarquinian War*. His initial consent to betray Justinian and accept the Italian crown notwithstanding, Belisarius does not fulfil his promise to become the king of Italy and end the war (according to the Goths, at least). However, Justinian calls Belisarius away from Italy under the pretext of the necessity to fight the Persians, sending him to a different scene of operations. As a result, Belisarius spends several years away from Italy.

79a. *The Trojan War*. The ceasefire ends, and the Trojan War breaks out again, with new zeal. The Greeks suffer a series of crushing defeats in the absence of Achilles: “The Trojans have burnt more than 500 Greek ships” ([851], pages 122-123). The Trojans even manage to lay their hands on some Greek treasure which drowns in the sea later when the Greeks try to fight it back: “a great many Greek ships sank, and all the loot got drowned in the sea” ([851], page 134). All of this happens already after the fall of Troy.

■ 79b. *The Gothic-Tarquinian War*. The truce ends, and the Gothic = Tarquinian war flares up again. The Graeco-Roman troops are put to countless routs in the alleged years of 540-544 A.D. The Goths reclaim large parts of Italy that they had initially lost ([196], Volume 1, pages 373-374). The Goths seize the Roman treasure – the so-called “treasure of Theodoric”. The fate of the loot is virtually identical to that of the Greek hoard – the defeated Goths drown it in a lake at the very end of the Gothic war when they are forced to retreat in haste ([196], Volume 1).

3.9. The “ancient” Troilus = the mediaeval Gothic king Totila. The “ancient” Paris = the “ancient” Etruscan Larth Porsenna

80a. *The Trojan War*. After the death of Victor/Hector, king Troilus becomes the most important royal military commander - “number one hero”, if you please. The Trojan chronicles tell us of the king’s “young years” ([851], page 218, comment 124). Also mark the name Troilus.

■ 80b. *The Gothic-Tarquinian War*. After the defeat of Vittigis the Goth and his falling captive to the Roman Greeks, the Goths elect Totila as their new king. He is remarkably brave, and it doesn’t take him too long to become distinguished as a valiant Gothic hero. The Gothic version tells us quite explicitly that Totila had been *very young*, a juvenile royalty ([196], Volume 1, pages 373-374). There is an obvious similarity between his name and that of his “ancient” Trojan counterpart.

81a. *The Trojan War*. The “ancient” Troilus happens to be a relation of king Priam, the principal Trojan royalty – namely, a son of the latter ([851], page 123).

■ 81b. *The Gothic-Tarquinian War*. Totila the Ostrogoth is a relative of the previous Gothic king Hildibad ([196], Volume 1, pages 373-374).

82a. *The Trojan War*. Trojan chronicles describe the bravery of Troilus with

particular magniloquence. He is characterized in a unique manner. One of the chronicle chapters is called “The Amazing Strength of Troilus” ([851], page 123). Troilus leads the Trojans into several glorious victories. “Countless Greeks died at the swords of the Trojans [led by Troilus – A. F.] today” ([851], pages 123-124). However, Achilles the Greek doesn’t take part in the war while Troilus enjoys his triumph.

■ 82b. *The Gothic-Tarquinian War*. The Gothic version is most verbose insofar as the bravery of Totila the Goth is concerned. The Roman Greeks were “terrified by the advent of the new Gothic hero... this militant nation [the Ostrogoths – A. F.] was aflame with enthusiasm yet again, and everything changed as if by magic” ([196], Volume 1, pages 373-374). The Ostrogoths manage to change the course of war under the guidance of Totila. “A year had sufficed for many towns and cities to be conquered by Totila... and for the latter to infest all parts of the land with terror... his advent would be preceded by horrifying rumours” (*ibid*). However, the period of Totila’s glory coincides with the absence of Belisarius, who isn’t to be found anywhere in Italy at the time.

83a. *The Trojan War*. The well-known Trojan king Paris (PRS without vocalizations) fights alongside Troilus. Although Paris had been a veteran of the war, Troilus and Paris only became singled out as a spectacular pair of Trojan heroes in the reign of Troilus ([851], page 124).

■ 83b. *The Gothic-Tarquinian War*. According to the Gothic version, the Persians (PRS) attacked the Roman Empire simultaneously with Totila the Goth, and Belisarius was summoned to resist this onslaught. Although the Romans have been harried by the Persians for quite a while, the role of the latter becomes crucial in the reign of Totila. The two main enemies that Romea and Italy have to oppose in this period are the Persians and Totila. One finds it hard to chase away the thought that the mediaeval Persians and the “ancient” Paris (PRS) reflect one and the same entity in Gothic and Trojan chronicles, wherein the Persians correspond to Paris and the Prussians, or P-Russians.

Titus Livy relates the events in the following manner. As we already know, the Goths are referred to as the Tarquins in his version. It turns out that this is precisely the moment when the Tarquins (or the Goths) are joined by their ally in the war against Rome – the famous king Larth Porsenna (L-Horde of P-Rasenes), or, as one plainly sees, the same PRS or PRSN as before. Thus, the Trojan version refers to Troilus and

Paris as the heroic pair, whereas the Gothic version couples the Goths with the Persians. Titus Livy tells us of yet another pair – Tarquin and Porsenna. We see that all three chronographic traditions correspond to each other well, and must be referring to the same mediaeval war. These three groups of texts were written in different epochs and countries by different scribes, yet they all bear some sort of semblance to each other in their contents. All it takes to be noticed is for one to free one's perception from the yoke of the Scaligerian chronology and study these texts in an unbiased manner.

84a. *The Trojan War*. Paris gets killed ([\[851\]](#), page 129). Bear in mind that many Trojan chronicles use the name “*Parizh*” or “*Farizh*” for referring to Paris, which might also be the name used for the capital city of France. Thus, Paris/Parizh may have been a collective image of the Franks, one of the main forces behind the XIII century crusades. It is also quite clear why Paris is called a Trojan. The reason remains the same – the Trojans (TRQN) can be identified as the Franks (TRNK).

■ 84b. *The Gothic-Tarquinian War*. Titus Livy reports a very serious attempt to assassinate Larth Porsenna, the Etruscan king. The Roman Mucius Scaevola had tried to *assassinate* Porsenna the Etruscan, but to no avail. Above we already pointed out the parallelism that identifies Livy's Porsenna as the *Franks* of the Gothic War. This concurs perfectly with the Trojan version where we see Paris/Parizh the Trojan. We shall therefore reiterate that the mediaeval Franks must have been correct to claim Trojan ancestry.

85a. *The Trojan War*. After the triumph of king Troilus, Achilles returns to the scene of military action unexpectedly. Success immediately begins to favour the Greeks. The troops of Troilus are defeated, and he is killed in a large battle ([\[851\]](#), pages 126-127). In fig. 2.69 we see an ancient miniature that demonstrates the typical pastime of the “ancient” Achilles withdrawn from military action ([\[1485\]](#), ill. 325). We observe him indulge in a game of chess, no less. Achilles is approached by three knights calling him to arms.



Fig. 2.69 A miniature from *Le Roman de la guerre de Troie* by Benoit de Sainte-Maure dating to the alleged XIV century ([1485], page 245). Modern commentary runs as follows: “three mounted Greek envoys appear before Achilles, who takes repose in a game of chess, and summon him to take part in the battle” ([1485], page 250). Taken from [1485], ill. 325.

■ 85b. *The Gothic-Tarquinian War*. As Totila enjoys one battlefield success after another, Belisarius finally returns to Italy. The Roman Greeks under his command immediately prove brilliantly victorious several times in a row. In the alleged year 544 fortune forsakes the Goths permanently ([196], Volume 1, page 377). The Ostrogothic troops led by Totila and Teia (Teias) suffer bitter defeat. The balance shifts in favour of the Roman Empire. The violent and bloody Gothic war approaches its end ([196], Volume 1, page 398 and on). Totila perishes in the grandiose final battle, and the last Trojan king Teia dies a few months later ([196], Volume 1, pages 407-408).

3.10. The end of the war

86a. *The Trojan War*. Troilus the Trojan dies under the following circumstances: 1) surrounded by the Greeks in a battle; 2) killed by a spear; 3) his head is severed by the Greeks ([851], page 127). The decapitation episode is the only such account in the entire history of the Trojan War.

■ 86b. *The Gothic-Tarquinian War*. The legendary Gothic king Teia (Teias) dies as described below. A propos, the last two kings of the Ostrogoths (Totila and Teia) practically merge into one and the same figure due to the brevity of Teia’s reign – a mere few months after the death of Totila. 1) In the last battle between the Roman Greeks and the Goths, the former manage to surround Teia; 2) Teia is killed with a spear; 3) His head is cut off by the Roman Greeks. This decapitation episode is also unique in the history of the Gothic War ([196], Volume 1, pages 411-412). Comparison demonstrates the two scenarios to be identical.

87a. *The Trojan War*. The defeat of Troilus marks a breakpoint in the history of the Trojan War. The Trojans cannot find any worthy heroes to fight for their cause, and the city falls shortly afterwards. Thus ends the “ancient” history of Troy. The last battle of Troilus, likewise his death, takes place at the walls of the perishing Troy ([\[851\]](#)).

■ 87b. *The Gothic-Tarquinian War*. “The history of the Goths... ends with the famous battle... at the foot of the Vesuvius – the battle fought by the last of the Goths. The valiant nation faced extinction here” ([196], Volume 1, pages 411-412). Teia’s last battle is fought at the walls of the New City (Naples, or the New Rome?); this is where he dies.

88a. *The Trojan War*. The demise of Achilles follows shortly afterwards as a consequence of his “treason”. Since he had promised to marry Polyxena, queen Hecuba suggests that Achilles come to Troy for negotiations. He is careless enough to follow the suggestion, and gets killed insidiously from behind ([\[851\]](#), pages 75 and 128). Mark the fact that Achilles doesn’t die in a battle, but rather during negotiations. He is supposed to have been stabbed in the “heel”, or in the back.

■ 88b. *The Gothic-Tarquinian War*. Belisarius, the double of the “ancient” Achilles, dies after the defeat of the Ostrogoths under unclear circumstances. Let us remember that the withdrawal from the war, disfavour, arrest and property confiscation resulted from his “treason”, when he had allegedly promised the Goths to stop the war in exchange for the crown ([196], Volume 1). Belisarius doesn’t die in a battle – he passes away in a peaceful manner soon after his release from arrest; however, we possess no information about whether or not he had been murdered.

89a. *The Trojan War*. King Thoas. We see that some of the tales about Totila/Teia (Teias) became reflected in the Trojan chronicles as the legend of Troilus, King of Troy; we find out that the Trojan myth also kept some information about the mediaeval Ostrogoth Teias – his name remains all but unaltered. Thus, Teis (Teias) appears in the Trojan chronicles as two characters. See for yourselves – the famous king Thoas takes part in the Trojan War ([\[851\]](#), pages 113, 125 and 218, comment 126. King Thoas fights together with the Greeks, but falls captive to the Trojans several times, and is finally taken away to Troy.

■ 89b. *The Gothic-Tarquinian War*. King Teias. The “ancient” name Thoas is

almost completely identical to that of the last Gothic king Teias (Teia). See [196], Volume 1.

3.11. Other legends of the Trojan War

We have listed all of the main legends that comprise the history of the Gothic War. However, there are quite a few smaller episodes that also turn out to be phantom reflections of mediaeval events.

90a. *The Trojan War*. The fall of the Trojan kingdom ends with the “exile of the Trojans”. The surviving Trojans run away from the country and scatter. Centaurs, or semi-equine humans, are reported to take part in the Trojan War. It is possible that “centaur” (CNTR unvocalized) is yet another version of TRQN – the same old name of the Trojans ([\[851\]](#), pages 103 and 214-215, comment 78).

■ 90b. *The Gothic-Tarquinian War*. After the decline of the Ostrogothic kingdom, the Goths and their doubles – the Tarquins, or TRQN – leave Italy and Romea. This exile of the mediaeval TRQN is completely analogous to the exodus of the “ancient” Trojans (TRQN). The ancient “centaurs” are probably yet another phantom reflection of the TRQN/Tarquins/ Franks.

91a. *The Trojan War*. A certain King Remus fights the Greeks aided by the Trojans. Now, Romulus and Remus are the alleged founders of Rome. Could this “Trojan Remus” be a doppelgänger of Remus the founder of Rome? See [\[851\]](#), pages 109, 229 and 216, comment 96. Troy resists while Remus remains “in command of the horses”.

■ 91b. *The Gothic-Tarquinian War*. The city of Rome, or Constantinople (New Rome) takes part in the Gothic-Tarquinian War. We see the ruins of the “equine” aqueducts, which have sealed the fate of the Roman kingdom, in both Constantinople and Rome. The New City had stood stalwart until the Roman Greeks managed to capture the aqueduct.

92a. *The Trojan War*. Ulysses (Odysseus) is a possible double of Achilles, qv above. He is supposed to have stolen the horses of king Remus; this results in the fall of Troy ([\[851\]](#), page 216, comment 96). Some of the Trojan sources claim that “if the horses of Roesus [Remus, that is – see [\[851\]](#), page 216, comment 96; another possible meaning is “Ross” (Russian) – A. F.] drank some water from the Scamander

[the river Troy stood upon – A. F.], Troy wouldn't have fallen" ([\[851\]](#), page 216, comment 96).

■ 92b. *The Gothic-Tarquinian War*. The “equine aqueduct” of the New City. Apparently, this is a reference to a real event that took place in the course of the Gothic War. If the “horse” (the aqueduct) remained in order, or “drank water properly”, providing it to the New City, one couldn't have used it for entering the city; thus, the capital would have resisted the assault.

93a. *The Trojan War*. It is possible that king Remus counts among the casualties of the Trojan War. He had “fallen to the ground from his horse” hit by a spear ([\[851\]](#), page 109). We also encounter king Remus at the beginning of the Trojan War, where he appears in the episode with the famous amazons, who fight for the Trojans ([\[851\]](#), page 74, also pages 129-131). The words “amazon” and “Amalasuntha” resemble each other a great deal; one may well be a derivative of the other. The queen of the amazons was killed in the Trojan War. Her name was Penthesilea (Anthesilea?), and she was killed by the Greeks ([\[851\]](#)).

■ 93b. *The Gothic-Tarquinian War*. King Remus, the founder of Rome, is killed in battle by Romulus ([\[482\]](#)). This happens at the very dawn of Roman history, right after the foundation of the city – in yet another phantom reflection of the Gothic-Tarquinian War. Amalasuntha is queen of the Goths at the beginning of the Gothic-Tarquinian War, which means that she belongs to the TRQN clan. This clan is at odds with Romea. It is possible that another version of Amalasuntha's name was “Anthesilea the amazon”. She gets killed soon after the breakout of the Gothic War, allegedly with the consent of the Roman Greeks ([196], Volume 1).

94a. *The Trojan War*. At the beginning of the Trojan War, the Trojans have the military support of king Theutras, who engages in combat against the Greeks when the latter attack his kingdom ([\[851\]](#), page 102). Theutras was killed in the Trojan War. He had been the ruler of Phrygia, or Friesia (see more on the superimposition of Friesia over either Germany, the Italian kingdom of the Germans/Goths in the alleged VI century A.D., or the Ottoman Turkey, above).

■ 94b. *The Gothic-Tarquinian War*. At the beginning of the Gothic War Theodahad fights the Roman Greeks who invade his kingdom. Theodahad gets killed in the Gothic War ([196], Volume 1). He had been the ruler of the German/Gothic kingdom. The names “Theodahad” and “Theutras” are very similar to each other.

95a. *The Trojan War*. The cunning of Ulysses (Achilles?) leads to the fall of Troy. This involves “a horse”. Ulysses replaces Achilles towards the end of the Trojan War, and concludes the war as the “successor of Achilles” ([851]).

■ 95b. *The Gothic-Tarquinian War*. In the Gothic War, Naples (New City/New Rome) falls prey to the cunning of Belisarius, the double of the “ancient” Achilles. An aqueduct is used for this purpose. Belisarius was then relieved by Narses, who concluded the war as his successor.

96a. *The Trojan War*. Ulysses replaces Achilles for a relatively short term (as compared to the entire duration of the Trojan War, see fig. 2.70). The “ancient” legend of the wanderings and the poverty of Ulysses/Odysseus after the Trojan War is known rather widely: “Ulysses had been in utter destitution when he reached the land of Idomeneus” ([851], page 136). The poverty of the famous “ancient” Greek hero is a unique occurrence in the course of the Trojan War.

■ 96b. *The Gothic-Tarquinian War*. Narses as the successor of Belisarius. Narses acts as the successor of Belisarius for a relatively short time at the very end of the Gothic War, qv in fig. 2.70. The legend of the poverty that befell the great hero (Velisarius/Valerius, qv above) is the only such legend in the entire history of the Gothic (Trojan) War ([196], Volume 1; also [482]). It is mentioned by both Procopius of Caesarea and the "ancient" Titus Livy, qv above.

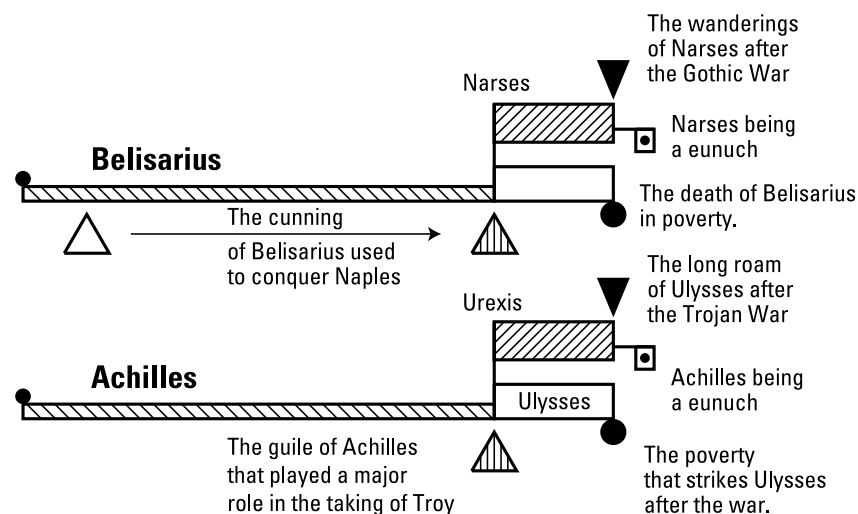


Fig. 2.70 The parallelism between the respective biographies of Belisarius and the “ancient” Achilles.

97a. *The Trojan War*. These are the various names of Ulysses/Odysseus as used in the Trojan chronicles: Odysseus, Urekshish, Urexix, Diseves, Nicyotenines, Ulyces,

Ulyxes, Ulisan and Ulysses ([\[851\]](#), pages 201 and 202, commentaries 21 and 33. Let us point out that the name Ulyxes or Ulysses is most probably a version of the name Achilles. Let us sum up. The end of the Trojan War is marked by the deeds of the two heroes Achilles and Ulysses, where the “short-term character” Ulysses carries on with the deeds of Achilles, the “main hero”. Their names are similar: ChLLS-LSS/LLS. The ordeals of Ulysses after the Trojan War are related by Homer in the *Odyssey*, in particular.

■ 97b. *The Gothic-Tarquinian War*. Narses “carries the flag” of Belisarius in the Gothic War. The variations of his name include Narses, Narces and Narcus. We are most likely confronted with the variations of the name Ulysses: Ulyxes, Ulyces, Urexis etc. Thus, we see that the end of the Gothic war is also marked by the appearance of a pair of military leaders – Belisarius and Narses. Narses is a “short-term hero” and fights for the same cause as Belisarius. There may be a similarity between their names: BLSR and NRSS. The ordeals of the unfortunate Narses after the Gothic War are described in [196], Volume 1. It is possible that the very same “ordeal of Narses” became reflected in Livy’s Tarquinian version of the war as the wanderings of the “ancient” Roman Coriolanus ([\[482\]](#)).

98a. *The Trojan War*. Let us point out an astonishing “ancient” story about Achilles as a “eunuch”. It is reported that he had been a servant in a gynaeceum. This famous event is reflected on numerous “ancient” vases and paintings. Achilles is supposed to have “served as a eunuch” before the Trojan War. After that he had *pretended to be a woman* for a certain period of time for some reason, wearing a woman’s clothing [?!] and apparently forced to take care of a woman’s chores by some queen or king. “And so it came to pass that Haran made him [Achilles – A. F.] dress in a maiden’s attire, and sent him away to *serve king Lycomedes as a maid* [that is to say, he was taken into the service of some king as if he were female: a maid – A. F.] *And he had lived there together with the maidens* ([\[851\]](#), page 142). Nothing of the kind has ever been told about any other hero of the Trojan War. This bizarre and unique fact – a distinguished warrior running the chores of a serving girl, instantly draws one’s attention. It has to be said that the “ancient” sources don’t offer any explanation; one gets the feeling that the “ancient” authors of the XVI-XVII century had already been unable to understand the matter at hand. We had a reason to call Achilles a “eunuch”. Below we shall see that our reconstruction of this “gynaeceum episode” involving Achilles had been correct; however, none of the

“ancient” authors use the word “eunuch” - either owing to having forgotten the true story, or in order to obfuscate the mediaeval nature of all the events in question.

■ 98b. *The Gothic-Tarquinian War*. The chroniclers of the Gothic War *report the famous Narses to have been a eunuch!* It is said that he had served in a Constantinople gynaeceum before the Gothic War ([196], Volume 1). The following is told about his post-war fate: “He didn’t dare to return to Constantinople... having learnt that Empress Sophia promised to make the *eunuch* spin linen in the gynaeceum together with her women [sic! - A. F.]. Legend has it, the *castrate* answered that he would spin a thread that shall take the Sophia’s entire life to straighten out” ([196], Volume 1, Book 2, pages 213-213; Savin’s translation).

99a. *The Trojan War*. As we pointed out, Achilles (= Ulysses?) is the only hero of the Trojan War to have “served as a maid”; this legend is most bizarre indeed. Achilles the “eunuch” had served at the court of *a king*. However, as the Trojan War breaks out, Achilles ceases his “eunuch service” to become distinguished as a heroic military commander ([851], page 142). He leaves to storm the walls of Troy: “When Achilles had learnt of this, he cast the maiden’s attire away and hastened to Troy” ([851], page 142). He gathers great fame as a hero, and, as we now understand, ends the Trojan War crushing the Trojan forces completely.

■ 99b. *The Gothic-Tarquinian War*. Narses is the only well-known character of the Gothic War to have served as a eunuch. This legend is unique. Let us point out that Narses the eunuch had served at the emperor’s court in New Rome. As the Gothic War begins, Narses ends his gynaeceum service and hastens to ride into battle against the Goths. He becomes a famous military commander and a successor of Belisarius, ending the Gothic War with a complete defeat of the Goths and their kingdom ([196], Volume 1). Nowadays it is perfectly obvious to us why “the ancient Achilles” had spent a part of his life “in the gynaeceum”. The famous Byzantine military leader Narses (Achilles) had been a eunuch. Bear in mind that nothing of the kind is told about any other hero of the Gothic War. There were no other eunuch warlords in this epoch.

100a. *The Trojan War*. Chronicles tell us of a “terrifying pestilence”, or a great epidemic that had raged in the time of the Trojan War. This is the single report of such nature over the entire course of the Trojan War ([851], page 73).

■ 100b. *The Gothic-Tarquinian War*. An epidemic bursts out during the Gothic

War. This is also the only such mention in the course of the war ([695]; also [196], Volume 1, pages 357-358).

101a. *The Trojan War*. Troy is reported to have been surrounded by “a Roman territory” ([851], pages 210 and 212).

■ 101b. *The Gothic-Tarquinian War*. The New City = Naples, or the New Rome had really been the centre of a “Roman domain”. Naples is located in Roman Italy, whereas the New Rome is the capital of Romea, or Byzantium.

See figs. 2.71 and 2.72 for a brief summary of this section.

The Trojan version	The Gothic version
■ Centaurs take part in the Gothic War fighting against the Greeks on the side of the Trojans. CNTR without vocalizations.	■ The Goths, or the Tarquins (according to Livy) fight against the Romean Greeks in the Gothic-Tarquinian War. TRQN without vocalizations.
■■■■ King Remus (the founder of Rome?) fights against the Greeks in the Trojan War.	■■■■ The city of Rome (or New Rome?), founded by Remus, fights against the Romean Greeks in the Gothic War.
□□ King Remus owns the “horses” that decide the fate of Troy.	■ The New City (New Rome?) does indeed “own” the aqueduct that had sealed the fate of the city.
■ Ulysses abducts the “horses of Remus”.	□□ Belisarius (Ulysses/Achilles) captures the aqueduct of the New City.
□□ The abduction of the horses leads to the fall of Troy.	■■■ The captured aqueduct is the cause of the city’s fall.
■■■ King Remus was apparently killed in the Trojan War.	King Remus (the founder of Rome) is killed by Romulus in a battle.
Amazons fight on the side of the Trojans.	■■■ Amalasuntha (queen of the Goths) is killed immediately before the beginning of the Gothic War.
■■■ The queen of the amazons is killed in the Trojan War.	■ Theodahad, king of the Goths, appearing at the beginning of the Gothic War.
■ The legend of king Theutrates at the beginning of the Trojan War.	
■ King Theutrates is a sworn enemy of the Greeks and fights against them.	■ King Theodahad opposes the Romean Greeks and fights against those.

Fig. 2.71 A brief scheme of the parallelism in secondary plots that emerge in the course of the Trojan and the Gothic-Tarquinian War.

The Trojan version	The Gothic version
■ ■ ■ Theutrates is killed.	■ ■ ■ Theodahad is killed.
□ □ □ □ Theutrates was the ruler of Phrygia (Friesland).	□ □ □ □ Theodahad had been the ruler of the Germanic/Gothic kingdom.
□ □ □ The cunning of Ulysses (Achilles?) leads to the fall of Troy.	□ □ □ Belisarius captures the New City by sheer ingenuity.
■ ■ The Trojan War is brought to an end by Ulysses/Odysseus.	■ ■ The Gothic War is ended by Narses.
□ □ □ The poverty and the ordeals of Ulysses/Odysseus after the Trojan War.	□ □ □ Poverty, exile and other ordeals of Narses after the Gothic War.
■ ■ Ulysses as the "sequel to Achilles".	■ ■ Narses is the successor of Belisarius.
□ □ □ The legend of Achilles serving in a gynaeceum as a eunuch.	□ □ □ Narses is a eunuch and has served at the gynaeceum of the Constantinople court for some time.
□ □ □ Achilles ceases his "eunuch service" and goes off to the Trojan War.	□ □ □ Narses quits his "eunuch job" and goes to fight in the Gothic War.
■ ■ ■ Achilles is a renowned military leader of the Greeks.	■ ■ ■ Narses is an eminent military commander of the Roman/Greek.
■ ■ A horrendous pestilence – an epidemic during the Trojan War.	■ ■ Fever and plague in the empire during the Gothic War.
■ ■ Troy is surrounded by "Roman territories".	■ ■ Rome and the New City (Naples or the New Rome) are situated on the territory of the Roman/Roman Empire.

Fig. 2.72 A brief scheme of the parallelism in secondary plots that emerge in the course of the Trojan and the Gothic-Tarquinian War.

3.12. What is it about the Trojan chronicles that surprises the present day historians the most?

Let us conclude with mentioning the style and the tone of all the modern comments to these mediaeval documents of the Trojan cycle. Modern historians never cease to wonder about the ignorance of the mediaeval scribes who have de facto "transferred" the Trojan War into the Middle Ages. A standard accusation of the chroniclers is as follows: they follow an erroneous chronology and thus *shift the antiquity into the Middle Ages*. Let us demonstrate some examples of these "mediaeval anachronisms".

According to modern commentators, "the claim that Sparta had been part of the

Romanian (Roman) kingdom in the times of the Trojan War is an obvious anachronism from the part of the mediaeval author” ([851], page 210, comment 28). It goes without saying that, according to the Scaligerian version of history, there could have been no mediaeval Romania (Romea/Byzantium) in the XIII century B.C. There were wild woods where “ancient” Rome would initially be founded – according to Scaliger-Petavius, the foundation of Rome took place 500 years after the fall of Troy, no less. One cannot help but wonder which version is correct. The data we possess imply that the Trojan scribes must have been right, and that their chronicles were apparently written in the XIV-XVI century.

Another comment of the modern historians runs as follows: “the reference to Cyclad isles being under *Roman* jurisdiction is an *anachronism*, since they only became Roman in the II century B.C.” ([851], page 212, comment 55). We see nothing original here, so we shall refrain from reiterating our considerations.

According to a modern historian, “they [the Trojan chroniclers – A. F.] often *misidentify* Thessalia as Thessaloniki... a city that had been founded a great deal later and became... one of the most important centres of the mediaeval Byzantium” ([851], page 208, comment 2). What we are being demonstrated is a chronological discrepancy of *fifteen hundred years* between the indications of the mediaeval scribe and the Scaligerian chronology. We deem the mediaeval authors correct, and the consensual chronology erroneous.

We proceed to learn that modern commentators consider the descriptions of the weapons used in the Trojan War *typically mediaeval* and therefore “*doubtlessly erroneous*” ([851], page 210, comment 31; also page 214, comment 73, and page 202, comment 28).

Aeneas the Trojan is supposed to have arrived in Italy on a ship after the fall of Troy. The “ancient” legend proceeds to tell us that Rome had been founded by his grandson Romulus. This is the version the “ancient” authors Hellanicus and Damastus insist upon, for instance ([579], page 23). This indication irritates the modern commentators, since it moves the Trojan War into *the immediate chronological vicinity of the “urbe condita” date*. This results in a *500-year discrepancy* with the Scaligerian chronology. Historians prefer to keep silent about this fact, as if it were nonexistent.

We also find out that, apparently, “Procopius had been flabbergasted at the sight... of the legendary ship of Aeneas that was still kept in the arsenal of a bank on the Tiber... one thing he had witnessed in particular is that the famous vessel had looked as though it were freshly-made, with no signs of rot whatsoever ([196], Volume 1, page 406). To

quote Procopius verbatim, “none of the wooden parts were rotten or looked unsound – each and every piece of the ship had looked as though they were freshly-made and stood strong, miraculous even for someone like myself” ([696], page 89).

We believe this to be perfectly natural. Procopius is most probably a crusade chronicler of the XV-XVII century epoch (erroneously placed in the alleged VI century A.D. by later historians), who had observed the real ship of the real *crusader* Aeneas built a short while before Procopius – possibly in the XIII-XV century A.D.

Unlike the commentators in question, we shall refrain from accusing the Trojan chroniclers of terrible ignorance. On the contrary – as we are beginning to realize, *these chroniclers were correct for the most part*. Generally speaking, such “anachronisms” occupy a large part of the Trojan chronicles if one is to study them through the distorting prism of the Scaligerian chronology. According to the consensual history, all these “anachronisms” imply that a large number of mediaeval scribes had lacked necessary competence. To us, they *prove the authenticity of the chronicles*.

3.13. How similar are the respective descriptions of the Trojan and the Gothic War?

We shall proceed to discuss a very important issue – the estimation of just how many heroes of the Trojan War are isomorphic with those of the Gothic = Tarquinian War? For the sake of simplicity, let us merely consider characters mentioned on 20 pages of the text at least ([\[851\]](#)). In other words, the personalities that interest us at the moment are really important and turn up often. A simple calculation provides us with the following list:

Priam is mentioned on 51 pages; this number equals 39 for Achilles, 35 for Agamemnon, 34 for Menelaus, 33 for Hector, 32 for Paris, 23 for Ajax and 22 for Troilus. As one can plainly see, Ajax is the only hero who remains outside the parallelism. Therefore, 87 per cent of the “ancient” Trojan War protagonists also spawned doppelgängers in the mediaeval chronicles relating the events of the Gothic-Tarquinian War.

Our reconstruction is as follows: the Trojan War had been a famous mediaeval event, possibly dating from the XIII century A.D., also known as: 1) the Gothic War; 2) the Tarquinian War; 3) the destruction of Constantinople (or the New Rome) by the crusaders in 1204 A.D.; 4) the Judean war of Joseph Flavius. The city of Troy is most likely to be identified as the New Rome = Constantinople. The tales of Troy besieged and fallen may have absorbed some real events of the XIII century war in Italy. This is

where the city of Naples is located (the New Town), as well as the mediaeval town of Troy that still exists ([196]).

3.14. Other erroneous datings of the Trojan War

3.14.1. *Phantom reflection of the Trojan War in the alleged III century A.D.*

Above we demonstrate the Second Roman Empire of the alleged I-III century A.D. to be a statistical double of the Third Roman Empire (the alleged III-VI century A.D.). Both of them are phantom reflections of the Holy Roman Empire of the alleged X-XIII century as well as the Habsburg (Nov-Gorod?) Empire of the XIV-XVII century.

Among other things, the end of the Second Roman Empire (the epoch of the alleged years 234-270 A.D.) must have become superimposed over the end of the Third Roman Empire – that is, the period of the alleged years 536-552 or 536-553 A.D. In other words, the Gothic = Tarquinian = Trojan War must “re-surface” as a phantom somewhere in the III century A.D. This hypothesis finds excellent proof. For the sake of brevity, we shall merely point out the central focal points of the parallelism in question; should anyone wish to reconstruct the entire picture in detail, it can be done easily.

1a. *The Gothic War* of the alleged III century. The end of the Second Roman Empire falls on the alleged year 217 A.D. After that, the anarchy of the alleged years 217-235 begins. A woman by the name of Julia Maesa comes to power, and the emperors Heliogabalus and Alexander Severus are her creatures, qv in [Chron2](#), Chapter 1.

■ 1b. *The Gothic War* of the alleged VI century. The Third Roman Empire ceases to exist in the alleged year 526 A.D. after the death of Theodoric, the last official emperor of Rome, albeit not a Roman. Then Amalasuntha and two of her minions (Amalaric and Athalaric) come to power and reign between the alleged years 526 and 536. A partial parallelism between Julia Maesa and Amalasuntha is studied in [Chron2](#), Chapter 1.

2a. *The Gothic War* of the alleged III century. Here we have the civil war of the alleged years 234-251. It is however more than just a civil war, but rather the famous *Gothic* war. The term “Gothic War” is used officially for referring to the period of the alleged years 238-251 A.D. nowadays ([579], pages 439-440).

■ *2b. The Gothic War* of the alleged VI century. This is the famous Gothic War of the alleged years 536-552 A.D. All available sources also call it “Gothic”. As we point out above, this very war is also described by Titus Livy as the Tarquinian War.

3a. The Gothic War of the alleged III century. Let us list the names of several Roman emperors, who had reigned in the epoch of the anarchy and the Gothic War of the alleged III century. The first name we encounter is *Severus* (222-235).

■ *3b. The Gothic-Tarquinian War* of the alleged VI century. The Tarquinian clan comes from a northern land, as discussed above. The Goths also invade Italy from the North. The name Severus might be a derivative of the Slavic “*Sever*” (North) – as in “one who comes from the North” or “Northerner”.

4a. The Gothic War of the alleged III century. The Gordian dynasty: Gordian I (238), Gordian II (238), Gordian III (238-244). Let us point out the similarity of the name Gordian and the Slavic word “*gordiy*” (proud), which, in turn, is apparently a derivative of the word “horde”. Therefore, there may be a link between the Horde and the Gordians (of which there were three).

■ *4b. The Gothic-Tarquinian War* of the alleged VI century. As we already know, Titus Livy described the Gothic War as the Tarquinian War, while the entire clan of the Goths received the collective name of “Tarquin the Proud”. It is very likely that the Slavic “*gordiy*” (proud) and the name Gordian are two different derivatives of “horde”. Bear in mind that Livy tells us of three Tarquins: Tarquin Collatine, Tarquin Sextus and Tarquin the Proud.

5a. The Gothic War of the alleged III century. Valerian and Balbinus. a) Emperor Valerian, 253-260 A.D.; b) Emperor Balbinus, 238 A.D.

■ *5b. The Gothic-Tarquinian War* of the alleged VI century. Valerius/Belisarius and Baduila. a) The eminent Romean warlord Belisarius described as Valerius by Livy. The name Valerius also resembles Valerian to a great extent; b) The famous military leader of the Goths named Baduila, also known as Totila ([196], Volume 1). Balbinus might be another version of Baduila.

6a. The Gothic War of the alleged III century. The wife of Gordian III is called Furia Tranquillina ([579], page 438).

■ *6b. The Gothic-Tarquinian War* of the alleged VI century. The wife of Tarquin

the Proud (the famous Tullia, according to Livy) is said to have been a real fury – a malicious, power-hungry woman, in other words ([\[482\]](#)). We observe a pattern here: Gordian = proud (“*gordiy*”), Tranquillina = Tarquins, Furia = “fury” (as a characteristic of a woman according to Livy).

7a. The Gothic War of the alleged III century. The Gothic War that broke out in the middle of the alleged III century A.D. is supposed to have shaken Europe for either 13 or 16 years: 238-251 or 235-251. The official temporal framework of the Gothic War is supposed to fit into the period between 238 and 251 ([\[579\]](#), pages 439-440). Severus, the creature of Julia Maesa, had died in 235; his demise was followed by a period of anarchy.

■ *7b. The Gothic-Tarquinian War* of the alleged VI century. The Gothic War of the alleged VI century is supposed to have lasted for either 16 or 18 years: 536-552 or 535-553. Titus Livy described it as the Tarquinian War, reporting its duration to equal 12 years ([\[482\]](#)). Thus, the 13/16 years from the previous paragraph concur well with the duration of the war given as 12, 16 or 18 years.

3.14.2. The Christian dating of the Trojan War

The Bible describes the kingdoms of Judea and Israel that had appeared under Jeroboam I. His immediate predecessors are named by the Bible as the “famous triad” of rulers – Saul, David and Solomon. The Scaligerian datings of their reigns are as follows:

- the alleged years 1020-965 or 1004 B.C. for Saul,
- the alleged years 1004-965 B.C. for David,
- and the alleged years 965-928 B.C. for Solomon ([\[72\]](#), page 192).

Thus, David had reigned in the alleged X century B.C. How does one make it concur with the Trojan chronicles indicating that the Trojan War took place in the reign of King David? For instance, one of the Trojan chronicles is called “The Tale of Troy’s Foundation and Captivity, as well as its Last Destruction that Took Place under David, King of Judea” ([\[851\]](#)). Another name is “Thus Fell Troy in the Reign of David king of Israel in Jerusalem” ([\[851\]](#), page 147). However, the Trojan War took place in the alleged XIII century B.C. (1225 B.C. according to [\[72\]](#)), whereas David had lived in the alleged X century. Scaligerian chronology demonstrates a discrepancy of roughly 250 years.

The New Chronology eliminates this discrepancy. The results of our research as described in Chapter 6 of [Chron1](#) demonstrate that the history of the Israelite and the Judean kingdoms happens to be the ecclesiastically-hued rendition of the events that took place in the Holy Roman Empire of the alleged X-XIII century, as well as the Habsburg (Nov-Gorod?) Empire of the alleged XIV-XVII century. Thus, the “great royal trio” consisting of Saul, David and Solomon can most probably be identified as a group of XIII-XV century characters, qv on our global chronological map in [Chron1](#), Chapter 6. This corresponds well with our re-dating of the Trojan War to the XIII century A.D.

3.14.3. The datings of the Trojan War as offered by Hellanicus and Damastus

The “ancient” authors Hellanicus and Damastus claim (in [579], page 23) that the Trojan War was only separated from the foundation of Rome by the lifetime of a generation or two. According to [Chron1](#), Chapter 6, the foundation of the Italian Rome is most likely to have taken place in the XIV century A.D. If we are to count two generations backwards from this date – roughly 50 years, that is – we shall end up with the XIII – early XIV century of the new era, which is when the Trojan/Gothic/Tarquinian War had taken place according to our reconstruction. Various scribes may have considered some of the war’s numerous reflections in the “Scaligerian history textbook” to have been authentic. Let us point out that there are at least 13 such reflections, no less! They are marked by black triangles on the global chronological map in [Chron1](#), Chapter 6.

3.14.4. The Judean dating of the Trojan War

The mediaeval “Tale of Troy’s Foundation and Captivity as well as its Last Destruction that Took Place under David, King of Judea” tells us that “Troy was taken in the year 4016” ([\[851\]](#), page 136). Which chronology is this date in, and what did the chronicler refer to exactly? Scaligerian history considers such “great datings” of several millennia to have Genesis as the beginning of the scale, and one is to remember that there are several datings of the Genesis itself.

Apparently, the phenomena we encounter here owe their existence to the late mediaeval “scientific activity” of the XVI-XVII century chronologists who tried to order and date ancient events. Having put them into a wrong sequence and extended it arbitrarily, “experts” such as Matthew Vlastar and Joseph Scaliger would measure the

intervals between various events in years and write the resulting erroneous figures into ancient chronicles and other old documents. Veracious sources would thus become corrupt with erroneous datings, and the motivations for this activity may even have been noble.

Let us return to 4016 as the dating of the fall of Troy. What “Genesis” does it refer to? Since the name of the book refers to David, King of Judea, it would be only natural to assume the chronicler to use the Judaic dating of the Genesis – the alleged year 3761 B.C. in Scaligerian chronology ([\[72\]](#), page 68). In that case, we shall obviously get the year 255 A.D. if we are to count 4016 years forwards. This dating falls well into the 235-251 A.D. interval where chronologists erroneously placed a phantom reflection of the XIII century war (Gothic = Trojan), or the decline of the Second Roman Empire. 255 A.D. is in close propinquity with 251 A.D. that marks the end of the Gothic War (the alleged III century A.D. reflection), qv in fig. 2.73.

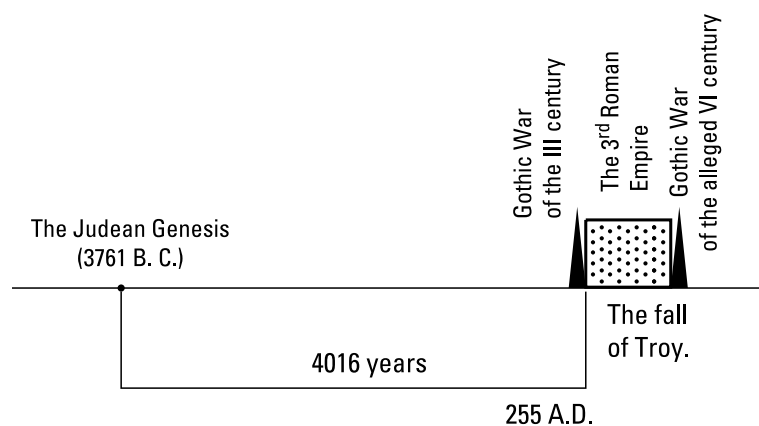


Fig. 2.73 One of the erroneous datings of the Trojan War.

Thus, if some chronologist of the XVI-XVII century had fallaciously used a phantom duplicate for the dating of the Trojan War – the one that wound up in the III century A.D. – he was by all means entitled to include the words “Troy fell in 4016” into his chronicle, which we indeed witness to be the case.

3.14.5. *The Scaligerian dating of the Trojan War*

The identification of the Trojan War dating to the alleged 1225 year B.C. as the Gothic War of the alleged VI century A.D. that ended in the alleged year 553 A.D. is one of the most obvious consequences of the rigid chronological shift of 1800 or 1780 years ($1225 + 552 = 1777$, or roughly 1780 years). Thus, the Graeco-Biblical chronological shift had transposed a duplicate of the Gothic War, which had wound up in the VI century A.D. by mistake (the correct dating being the XIII century A.D.), into an epoch even

more ancient – the XIII century B.C. This is a perfect example of how the phantom duplicates of real mediaeval events would “multiply” due to false datings.

As one sees from the global chronological map in [Chron1](#), Chapter 6, the most recent reflection of the Trojan = Tarquinian = Gothic War is located in the XIII century A.D. (on the far right). This is the very epoch when the creation of the greater bulk of the Trojan cycle begins, qv in fig. 2.36. Therefore, the rare “Trojan texts” that modern historians consider to predate the XIII century A.D. need to have their datings revised.

3.15. The table of heroes who had fought in the XIII century war (Trojan = Tarquinian = Gothic) and their phantom doubles

Let us consider the entire collection of the phantom doubles that we have discovered. They all reflect the protagonists of the Trojan War of the XIII century A.D. We shall also consider all of the parallelisms related in the following chapters. We come up with the table below, which is most edifying. For the sake of simplicity, we shall limit ourselves to just four heroes, namely:

1) *Achilles*; 2) *Agamemnon*; 3) *Odysseus/Ulysses* – the “sequential Achilles”; 4) *Patroclus*. Let us keep their respective index numbers in order to refer to their duplicates in other phantom reflections of the Trojan War as listed in the table.

I. *The Trojan War* of the alleged XIII century B.C.

- 1) Achilles,
- 2) Agamemnon,
- ■ 3) Odysseus – Ulysses - “sequential Achilles”
- ■ ■ 4) Patroclus.

II. *The Tarquinian War* of the alleged VI century B.C.

- 1) Valerius,
- 2) Tarquin the Proud,
- ■ 3) Larcus + Marcius Coriolanus,
- ■ ■ 4) Junius, the son of Marcus, Brutus (Brother?)

III. *Civil war in Rome* (the alleged I century B.C.)

- 1) Julius Caesar,
- 2) Gnaeus Pompey Magnus,

- ■ 3) Sulla and Cicero (NRSS, qv below),
- ■ ■ 4) Marcus Brutus (Brother?).

IV. *Civil war in Rome* (the alleged III century A.D.)

- 1) Constantius Chlorus,
- 2) Diocletian the Great,
- ■ 3) Lucius Aurelian,
- ■ ■ 4) ?

V. *Gothic War* of the alleged VI century A.D.

- 1) Belisarius,
- 2) Justinian (and Theodora),
- ■ 3) Narses/Narcus,
- ■ ■ 4) John II.

VI. *Civil war in Rome* (the alleged years 901-924 A.D.)

- 1) Alberic,
- 2) Theophylactus (and Theodora I),
- ■ 3) Alberic I (?) and Marozia (?),
- ■ ■ 4) John X.

VII. *Civil war in Rome* (the alleged years 931-954 A.D.)

- 1) Alberic II,
- 2) Hugo (and Theodora II),
- ■ 3) ?
- ■ ■ 4) John XI.

VIII. *War in the early days of the Holy Roman Empire* of the alleged X-XIII century A.D.

- 1) Alberic II,
- 2) Otto III,
- ■ 3) Otto I, Otto II, Octavian Augustus,
- ■ ■ 4) ?

IX. *The XIII century A.D. wars in Italy and Byzantium. The fall of*

Constantinople/New Rome in 1204 and 1261. The fall of the mediaeval Troy and the New City (Naples) in Italy. All of these reflect fragments of the original Trojan War.

1) Charles of Anjou,

■ 2) Innocent IV,

■ ■ 3) Charles of Anjou (NRSS, qv below),

■ ■ ■ 4) John XXI.

Let us reiterate that the Scaligerian location of the Gothic War of the alleged VI century A.D. in Italy is highly arguable. We have already demonstrated the famous Nika rebellion in the Byzantine New Rome to be a duplicate of the Gothic War. This is yet another fact to indicate that the original Trojan battlefield had been in Byzantium, and that Constantinople = New Rome = New City = Troy = Jerusalem. These events drifted towards Italy (in documents, naturally) as recently as the XIV-XV century A.D., when the Byzantine refugees had founded Rome here. The “ancient” Aeneas – a partial representation of Charles of Anjou, was their leader. The founders of Rome from the XIV century A.D. have then entered Livy’s “History” as Romulus and Remus.

See more about the escape of King Aeneas from the burning Troy and the foundation of Rome and the Roman Empire by his offspring in our book entitled *The Dawn of the Horde Russia*.

One needn’t be of the opinion that the four characters of the XIII century A.D. listed in the table are the “true prototypes” of the Trojan War heroes. Their real biographies have doubtlessly served as a foundation of some sort – however, a large amount of data was introduced into their biographies by later written sources. It shall thus require a great deal of work to separate the “reality skeleton” from the “fantasy flesh” grown thereupon due to the efforts of the mediaeval chroniclers. We have already seen them transform a real mediaeval aqueduct (or a wheeled mediaeval siege tower) into a phantom Trojan Horse by a quick flick of the quill, after all – it would be naïve to expect any less “transformation layers” to peel from the great mediaeval Achilles - an “ancient” Greek.

4.

The Great Triad of Kings in Roman history: Sulla, Pompey and Caesar. The parallelism with the Trojan = Tarquinian = Gothic War

It is hard to find characters in “ancient history” whose popularity could compare to that of Julius Caesar, Pompey, Brutus and Sulla. We are familiar with numerous works of art, historical novels, films and the like, all of which tell of, or are inspired by, the events of this great epoch’s legendary history. As we shall see, the “skeleton” of the “ancient” Roman events of the alleged I century B.C. happens to be yet another carbon copy of substantially more recent events, which took place in the XII-XIII century A.D. The mediaeval original has travelled backwards in time and landed in the I century B.C. due to the same primary chronological shifts of 333 and 1053 years, respectively. In Chapter 6 of [Chron1](#) we demonstrated the “framework” of the Roman events from the alleged I century B.C. to mimic the events of the alleged X-XI and XIII century A.D. The resulting shift thus approximates 1053 or 1400 years. This parallelism is of a primary nature and stems from the already well-familiar Roman shift of 1053 years, or the equivalent formula $T = X + 300$ where T stands for years Anno Domini, while X corresponds to the *Ab urbe condita* dating as used by Titus Livy, for instance.

As we indicated in [Chron1](#), Chapter 6, the following epochs duplicate the war of the XIII century A.D.: the Trojan War of the alleged XIII century B.C., the Tarquinian War of the alleged VI century B.C., the Gothic War of the alleged VI century A.D., likewise the epoch of Sulla, Pompey and Caesar of the alleged I century B.C.

Being duplicates of one and the same original, the respective four groups of documents must be related to each other to a greater or a lesser extent. In [Chron2](#), Chapter 1, we relate the parallelism between the following two “great triads” of kings:

1. Sulla, Pompey and Caesar – the alleged years 82-45 B.C., early days of the Second Roman Empire;
2. Aurelian, Diocletian and Constantius I Chlorus – the alleged years 270-306 A.D., the beginning of the Third Roman Empire.

We shall proceed with a brief outline of the remarkable parallelism between the epoch of the Sulla/ Pompey/Caesar triad and the Gothic war of the alleged VI century A.D. A

rough scheme of the parallelism is as follows:

- Pompey = Justinian,
- Julius Caesar = Belisarius,
- Sulla (and Cicero) = Narses (and Belisarius).

Let us point it out once again that the equal sign here must not be interpreted literally. It merely points out a manifest parallelism and proximity of form-codes, but not a complete similarity of descriptions. The authors of the texts differ, and belong to different epochs besides that – therefore, there are bound to be significant variations in many details.

a. The Gothic War of the alleged VI century A.D. See Procopius ([695]) and F. Gregorovius ([196], Volume 1).

■ *b. The epoch of Sulla, Pompey and Caesar* – the alleged I century B.C. See Plutarch ([660]).

■ ■ *c. The Trojan War* of the alleged XIII century B.C. See the *Trojan Tales* ([851]) and Homer ([180]).

■ ■ ■ *d. The Tarquinian War* of the alleged VI century B.C. See Titus Livy ([482]).

1*a. The Gothic War.* Belisarius is a prominent Byzantine (Graeco-Romean) military leader. He is the “number one warlord” in the Gothic War of the alleged VI century A.D. ([695] and [196]). His unvocalized name root transcribes as BLSR.

■ 1*b. Sulla, Pompey and Caesar.* Julius Caesar is a famous Roman military commander and an emperor from the early years of the Second Empire. He is also the main military commander in the civil war and the external war of the alleged I century B.C. ([660]). His unvocalized name transcribes as LCSR. In fig. 2.74 one sees an old portrait of Caesar’s from Lucan’s work dating back to the alleged XIV century entitled *De bello civili*. “The miniature by Niccolo da Bologna shows Caesar after his victory over Pompey” ([1229], page 33). Julius Caesar is portrayed as a typical mediaeval knight in armour; the setting is also distinctly mediaeval.

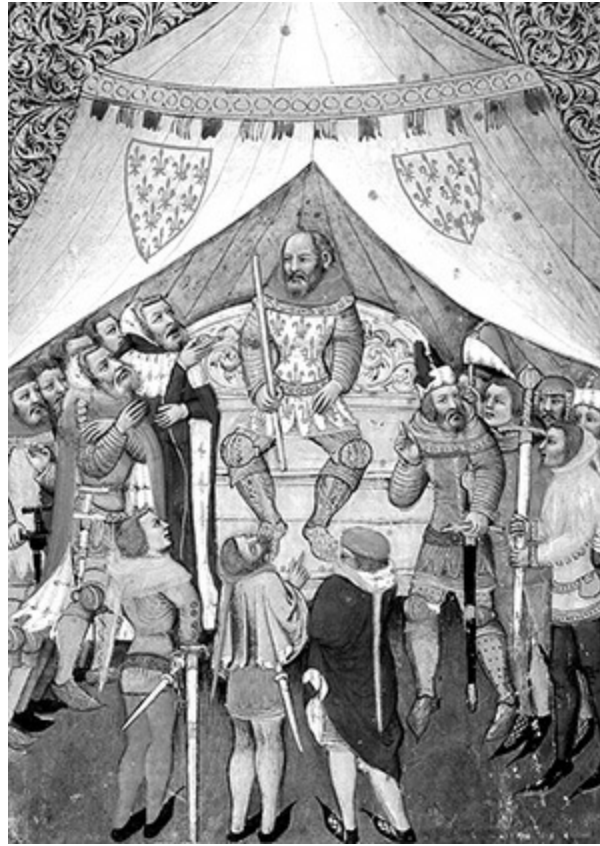


Fig. 2.74. A miniature of the alleged XIV century from *De bello civili* by Lucan that portrays Julius Caesar after the victory over Pompey; the setting is typically mediaeval. Milan, Biblioteca Trivulziana, Ms. 691, fol. 86v. Taken from [\[1229\]](#), page 33.

■ ■ 1c. *The Trojan War*. Achilles is a famous Greek hero and a military commander in the “ancient” Greece, who also ranks first among the heroes of the Trojan War of the alleged XIII century B.C. His unvocalized name is ChLSS, or LSS (since Ulysses/Odysseus happens to be his “successor” in this war – see [\[851\]](#)).

■ ■ ■ 1d. *The Tarquinian War*. Valerius is an eminent military commander from the epoch of Regal Rome’s decline and the dawn of the Roman republic. He is the “number one warlord” in the Tarquinian war of the alleged VI century B.C. His unvocalized name transcribes as VLR (Valerius) + VLS (son of Valusius, qv above and in [\[482\]](#)). Thus, the complete name without vocalizations will be VLSR; one sees that all four unvocalized names resemble each other to some extent.

Commentary. We observe a distinct phonetic parallelism: Belisarius – Julius Caesar. We have already witnessed the superimposition of Valerius over Valusius to produce Belisarius. The name Achilles also contains the unvocalized root LS. Let us pay more attention to the names of Julius Caesar and Belisarius. The font that many Latin inscriptions are set in uses the same letter for U and V (qv on page 32 of [\[873\]](#), for

example). Thus, the name of Julius Caesar may well have sounded as *Velicaesar* (or *Belicaesar*, considering the frequent flexion of V and B). Also, the words Caesar and Czar are related and possess the same unvocalized root CR. Thus, the name *Velicaesar* may have sounded as *Veliczar*, which is also similar to Belisarius. The name Belisarius may be a distorted version of the Slavic “Velikiy Tsar”, or “The Great King”. These considerations aren’t aimed at proving anything whatsoever, but may turn out useful for the understanding of the capacity of ancient names to become distorted after their migration from one language group to another.

2a. *The Gothic War*. Belisarius and Narses are the two military leaders of the Gothic War that “merge into one”, in a way. Let us remind the reader that it is Narses who brings the Gothic War to completion, having taken over the army after Belisarius, and crushes the Goths ([695] and [196]). We see is the pair Belisarius-Narses. The name Narses transcribes as NRSS (or NRCC) unvocalized.

■ 2b. *Sulla, Pompey, and Caesar*. Julius Caesar, Cicero and Sulla are all important figures of the civil war in Rome of the alleged I century B.C. (not to be confused with the “great triad” of Caesar, Sulla and Pompey). We are thus considering the triad of Caesar, Cicero and Sulla. Cicero’s name transcribes as CCRN (in its *Tsitseron* or *Ciceron* form), which is the same as the name of Narses in reverse. We know the reason for such transformations well enough – bear in mind that the Arabs and the Jews read from the right to the left, which may well transform Narses into Cicero.

■ ■ 2c. *The Trojan War*. Achilles and Ulysses are the two heroes of the Trojan War of the alleged XIII century B.C. They also constitute a single military commander after a manner, since Ulysses takes over from Achilles and brings his cause to victory, defeating the Trojans. We see the pair of Achilles and Ulysses as main figures ([851]). The other name of Odysseus/ Ulysses is Urexis (*ibid*). The unvocalized Ulysses-Urexis shall transcribe as LSRXS, or LSSRCSS.

■ ■ ■ 2d. *The Tarquinian War*. P. Valerius and T. Larcus are the two primary military commanders of the Tarquinian War (in the alleged VI century B.C.). They have already been identified as the pair of Belisarius and Narses. Livy pays special attention to a triad of heroes here, namely, Valerius, Larcus and Marcus Coriolanus ([482]). The name Larcus (or Marcus) is obviously analogous to the name Narses (or Narcus).

3a. *The Gothic War*. The primary royal figure here is Justinian I, the Byzantine Emperor and the ruler of Greece and Romea ([695] and [196], Volume 1).

■ 3b. *Sulla, Pompey and Caesar*. The “principal royalty” in the Roman war of the alleged I century B.C. is Pompey Magnus (Pompey the Great), the Roman emperor ([660], Volume 2, page 338). Pompey Magnus is *older* than Julius Caesar ([660], Volume 2, pages 539 and 543).

■ ■ 3c. *The Trojan War*. The “principal royalty” is Agamemnon, the Greek ruler ([851] and [180]). His name may be related to that of Pompey Magnus. Agamemnon is also older than Achilles, the latter being the double of Julius Caesar, qv above.

■ ■ ■ 3d. *The Tarquinian War*. The key royal figure here is Tarquin the Proud, King of Rome. Livy’s account ([482]) suggests Tarquin the Proud to have been *older* than the Roman military leader Valerius, the double of Caesar.

4a. *The Gothic War*. Belisarius had obeyed emperor Justinian in the beginning of the Gothic war, but is supposed to have plotted for the Italian throne at some point towards its end (see above for details; also [695] and [196], Volume 1). The relationship between Belisarius and Justinian had been an amicable one initially, but turned hostile later on. The quarrel with Justinian and the order for the arrest of Belisarius are soon to follow; Belisarius falls into disfavour.

■ 4b. *Sulla, Pompey and Caesar*. Julius Caesar started his career with Pompey Magnus as his superior, since the latter had held all the key military ranks. However, Julius Caesar had gradually edged Pompey out, crushing his troops and seizing power in Rome ([660]). What we see is a deteriorating relationship between Pompey and Caesar – one that had led from initial amicability to a military conflict ([660]).

■ ■ 4c. *The Trojan War*. Achilles obeys Agamemnon at the beginning of the war. However, he subsequently plots for seizing royal power and ending the war with Troy (see details above and in [851]). Once again we see friendship transform into hostility leading to a quarrel, a severed relationship and even the “house arrest” of Achilles – a reflection of a similar event from the biography of Belisarius, qv above.

■ ■ ■ 4d. *The Tarquinian War*. Valerius had initially been subordinate to Tarquin the Proud; however, mutual animosity had eventually developed between the two; Valerius struggles against Tarquin and deposes the latter. We see yet another neutral relationship turn hostile over the course of time and result in a violent military conflict between Tarquin the Proud and Valerius ([482]).

5a. *The Gothic War*. The “second greatest” military leader in this war is Narses the eunuch ([695] and [196], Volume 1). Thus, we see a triumvirate of important figures in this war – Justinian, Belisarius and Narses.

■ 5b. *Sulla, Pompey and Caesar*. Pompey and Julius Caesar are accompanied by the Roman Crassus. This triad forms the group that we have dubbed the “first triumvirate” above (see [Chron2](#), Chapter 1). The initial leader of the triumvirate was Pompey Magnus, likewise Agamemnon, his Trojan War double. Julius Caesar had been the main military commander in the war of the alleged I century B.C., just like Achilles, his double. Crassus had been a lay warrior and a wealthy citizen of Rome. He played a secondary role in regard to the first two military leaders, likewise his Trojan War double Menelaus. As we shall shortly witness, this power disposition in the “first triumvirate” is very similar to the situations arising in all other duplicates of this epoch.

■ ■ 5c. *The Trojan War*. The second most important royalty here is king Menelaus, the husband of Helen ([\[851\]](#) and [\[180\]](#)). We see yet another “triumvirate” here – Agamemnon/Menelaus/Achilles.

■ ■ ■ 5d. *The Tarquinian War*. The second most important king in this war is Tarquin Collatine. There is no formal triumvirate here; however, one distinctly sees the most prominent figures of the epoch to equal three in their number: Tarquin the Proud, Tarquin Collatine and Publius Valerius ([\[482\]](#)).

We have already made numerous references to the “legend of a woman” that one encounters in all known versions of the Trojan = Tarquinian = Gothic War. It is most noteworthy that this very legend surfaces in Roman history of the alleged I century B.C. that we are considering presently.

6a. *The Gothic War*. The protagonist of this legend in the alleged VI century A.D. is Amalasuntha ([695]). Her double in the Second Empire is Julia Maesa.

■ 6b. *Sulla, Pompey and Caesar*. The protagonist in the alleged I century B.C. is Pompey’s woman who is in close proximity with Julia ([\[660\]](#)). See details below.

■ ■ 6c. *The Trojan War*. The woman from the legend who had lived in the alleged XIII century B.C. is the famous Helen of Troy ([\[851\]](#) and [\[180\]](#)).

■ ■ ■ 6d. *The Tarquinian War* of the alleged VI century A.D. We see Lucretia as the legendary character in this version, accompanied by Tullia ([\[482\]](#)).

Commentary to 6d. Back in the day when the relationship between Julius Caesar, Pompey and Crassus had still retained the exterior of amicability, “an unpleasant incident took place in Caesar’s home. There had been some man from a distinguished old gens who was renowned for his wealth . . . but his impudence and debauchery equalled him with any famous lecher. He had fallen in love with Pompeia, the wife of Caesar, enjoying her reciprocity... Aurelia, Caesar’s mother, would watch her daughter-in-law closely, making every rendezvous of the lovers hard and dangerous” ([660], Volume 2, page 455, “Caesar” IX).

Every year the Romans celebrated the mysteries of Bona Dea, “the Good Goddess”; the celebration could only be attended by the women. All of the men had vacated the house of Caesar, and the feast commenced. Clodius, Pompeia’s lover, had sneaked into the house hoping to meet Pompeia; however, one of Aurelia’s serving women discovered him, and he was chased out in great disgrace ([660], Volume 2, pages 455-456, “Caesar” IX-X). The next day the entire city of Rome was buzzing with the rumour of the sacrilege committed by Clodius – apart from the dishonour that he had inflicted upon the people involved, he was also guilty before the people and the gods. One of the tribunes accused Clodius publicly of ignominy, and some of the most influential senators spoke out against him” ([660], Volume 2, page 456, “Caesar” X). Caesar divorced Pompeia; Clodius got killed shortly afterwards, in the alleged year 52 B.C. during a skirmish on the Appian Way ([948], page 157). Let us now make a brief analysis.

7a. *The Gothic War*. Disgrace inflicted upon a woman served as a casus belli (Amalasuntha’s arrest and her incarceration on a distant island – see [695] and [196], Volume 1; also above). Let us point out that Amalasuntha had been queen of the Goths. Her double in the Second Empire is Julia Maesa. Mark the name Julia.

■ 7b. *Sulla, Pompey and Caesar*. The Roman war of the alleged I century B.C. is preceded by an “affront of a woman”: the attempt of Clodius to arrange a date with Pompeia, the wife of Caesar, during a holy feast of the women. The gender aspect is clearly emphasized ([660]). Pompeia is a relation of the “most important emperor” Pompey Magnus ([660], Volume 2, page 543, comment 12). See also [660], Volume 2, “Caesar” V. By her side we see Julia – the daughter of Caesar, and also the wife of Pompey Magnus ([660], Volume 2, page 465). We thus see a pair of women here – Pompeia and Julia, the respective wives of the “number one king” and the “number one warlord”. Notice that the name Julia surfaces here as well as in the Gothic War.

■ ■ 7c. *The Trojan War*. The casus belli in this case is perfectly similar to the

above cases. Helen is abducted by force (there are actually several contradictory versions here, qv above) and taken away to Troy ([\[851\]](#)). The gender aspect of this abduction is also emphasized. Helen is the wife of Menelaius, one of the two “main kings”; afterwards, she becomes the wife of Paris the Trojan, or a member of the TRQN clan; Paris = PRS or P-Russ. The names Helen and Julia may have been identical.

■ ■ ■ 7d. *The Tarquinian War*. Once again, the casus belli is a dishonourable act against a woman – the rape of Lucretia by one of the Tarquins ([\[482\]](#)). We see that the sexual aspect is also emphasized by Titus Livy. Lucretia is the wife of Tarquin Collatine, or the second most important royal figure. By his side we see Tullia (Julia?), the wife of Tarquin the Proud, the “primary royalty”. The events unfold around the clan of the Tarquins (TRQN). The name Tullia obviously resembles Julia, qv above.

8a. –

■ 8b. *Sulla, Pompey and Caesar*. Rome of the alleged I century B.C. Aurelia is the mother of Julius Caesar; she plays an important part in the “insult of Pompeia”, Caesar’s wife, qv above.

■ ■ 8c. *Trojan War*. –

■ ■ ■ 8d. *The Tarquinian War*. In this war Valerius acts as the double of Julius Caesar and is in the epicentre of events concerning the “rape of Lucretia”. Let us point out the obvious similarity between the names of the two protagonists: Aurelia the woman and Valerius the man. The fact that certain mediaeval scribes would occasionally confuse male and female names for each other should not surprise us, and we are to see more examples of such errors below.

9a. *The Gothic War*. One of the most important events here is the death of Amalasuntha. Its analogue from the Second Empire is the death of Julia Maesa. Both of the women were murdered, qv above. The Gothic War begins immediately after the death of the queen, and it had been her demise that served as reason for the war to break out in the first place. The affronter of Amalasuntha (= Julia Maesa) is Theodahad the Goth who dies a violent death himself shortly afterwards ([196], Volume 1).

■ 9b. *Sulla, Pompey and Caesar*. The death of Julia takes place in the alleged I century B.C. in Rome. It happens rather suddenly, yet there is no report of a murder

([\[660\]](#)). The civil war in Rome begins after the death of Julia. Plutarch, for one, regards this death as the cause of the war. He tells us that “both Pompey and Caesar were cast into deep dejection [after the death of Julia; compare to Livy’s version – A. F.]; their friends were in confusion since the bond of blood that still helped to maintain peace and accordance in the country torn apart by embroilment had been severed... the public took the body of Julia to Campus Martius, despite the objections voiced by the tribunes of the people” ([\[660\]](#), Volume 2, page 465, “Caesar” XXIII). After the demise of Julia, the relationship between Pompey and Caesar rapidly deteriorates, and they “rise against one another” ([\[660\]](#), Volume 2, page 465, “Caesar” XXIII). Claudius, the Roman “offender” of Pompeia, is soon killed in the civil war ([\[660\]](#)).

■ ■ 9c. *The Trojan War*. It breaks out because of Helen, who was killed subsequently ([\[851\]](#)). However, in this version she dies already after the Trojan War, which does not stop her death from being paid particular attention as an important event. The “miscreant” Paris, who had abducted Helen, also dies a short while later, at the end of the Trojan War ([\[851\]](#)).

■ ■ ■ 9d. *The Tarquinian War*. What we see here is the death of Lucretia. She stabs herself to death after having been raped ([\[482\]](#)). It is her death that causes the war in Rome ([\[482\]](#)). The “offender” of Lucretia, Tarquin Sextus who had raped her, is soon killed in the Tarquinian War ([\[482\]](#)).

10a. *The Gothic War*. The war begins with the exile of the Goths from Rome. The principal initiator of this exile is Belisarius, the Graeco-Roman military commander. He leads the troops against the Goths aided by General John (the double of the “ancient” Brutus described by Livy, qv above and in [\[196\]](#), Volume 1).

■ 10b. *Sulla, Pompey and Caesar*. When the war of the alleged I century B.C. began, Pompey Magnus was banished from Rome. The military leader Valerius masterminded his exile. Together with Brutus, yet another warlord, they conducted the campaign against Pompey Magnus ([\[660\]](#)).

■ ■ 10c. *The Trojan War*. Achilles leads the troops to fight the Trojans accompanied by Patroclus (= BRT, qv above). See [\[851\]](#) and [\[180\]](#). Patroclus is the double of Brutus from the Tarquinian War and his namesake who had fought in the Roman war of the alleged I century B.C.

■ ■ ■ 10d. *The Tarquinian War*. The war begins when the royal clan of the Tarquins gets deported from Rome. The exile is a brainchild of the military

commander Valerius, who also leads the Roman revolt against the Tarquins with Brutus as his ally ([\[482\]](#)).

11a. *The Gothic War*. When the war begins, Belisarius is outside Rome, whereas the Goths led by king Theodahad are located in the city. Belisarius begins a military campaign against the Romans and soon chases the Goths out ([\[695\]](#) and [\[196\]](#), Volume 1).

■ 11b. *Sulla, Pompey and Caesar*. At the beginning of the civil war that broke out in the alleged I century B.C., Julius Caesar is initially located outside Rome, unlike Pompey Magnus ([\[660\]](#)). Then Caesar launches his Roman campaign, crosses the Rubicon (a famous “ancient” scene), and banishes Pompey and his allies from Rome. This event may well be called the “Exile of the Kings” (see more details in the commentary below).

■ ■ 11c. *The Trojan War*. When the war begins, Achilles the Greek has his camp outside the besieged Troy, the fortress of the TRQN = Trojans, qv above ([\[851\]](#)). As a result of the war, the Greeks banish the Trojans from Troy ([\[851\]](#) and [\[180\]](#)).

■ ■ ■ 11d. *The Tarquinian War*. We see a reversal of the scenario in this particular case. Tarquin the Proud is outside Rome whilst Valerius is inside ([\[482\]](#)). Then the Tarquins are chased away from Rome by Valerius and Brutus, which is Livy’s famous “Exile of the Kings” from Regal Rome. The Tarquins counter with a campaign against Rome.

Commentary to 11b. According to Plutarch, “Caesar decided to depose Pompey a long time ago” ([\[660\]](#), Volume 2, page 467, “Caesar” XXIX). A civil war breaks out. Caesar’s troops march towards Rome, cross the Rubicon and seize Ariminum. “After the fall of Ariminum, the gates of war open wide in all the lands and on all the seas; all Roman laws were wiped out together with the border of the province (which is the same as Titus Livy tells us – A. F.); it seemed as though it hadn’t just been the men and the women roaming all across Italy in terror, but the very towns and cities themselves left their sites and fled... as for Rome herself... authorities failed to maintain order with either orders or persuasion... conflicting passions and violent turmoil reigned throughout the land” ([\[660\]](#), Volume 2, page 471, “Caesar” XXXIII). A great embroilment flares up in Rome, resulting in the exile of Pompey Magnus.

This takes place in the following manner. In his belief that “the war had engulfed the entire country, he [Pompey – A. F.] had made a public declaration that the city was in

turmoil and anarchy and left the city, ordering the senators and everyone who preferred fatherland and freedom to tyranny to follow his example... the consuls fled without even making the usual sacrifices before their departure; most of the senators also fled in great haste... the terrified people had lost their ability to think and allowed the current of this stampede carry them away for no reason whatsoever... before the great storm.

Regardless of how much this mass emigration had hurt them, the Romans trusted the land of the exile to become their new fatherland in their love for Pompey and so they were leaving Rome” ([660], Volume 2, pages 471-472, “Caesar” XXXIII-XXXIV). Plutarch (Petrarch?) is most likely to be giving us a de facto account of the exile of the Tarquins from Rome (according to Livy, they were driven out by Publius Valerius), or the exile of the Goths by Belisarius in the Gothic version. The Trojan version places this “Exile of the Kings” at the end of the war, when Troy had already fallen.

By the way, in fig. 2.75 one can see a XV century miniature by Jean Fouquet painted around 1420-1477/81 depicting the troops of Caesar crossing the Rubicon ([1237]). Pay attention to the fact that we see the imperial bicephalous eagles on the flags of the “ancient” Roman legions, as well as the caparison of Caesar’s horse. Nowadays it is considered that they were on the official coat of arms of the “ancient” imperial Rome. At the same time, we know these symbols quite well from mediaeval history, qv in [Chron7](#).



Fig. 2.75 A mediaeval miniature of the XV century that depicts the “ancient” Julius Caesar crossing the Rubicon (Jean Fouquet, circa 1420-1477/81). We see the imperial bicephalous eagle on the “ancient” banners – one we know very well from the history of the XIV-XVII century A.D. Taken from [\[1237\]](#).

12a. *The Gothic War*. Rome is abandoned by the Goths, and Belisarius enters the city with triumph. Romans greet him as their liberator. Let us remind the reader that Belisarius had been the main military leader of Roman Greece.

■ 12b. *Sulla, Pompey and Caesar*. Julius Caesar enters Rome abandoned by Pompey and his followers. Caesar is made dictator and vested with emergency powers for the course of the war ([\[660\]](#), Volume 2, page 473, “Caesar” XXXVII).

■ ■ 12c. *The Trojan War*. Achilles is the commander-in-chief of the Greek troops that hold Troy under siege ([\[851\]](#) and [\[180\]](#)).

■ ■ ■ 12d. *The Tarquinian War*. Titus Livy tells us the following about Brutus, the ally of Valerius: “the city’s liberator was given a warm welcome in the camp, and the children of the king banished” ([\[482\]](#), 1:60, page 97).

Commentary to 12b. “Ancient” authors point out obvious similarities between the legends of Pompey Magnus and Agamemnon without any prompts from our part. This

superimposition had already manifested in the parallelism that we are referring to. Plutarch, for instance, tells us that “everyone was accusing Pompey of cowardice, mockingly calling him Agamemnon, king of kings [the Trojan version does in fact refer to Agamemnon as the “king of kings” since he is the leader of the royal Greek heroes – A. F.]: his reluctance to let go of undivided power was allegedly making him proud of so many warlords having to come to his tent for orders” ([\[660\]](#), Volume 2, page 475, “Caesar”).

13a. *The Gothic War*. One of the heroes who liberate Italy from the Goths is called John MRC, the son of PRCT (Celius). The Roman pontifex John is also active in this epoch, while Belisarius is accompanied by General John, the double of the “ancient” Brutus ([\[695\]](#) and [\[196\]](#), Volume 1). See above.

■ 13b. *Sulla, Pompey and Caesar*. In the alleged I century B.C., Marcus Junius Brutus earns great fame as the liberator of the Roman people from tyranny. Also see the references to Decimus Junius Brutus Albinus below ([\[660\]](#)).

■ ■ 13c. *The Trojan War*. Here we see Patroclus/BRT who liberates Helen and fights for her honour ([\[851\]](#) and [\[180\]](#)).

■ ■ ■ 13d. *The Tarquinian War*. Junius Brutus, the son of Marcus, liberates the people of Rome from the Tarquinian tyranny ([\[482\]](#)).

Commentary to 13b. We have to linger here for a short while in order to discuss such a famous “ancient” hero as Marcus Junius Brutus (Brother?) from the alleged I century B.C. Plutarch refers to yet another Brutus (Brother?) who is active in this epoch, namely, Decimus Junius Brutus Albinus. A careful study of Plutarch’s works ([\[660\]](#)) leaves one with the impression that he confuses one of them for the other, possibly due to the fact that they’re different reflections of one and the same mediaeval character. Indeed:

*1) The name of the first Brutus is Marcus Junius Brutus ([\[660\]](#), Volume 2, page 312).

*1) The name of the second Brutus is Decimus Junius Brutus Albinus ([\[660\]](#), Volume 2, page 545).

*2) Marcus Junius Brutus had initially been a comrade of Julius Caesar, maintaining a close relationship with the latter. He had probably also been his comrade-in-arms.

*2) Decimus Junius Brutus Albinus serves under Caesar in Gaul ([\[660\]](#), Volume 2, page 545, comment 95, “Caesar” LXIV, page 488).

*3) Marcus Junius Brutus conspires against Julius Caesar ([\[660\]](#), Volumes 2 and 3).

*3) Decimus Junius Brutus Albinus also takes part in the plot against Julius Caesar ([\[660\]](#), Volume 2, page 319).

Let us now return to the comparison of the war that took place in the alleged I century B.C. with the Tarquinian War.

■ 14b. *Sulla, Pompey and Caesar*. In the war of the alleged I century B.C., Decimus Junius Brutus Albinus + Marcus Junius Brutus (Brother?) act as the famed hero who saves Rome from Caesar the tyrant according to Plutarch, killing Caesar together with other plotters. Let us point out a possible etymological connection between the name Brutus and the word Brother.

■ ■ ■ 14d. *The Tarquinian War*. Lucius Junius Brutus, son of Marcus, is a famous hero of the Tarquinian war – the one who had liberated Rome from the tyranny of the kings. His name is very similar to that of the “double Brutus” from the previous section: Lucius may be the same as Decius, Junius = Junius, Brutus = Brutus and Marcus = Marcus. We consider it necessary to remind the reader that, according to Titus Livy, Lucius Junius Brutus, son of Marcus, went down in Roman history (together with Publius Valerius) as the hero who had chased the Tarquins away from Rome and killed the king’s son, Tarquin Arruntius, the enemy of Rome (qv above and in [\[482\]](#)).

■ 15b. *Sulla, Pompey and Caesar*. Marcus Junius Brutus was killed afterwards. His father (also a Brutus, by the way), died by the hand of Pompey ([\[660\]](#), Volume 2, “Pompey”, LXIV, page 379; also “Pompey” XVI, page 344. Pompey Magnus is the “main royalty” when the war begins; he is superimposed over Livy’s Tarquins.

■ ■ ■ 15d. *The Tarquinian War*. Lucius, the son of Marcus Junius, was killed while fighting the Tarquins (he and Tarquin Arruntius had killed each other, qv in [\[482\]](#)).

Commentary to 15. Once again we witness the ancient authors to indicate direct analogies between Marcus Junius Brutus from the alleged I century B.C. and Lucius

Junius Brutus, son of Marcus – a hero of the Tarquinian War that took place in the alleged VI century B.C. without any prompting from our part whatsoever and in perfect correlation with the chronological shifts. Furthermore, this “Bruti couple” is the only pair of famous people wearing the name of Brutus in “Classical Rome”. Plutarch tells us that “Junius Brutus [! - the hero of the Tarquinian War – A. F.] is the predecessor of Marcus Brutus [Marcus Junius Brutus, Julius Caesar’s contemporary, qv in [\[660\]](#), Volume 3, page 312, “Brutus” I; the reference in comment 1 – A. F.]; ancient Romans had placed his bronze statue wielding a sword on the Capitol hill among the statues of the kings, since it was to him first and foremost that the Romans owed the fall of the Tarquins ([\[660\]](#), Volume 3, page 312, “Brutus” I).

Also: “Brutus [Marcus Junius Brutus from the alleged I century B.C. – A. F.] had been exhorted to decisive actions [against the tyranny of Julius Caesar – A. F.] for quite a long time... the statue of the ancient Brutus, the one who had deposed the kings [Brutus, the hero of the Tarquinian War – A. F.] was covered in numerous graffiti saying “Oh, if you could only be with us today!” or “Had Brutus been alive!”. One morning, the magisterian hatpate where Brutus officiated as a praetor, had been found covered in tablets saying “Brutus, are you sleeping?” and “You aren’t a real Brutus!”. The ones responsible for this surge of rancour against the dictator [Plutarch refers to Julius Caesar, and Titus Livy – to Tarquin the Proud – A. F.] were his adulators who would keep inventing new honours for him, which the Romans had loathed... in hope that the populace would pronounce Caesar king; however, what really took place was the opposite” ([\[660\]](#), Volume 3, pages 317-318, “Brutus” IX).

All these ruminations, comparisons, parallels and explanations from the part of Plutarch (Petrarch?), possibly a late mediaeval author of the alleged XV-XVI century, who was obviously confused wherein these two “Brutus characters” were concerned, considering them two separate entities, whose deeds would nonetheless constantly get superimposed over each other (under the pressure of the Scaligerian chronology, naturally). This erroneous chronology had bound Plutarch hand and foot, and arbitrarily divided the same Brutus (Brother?) into two duplicates, one of which became shifted into the I century A.D., and the other – into an even earlier epoch, the VI century B.C. This resulted in the existence of two duplicate characters sharing the name Brutus, virtually indistinguishable from one another – Junius Brutus, son of Marcus, the liberator of the Romans from the Tarquinian tyranny, and Junius Brutus Marcus who delivered the Romans from the tyranny of Julius Caesar.

16a. *The Gothic War*. In this war we see General John, a possible “sequel” of John MRC, the son of PRCT, qv above. The Gothic war is both civil and external.

■ 16b. *Sulla, Pompey and Caesar*. We observe Marcus Junius Brutus die in the war of the alleged I century B.C. and his great posthumous glory ([\[660\]](#)). This war is also both civil and external.

■ ■ 16c. *The Trojan War*. What we see here is the death of Patroclus (BRT) in a battle at the walls of Troy and his fame of a Trojan War hero ([\[851\]](#) and [\[180\]](#)). The Trojan War is of an external nature.

■ ■ ■ 16d. *The Tarquinian War*. Here we witness the death of Brutus, son of Marcus, in a battle against the Tarquins, and his Roman laurels ([\[482\]](#)). This war is also civil as well as external.

17a. *The Gothic War*. The Goths and the PRS (= Franks, or TRNK), or PRS = Persians, are the two primary opponents here, both defeated by the army of Romea, or Byzantium. We also see the siege of the New City (allegedly Naples in Italy, a famous fortress).

■ 17b. *Sulla, Pompey and Caesar*. In the war of the alleged I century B.C., the Pompeians had been the primary foe; the secondary enemy was PRS = the Gauls (Gaul/Galicia/France) as well as PRS = the Persians. Both enemies were defeated. We see a siege of the famous fortress Alesia in the course of this war. In the Gaulish (Galician?) war, Julius Caesar’s main opponents are the Gauls [possibly the Slavic tribe of Galichi?]: “The lands of the Arverni (Arventi) and the Carnutes were the hotbed of rebellion” ([\[660\]](#), Volume 2, “Caesar”, XXV-XXVI, page 466. It is possible that these RVNT and CRNT are distorted versions of the clan name TRQN.

■ ■ 17c. *The Trojan War*. The Trojans are the main opponent here; the other one is PRS, or Paris. They’re both defeated. We see the siege of Troy, a famous “ancient” citadel. The enemies of Achilles, the double of Julius Caesar, are the Trojans = TRQN, qv above.

■ ■ ■ 17d. *The Tarquinian War*. The Tarquinians are the number one enemy here, they have an ally by the name of PRS = Porsenna. Both are defeated. Rome is under siege. The Tarquins (TRQN) are also the enemies of Valerius.

Commentary to 17b. According to Plutarch, Caesar’s Gaulish (Galician?) war was “the greatest and the most violent [war – A. F.] ... ever to rage in Gaul” ([\[660\]](#), Volume 2, page 466, “Caesar” XXV. Its description occupies an important place in Caesar’s

“biography” according to Plutarch (Petrarch?). The war culminates in the siege of Alesia, a fortress of the utmost strength. “Most of the barbarians who had survived the battle [with Caesar – A. F.] concealed themselves in the town of Alesia. Caesar inflicted a great danger upon himself in the siege of this town that had seemed unassailable due to high walls and large numbers of the besieged, since the elite forces of all the Gaulish tribes... arrived to Alesia, whereas the number of the Gauls under siege had equalled a hundred and seventy thousand at least” ([660], Volume 2, page 467, “Caesar” XXVI. Plutarch proceeds to tell us that “the battle for Alesia was a most glorious one; no other war would give us an example of such brave and artful deeds” ([660], Volume 2, page 467, “Caesar” XXVII.

The name Alesia might be a corruption of “Achilles” – the double of Caesar = Belisarius. The siege and the fall of Alesia made their way into every military history textbook as examples of the art of war as practised by the “ancients” – see [172], Volume 1, for instance.

18a. *The Gothic War*. According to Procopius, the war rages in Italy ([695] and [196], Volume 1). Vitigis had been the king of the Goths shortly before the siege of the New City (Naples) began.

■ 18b. *Sulla, Pompey and Caesar*. The fortress of Alesia is located in Italy, according to Plutarch ([660]). The defence of Alesia is led by King Vercingetorix who presided over the tribes of the Arverni (Arventi, or RVNT) and the Carnutes (CRNT). See [660].

■ ■ 18c. *The Trojan War*. Military action takes place in the vicinity of Friesia or Phrygia. The famous Trojan hero Hector is a royal figure leading the defence of Troy – the leader of the TRQN, in other words. One sees an obvious parallelism: the long name Vercingetorix is most probably a collation of two shorter names: Vitigis and Hector.

■ ■ ■ 18d. *The Tarquinian War*. According to Livy, the war takes place in Italy. The double of the Trojan Hector here is most probably Tarquin Arruntius ([482]).

19a. *The Gothic War*. The captivity of Vitigis ([695] and [196], Volume 1). The victor is commander-in-chief Belisarius.

■ 19b. *Sulla, Pompey and Caesar*. In the alleged I century B.C. we see the demise of Vercingetorix after his capitulation. The victor’s name is Julius Caesar, and he is a double of Belisarius. The account of the event given by Plutarch is as follows:

“Vercingetorix, the leader of the entire army... rode out of the gates. He jumped off his horse, removed all of his armour and sat down at the feet of Caesar, remaining there until he was taken away to be kept under guard until the triumph” ([660], Volume 2, page 467, “Caesar” XXVII. Also: “Caesar’s triumph could only be celebrated six years hence. All the while Vercingetorix had remained captive; he was killed immediately after the triumph” ([660], Volume 2, page 544, comment 49).

■ ■ 19c. *The Trojan War*. The demise of Hector, whose body is taken “captive” by the victor Achilles ([851] and [180]).

■ ■ ■ 19d. *The Tarquinian War*. What we see here is the death of Tarquin Arruntius in a battle ([482]).

20a. *The Gothic War*. The siege of the New City (Naples) resulted in the fall of the latter. Belisarius had to resort to cunning for the city to be taken. His troops secretly infiltrated the city through a gigantic old aqueduct that was constructed near the walls of the New City ([695] and [196], Volume 1).

■ 20b. *Sulla, Pompey and Caesar*. In the alleged year I B.C., the siege of Alesia finally results in the fall of the city. Caesar also wins by ingenuity, ordering to erect a gigantic construction – namely, a double wall to surround the bastions of Alesia ([660]). See below for more details.

■ ■ 20c. *The Trojan War*. Troy falls after a prolonged siege. The Greek assailants use their guile to infiltrate the city, constructing an enormous “grey effigy of a horse” ([851]) and hiding therein (the famous “Trojan Horse”).

■ ■ ■ 20d. *The Tarquinian War*. No analogue of the “Trojan Horse” here; this is where the parallelism breaks.

Commentary to 20b. Plutarch informs us that “clenched tight between such great forces (the Gauls – PRS and RVNT-CRNT – A. F.), Caesar was forced to erect two walls simultaneously; one to defend himself against the city, and the other to hold back the arriving Gauls, since it had been clear that the unification of his two enemies would mean his defeat... however, the most amazing thing is how Caesar had crushed the large army outside the city walls without letting anyone know [?! – this is a fantasy of the mediaeval author Plutarch who tried to make heads or tails of the sparse data contained in the old documents – A. F.]; not merely the besieged, but even those of the Romans who were guarding the wall that surrounded the city... thus, the vast force had been put to a complete rout, and most of the barbarians died in the battle. Finally, the defenders

of Alesia also surrendered” ([660], Volume 2, page 467, “Caesar” XXVII).

We are of the opinion that the construction of a “double wall” by Caesar is highly unlikely, especially done furtively. We are most likely to be seeing yet another reflection of the same old remarkable ploy of Belisarius, who had used an old aqueduct constructed before the war – not built in several days, as Plutarch (Petrarch?) is trying to convince us. One has to point out that ancient aqueducts would often be built as very large chutes concealed by two vertical walls and held up with a footing, qv in fig. 2.67, for instance. The chute would then be covered with a roof which transformed it into a pipe. The “double wall” of Caesar is possibly a later distortion of the original image – the chute of an aqueduct. It becomes clear why Plutarch emphasizes that the walls were built with neither the besieged, nor the major part of the assailants noticing [?]. In our rendition of the Gothic War we already mentioned the fact that Belisarius kept this infiltration of a special brigade secret even from his own army.

21a. *The Gothic War*. Belisarius battles the kingdom of the Goths or the Germans whose predecessors were Odoacer and Theodoric the Goth. The war had raged for 16 or 18 years – namely, between 535-536 (the advent to Rome) and 552-553 (the defeat of the Goths). See [196], Volume 1. Justinian is the key royal figure in the Gothic War; he does not participate in military action personally.

■ 21b. *Sulla, Pompey and Caesar*. The Gaulish (Galician?) War is a conflict between Julius Caesar and the Germanic tribes, one of which deserves special attention from the part of Plutarch – the Tencteri tribe (TNCTR unvocalized; possibly a duplicate of TRQN – see [660], Volume 2, page 464. The Gaulish (Galician?) war rages for “nearly ten years” ([660], Volume 2, page 459, “Caesar” XV. Pompey Magnus is the “Great King” of the first period; he does not take part in Caesar’s Gaulish War.

■ ■ 21c. *The Trojan War*. Achilles fights against the Trojans (TRQN) and the Friesians/ Phrygians, who are partially identified as the Germans, qv in the analysis above. The duration of the war is nine years and a half, or 9 (10) years according to other versions ([851], also see above). The “main king of the Greeks”, Agamemnon, does not participate in military action actively, which is all the more obvious from observing the activity of Achilles in this war.

■ ■ ■ 21d. *The Tarquinian War*. According to Livy, Publius Valerius fights against the Tarquins (TRQN). The war lasts for 12 years; the primary royal figure (L. Tarquin the Proud) does actually participate in combat ([482]), which is where the

parallelism breaks. However, the war durations in all four instances correlate with each other quite well.

22a. *The Gothic War*. Procopius describes the Gothic war as large-scale and extremely violent ([695]).

■ 22b. *Sulla, Pompey and Caesar*. According to Plutarch, the Gaulish War (the war in Galicia?) has been one of the greatest wars ever fought by humankind. We learn that “he [Caesar – A. F.] had conquered more than eight hundred towns and cities [in the course of the Gaulish or the Galician War – A. F.], and also three hundred nations [sic! – A. F.], with three million people as his enemies, one million of which were destroyed [!? – A. F.] in various battles” ([660], Volume 2, page 459).

■ ■ 22c. *The Trojan War*. Trojan chronicles also emphasize the unusually violent character of the war and numerous battles fought in its course) ([851]).

■ ■ ■ 22d. *The Tarquinian War*. According to Titus Livy, the Tarquinian war is one of the most important events that took place over many centuries of Roman history ([482]).

23a. *The Gothic War*. This war brings the demise of Totila and Teia (Teias), the two last Gothic kings. They die at the very end of the Gothic War ([196], Volume 1). The victors cut off Teia’s head, which is an important symbolic episode in the course of the Gothic War, qv above.

■ 23b. *Sulla, Pompey and Caesar*. In the alleged I century B.C., Pompey Magnus dies trying to flee from the battlefield ([660], Volume 2, pages 477-478). Pompey was *decapitated*, which is one of the war’s central episodes ([660], Volume 2, page 479).

■ ■ 23c. *The Trojan War*. Here we see all the principal Trojan royal figures die after the fall of Troy. Agamemnon, the double of Pompey Magnus, is treacherously killed. Troilus, the double of the Goths Totila and Teia, is beheaded; this event is also amongst the focal points of the Trojan War. Inasmuch as the original sources let us know, the episode with the severed head of a king is *unique* for each of the three wars – the Gothic War, the Trojan War, and the Roman war of the alleged I century B.C.

■ ■ ■ 23d. *The Tarquinian War*. In this war, king Tarquin the Proud dies after his defeat in the battle with the Romans. He flees and dies in Cumas a short while later ([482]). The parallelism is broken here, since we find no decapitation episode.

24a. *The Gothic War*. Theodahad, King of the Goths, takes part in military action and gets killed as a result ([695] and [196], Volume 1; also see above).

■ 24b. *Sulla, Pompey and Caesar*. One of the important participants of the civil war that broke out in Rome in the alleged I century B.C. is called Theodotus ([660], Volume 2, pages 388-390). We see his name to be virtually identical to that of his Gothic counterpart; moreover, his fate is also similar, since he dies a violent death ([660], Volume 2, page 391).

■ ■ 24c. *The Trojan War*. King Teuthrates, the double of Theodahad the Goth, takes part in the war and also dies by violence ([851]). See above.

■ ■ ■ 24d. *The Tarquinian War*. No duplicate found here.

25a. *The Gothic War*. Belisarius kills (executes?) the Gothic king Vittigis. Likewise, the legend of the battle between Belisarius and Vittigis reports the death of the latter ([196], Volume 1; also see above). Belisarius the military leader and his enemies – the Gothic kings Totila and Teia – are active around the same time.

■ 25b. *Sulla, Pompey and Caesar*. Pompey Magnus is killed by a certain Achillas, the leader of the brigade responsible for the death of Pompey the enemy of Julius Caesar ([660], Volume 2, pages 389-390). Achillas acts as the double of Belisarius here; his death follows shortly ([660], Volume 2, page 391).

■ ■ 25c. *The Trojan War*. Achilles kills the Trojan king Troilus ([851]). As we have just witnessed, Troilus is the double of the Gothic kings Totila and Teias. Let us also point out the stunning similarity between the names Achillas and Achilles (who also dies in a short while).

■ ■ ■ 25d. *The Tarquinian War*. We didn't manage to locate a duplicate here.

26a. *The Trojan War*. Belisarius was accused of treason and harbouring intentions to seize royal power in Italy ([196], Volume 1). He had presumably promised the Goths to accept the royal crown from their hands. Belisarius himself had denied the accusation; nevertheless, Emperor Justinian withdrew Belisarius from military action and called him away from Italy.

■ 26b. *Sulla, Pompey and Caesar*. Julius Caesar is accused of plotting to seize royal power in Rome. Many Romans offer to crown him ([660]). See more details below. Julius Caesar is forced to refute the accusation of treason publicly. The events take place in peaceful Rome, there is no war at the time. According to Plutarch,

“Caesar’s aspiration to be vested in royal powers was the thing that provoked the utmost hatred for him and the wish to kill him in the populace, for whom this was Caesar’s main crime... the people who urged Caesar to accept this authority had spread rumours across the nation...” ([660], Volume 2, page 485). All of this leads to the growing unpopularity of Caesar, who claims to have no secret plans and yet appears dangerously close to seizing actual “royal power”. Caesar, likewise his doubles Belisarius and Volusius, does his best to demonstrate the falsity of these accusations, rejecting the royal title that his minions had given him ([660], Volume 2, pages 485-486). However, it does little to calm the Romans down, and the hostility keeps on growing. Plutarch proceeds to tell us about the destruction of Caesar’s house (or the fable thereof, qv in [660], Volume 2, page 488).

■ ■ 26c. *The Trojan War*. The hero Achilles is also accused of treason and plotting to seize absolute royal power ([851]). This results in his withdrawal from combat – either voluntary or forced.

■ ■ ■ 26d. *The Tarquinian War*. After the Tarquins are deposed in Rome, the wish to seize royal power is also incriminated to Publius Valerius, who makes a public refutation. Nevertheless, Valerius is drawn away from both the consulate and military action ([482]). Livy also reports the destruction of the home of Caesar’s double Publius Valerius, and tells us that the accusation of plotting to seize absolute royal power was also supported by the fact that Valerius had been building his house on a hill, turning it into an impregnable fortress. Valerius is said to have craved the cessation of these rumours and ordered for the house to be destroyed, and then re-built in a valley ([482]).

27a. *The Gothic War*. What we witness next is Belisarius falling into disfavour, his arrest and the confiscation of his property, promptly followed by his death in utter poverty ([196], Volume 1).

■ 27b. *Sulla, Pompey and Caesar*. A plot against Caesar hatches up in Rome, resulting in the treacherous murder of Julius Caesar. He is killed by a strike from behind. Plutarch tells us that “it was Cascas who had delivered the first blow, striking him in the hind-head with a sword” ([660], Volume 2, page 490).

■ ■ 27c. *The Trojan War*. Here we also see a plot against Achilles which results in his getting murdered perfidiously – once again, with a blow dealt from behind ([851]).

■ ■ ■ 27d. *The Tarquinian War*. It is possible that Publius Valerius, the double

of Belisarius, also fell into disfavour, since it is reported that he had died in poverty ([482]). We learn nothing of his murder, though.

28a. *The Gothic War*. No duplicate found here.

■ 28b. *Sulla, Pompey and Caesar*. Plutarch claims that Titus Livy had written a biography of Julius Caesar ([660], Volume 2, page 488). Plutarch refers to the part of Livy's *Ab urbe condita*, which had allegedly failed to reach our time ([660], Volume 2, page 545, comment 94).

■ ■ 28c. *The Trojan War*. We find no duplicate here.

■ ■ ■ 28d. *The Tarquinian War*. Apparently, Titus Livy did in fact write Caesar's biography; however, he had known him under a different name, that of Publius Valerius. In this case the respective part of Livy's history must have been preserved and reached our day and age ([482]). As we are beginning to realize, Plutarch (Petrarch?) must have been absolutely right in making this claim.

29a. *The Gothic War*. Apart from fighting the Goths (TRQN), Belisarius also battles the Persians (PRS), qv in [196], Volume 1. We thus see two major foes; apart from that, Belisarius also takes part in the African campaign against the Vandals.

■ 29b. *Sulla, Pompey and Caesar*. Julius Caesar launches the Persian campaign against Farnakh ([660], Volume 2, p. 480). The name is very similar to TRNK due to the frequent flexion of F and T. Moreover, we have already witnessed the identification of TRNK with the Franks; "Farnakh" and "Franks" are all but identical phonetically. Julius Caesar also launches an African campaign ([660], Volume 2, p. 482).

■ ■ 29c. *The Trojan War*. Achilles fights against Paris (PRS) and the Trojans (TRQN). We see the same pair of PRS and TRQN/TRNK.

■ ■ ■ 29d. *The Tarquinian War*. Valerius battles against the Etruscan Larth Porsenna (L-Horde PRSN) and the Tarquins (TRQN). The two groups of foes prove similar yet again.

30a. *The Gothic War*. After the withdrawal of Belisarius from military action, the final defeat of the Goths is carried out by Narses (Narces), qv in [196], Volume 1. He finishes that which was started by Belisarius and acts as his successor. His unvocalized name transcribes as NRSS or NRCS.

■ 30b. *Sulla, Pompey and Caesar*. Cicero also acts as the successor of Julius

Caesar, after a manner, being a legate and a legion commander in Caesar's army ([660], Volume 2, page 544; also see below). The unvocalized transcription of the name Cicero (CCR, or CCRN) would transform into NRCC when read back to front, in the Hebraic or Arabic manner. Let us also point out a certain similarity between the names of Caesar and Cicero (*Tsitseron* in Russian): CSR and CCR (CCRN) unvocalized.

■ ■ 30c. *The Trojan War*. Ulysses (Odysseus) treads in the footsteps of Achilles, bringing the war to a victorious finale. The names of Ulysses and Achilles are similar.

■ ■ ■ 30d. *The Tarquinian War*. Larcius (or Marcius Coriolanus) picks up where Publius Valerius had left off. Larcius defeats the Tarquins and acts as the successor of Valerius, bringing his cause to a victory. The name Larcius is similar to that of Narces or Narses.

Commentary to 30b. In the time of the Gaulish War (the Galician War?) Cicero had been a legate in Caesar's army, according to Plutarch ([660], Volume 2, page 465, "Caesar", XXIV. Historians consider this Cicero to have been a "brother" of Marcus Tullius Cicero, the famous orator. However, Plutarch doesn't mention any "brothers" whatsoever, and refers to this character simply as "Cicero". Nowadays it is presumed that the famous "ancient" Cicero the orator had not been a professional military man, likewise Narses, his double in the Gothic War, who had allegedly been a eunuch at the court of Justinian. However, Cicero the orator had been Caesar's ally, and often took part in military action – for instance, during the occupation of Cilicia, Cicero was commanding an army of 1200 infantrymen and 2600 horsemen ([660], Volume 3, page 180, "Cicero" XXXVI). Plutarch tells us that "he [Cicero – A. F.] also took part in combat... and the soldiers had titled him emperor" ([660], Volume 3, page 185. Cicero had been a consul, and it is known that "he did not participate in the plot against Caesar" ([660], Volume 3, page 185).

After the death of Julius Caesar, a popular movement burgeoned in Rome. It had brought Cicero to the crest of the political current that would make him the successor of Caesar. "Cicero's name would get mentioned often... it held a special charm for the populace, being the symbol of the republic ([948], page 174). Therefore, according to Plutarch (Petrarch?), Cicero acts as Caesar's incomer, in perfect accordance with similar scenarios for Narses/Belisarius and Ulysses/Achilles.

31a. *The Gothic War*. Narses and Belisarius are presumed to have been friends. Narses took no part in the arrest of Belisarius and the repressions against the latter. Narses had been a eunuch (*orbator* in Latin), qv in [237], pages 709-710. The word *orbator* means “infecund” or “childless”; it can also mean “a eunuch” when applied to a man.

■ 31b. *Sulla, Pompey and Caesar*. Cicero and Caesar had also been on friendly terms. Cicero did not participate in the conspiracy against Caesar ([660]). Cicero had been an *orator* ([237]).

■ ■ 31c. *The Trojan War*. Ulysses (Odysseus) was a friend of Achilles. He didn't take part in the Trojan plot against Achilles ([851]). As we already know, certain authors may have referred to Achilles as a eunuch, since he had once “served in the gynaeceum”, qv above. The Latin for “eunuch” is *orbator* ([237]).

■ ■ ■ 31d. *The Tarquinian War*. Titus Livy does not report any animosity between Larcius and Publius Valerius. We learn nothing of either Valerius or Larcius (Marcius) being a eunuch here.

Commentary. The words *orator* and *orbator* are obviously similar; therefore, mediaeval authors could easily confuse them. Some of the chroniclers – Procopius, for instance – would try to decipher the sparse and random data that had reached them and then give us flowery accounts of the alleged infertility of Narses = NRCC, which brought Narses the eunuch into existence. Other authors, such as Plutarch (Petrarch?) would read the word in question as *orator* and glorify Cicero (CCR/CCRN) as a talented speaker. The reference to Latin is quite in place here, since it is Roman history that we're analysing. What we see in action is obviously the same psychological mechanism as in the case of a mediaeval aqueduct transforming into the Trojan horse. A foreign scribe would misinterpret the vaguely familiar word, giving it a new meaning due to similar phonetics, and then use his own considerations to provide the details which were often of a fanciful nature; all of this literary activity would then make its way into history textbooks.

32a. *The Gothic War*. Narses is the only eunuch (*orbator*) mentioned in the case of the Gothic War ([695] and [196], Volume 1).

■ 32b. *Sulla, Pompey and Caesar*. Cicero and Caesar are the only famous orators mentioned by Plutarch in the context of the Roman War that took place in the alleged I century B.C. Caesar is supposed to have been the second best orator after Cicero.

The fact that CCR (CCRN) acts as the successor of Caesar is also manifest in Plutarch referring to the pair as to “gifted orators”. Both Cicero and Caesar have studied elocution in the same school of Apollonius ([\[660\]](#), Volume 2, page 451, “Caesar” III). Plutarch tells us nothing about any other participants of the alleged I century B.C. war being renowned for eloquence.

■ ■ 32c. *The Trojan War*. Achilles is the only “eunuch” mentioned in the course of the Trojan War ([\[851\]](#) and [\[180\]](#)).

■ ■ ■ 32d. *The Tarquinian War*. No duplicate was found here.

33a. *The Gothic War*. The first scenario: after the end of the Gothic War, Narses has to go into exile (we can refer to this episode as “the ordeal of Narses”). The second scenario: Narses soon returns to Rome triumphant ([196], Volume 1). The third scenario: we know nothing about the death of Narses and its circumstances.

■ 33b. *Sulla, Pompey and Caesar*. The first scenario: the exile of Cicero after the Gaulish (Galician?) War – “the ordeal of Cicero” ([948], page 156). Cicero remained in exile for a year and a half (*ibid*). “His house in Rome was destroyed, his villas looted, and a great part of his property became confiscated... giving shelter to the fugitive was forbidden on the pain of death (if he were to appear anywhere within the radius of 500 miles from Rome)” ([948], page 156). The second scenario: despite all of this, Cicero soon returns to Rome triumphant. “Over the time [of Cicero’s exile – A. F.] the political climate in Rome had changed... a council of the people decided to call Cicero back to Rome. In August of the year 57 Cicero lands in Brundisia, and his journey to Rome... becomes a march of triumph. He gives speeches of gratitude to the senate and the people of Rome” ([948], page 156). Third scenario: the tragic demise of Cicero during his escape ([\[660\]](#), Volume 3, page 189).

■ ■ 33c. *The Trojan War*. First scenario: the wanderings of Ulysses (Odysseus) after the Trojan War, qv in Homer’s *Odyssey*, or “the ordeal of Ulysses/Odysseus”. Second scenario: Ulysses returns home triumphant. Third scenario: we know nothing of how Ulysses/ Odysseus had died.

■ ■ ■ 33d. *The Tarquinian War*. First scenario: Marcius (Coriolanus) has to roam for some period after the end of the Tarquinian War, which can be referred to as “the ordeal of Marcius”. Second scenario: Marcius Coriolanus returns to Rome as the leader of troops menacing his home town ([\[482\]](#)). Third scenario: the tragic death of Marcius Coriolanus during his escape ([\[482\]](#)).

We have exhausted all the primary scenarios in each of the four versions under comparison: we see their “skeletons” are identical. Therefore, one has a reason to consider them four different accounts of the same sequence of events that took place at some time in the Middle Ages. Let us now compare the remaining scenarios of minor importance, concentrating our attention on the comparison of the Gothic War with the Roman war of the alleged I century B.C.

34a. *The Gothic War*. Antonine, the wife of the military leader Belisarius, is one of the central figures emerging in this period ([695] and [196], Volume 1). She accompanies Belisarius for the entire duration of the Gothic War and is reported to have been a powerful and intelligent woman with a great influence over her husband.

■ 34b. *Sulla, Pompey and Caesar*. Antonius is the closest comrade-in-arms of Julius Caesar; he is one of the primary characters emerging in the Roman civil war. Antonius accompanies Caesar for the entire duration of his war with Pompey ([660], Volume 2, page 474, “Caesar”). Let us remind the reader that the war in question is a duplicate of the Gothic War; one cannot help but notice the striking similarity between the names of Antonine and Antonius.

Commentary. What we see is obviously a result of confusion that arose somewhere in the mediaeval chronicles. The texts of the Gothic War consider “Antonine” a woman, whilst Plutarch tells us that “Antonius” had been a man. Also, Plutarch keeps comparing the Roman war of the alleged I century B.C. that he describes with the Trojan War, apparently under the influence of the parallelism and without any prompting from our part. He is also forced to compare Antonius the “man” with Helen the “woman”: “Cicero in his *Philippics* tells us that while the Trojan War began because of Helen, the civil war was started by Antonius ([660], Volume 3, page 230). We shall see many more examples of gender confusion in the analysis of “ancient” Greek history; below we shall see that some of the scribes were making references to “the woman” Mathilda, while the others would tell us about “the man” Milthiades.

35a. *The Gothic War*. Antonine had been a famous prostitute. According to Procopius, she had only been second to Empress Theodora, the wife of Justinian and “prostitute number one”, in that respect ([695]). Therefore, Antonine could easily have been called a *hetera*.

■ 35b. *Sulla, Pompey and Caesar*. The history of the civil war of the alleged I

century B.C. calls Antonius an utterly debauched person. Plutarch tells us all sorts of legends about his depravity, qv below.

Commentary to 35b. According to Plutarch, “Antonius had been unbelievably handsome in his youth... Curio had aided him [Antonius – A. F.] to develop a taste for drunkenness, debauchery and wasting money in the most horrendous manner” ([660], Volume 3, page 227, “Antonius” II). Plutarch carries on with the description of Antonius and his favoured pastimes for many pages on end. Respectable civilians were “repulsed by the entire lifestyle of Antonius – his constant inebriation, throwing money left and right, as well as endless wenching” ([660], Volume 3, page 232, “Antonius” IX).

All of these characteristics make Antonius quite unique, since Plutarch doesn’t reveal any details of this sort in his description of any other characters that had lived in the alleged I century B.C. Thus, the automatic superimposition of Plutarch’s “debauched Antonius” over “Antonine the prostitute” serves to confirm the correctness of the parallelism that we observe manifest in Roman history yet again. The chronicles that modern historians date to the VI century A.D. call Antonine a *hetera*. However, one needn’t be of the opinion that the word “*hetera*” only translates as “prostitute”. It turns out that *heterae* had also been a word used for referring to horsemen from elite Roman troops ([660], Volume 2, page 531, comment 7). Therefore, a man from these troops could also become dubbed a “*hetera*”, which means we may have discovered the real reason why Antonius (male) had transformed into Antonine (female). Some mediaeval scribe came across the words “Antonius the hetera” in an ancient text and translated them erroneously as “Antonine the prostitute”, having instantly invented countless piquant details to embellish “her” biography.

36a. *The Gothic War*. Antonine the hetera, who had been the wife of Belisarius, the empire’s commander-in-chief, was obviously a frequent visitor at the court of Emperor Justinian ([695]).

■ 36b. *Sulla, Pompey and Caesar*. Antonius the “hetera” had indeed been the leader of elite cavalry in Julius Caesar’s troops ([660]), qv below.

Commentary to 36b. Antonius the “hetera” was the leader of Roman cavalry ([660], Volume 3, page 228, “Antonius” III) who had personally commanded the troops on the battlefield – in the battle against Octavian Caesar, for instance ([660], Volume 3, page 270). Apart from that, we have to remember that Antonius commanded the cavalry of

Julius Caesar, the double of Belisarius - “the great king” of the Gothic War, as Plutarch tells us; Procopius, on the other hand, tells us of Antonine the *hetera* who was obeying her husband Belisarius. Plutarch emphasizes the fact that “the leader of the cavalry was only second to the dictator” ([660], Volume 3, page 231, “Antonius” VIII. The persons he refers to are, respectively, Antonius and Julius Caesar.

37a. *The Gothic War*. Antonine the *hetera* is the wife of Belisarius ([695]).

■ 37b. *Sulla, Pompey and Caesar*. In the alleged I century B.C., the Roman “*hetera*” Antonius was married to “Julia from the house of the Caesars” ([660], Volume 3, page 227, “Antonius” II). We see an obvious confusion of two similar verbal formulae: 1) Antonine is married to Belisarius (Julius Caesar), and 2) Antonius is married to Julia from the house of the Caesars.

38a. *The Gothic War*. The famous *hetera* Theodora was married to the “main king”, Emperor Justinian I ([695]). According to Procopius, she eventually became the empress of Romea. Her numerous portraits adorn the temples of the New Rome (Constantinople), qv in [196], Volume 1. Theodora had been the most famous empress in Rome. Her name is similar to that of Flora that we are about to introduce into the narrative, and the two names may be related to each other. In fig. 2.78 one sees a golden medallion with a portrait of Justinian; in fig. 2.79 we see an old mosaic portraying Justinian from the church of St. Vitalius in Ravenna, and a similar mosaic with the portrait of his wife Theodora in fig. 2.80.



Fig. 2.78 A portrait of Justinian from a golden medallion that is currently lost. The medallion was kept in the British Museum (London). Taken from [1122], p. 1.



Fig. 2.79 Justinian. An inlay from the Church of St. Vitalius (Ravenna, Italy). Taken from [\[1122\]](#), p. 12. See also [\[328\]](#), p. 94, and [\[196\]](#), Vol. 2, p. 188, ill. 32.



Fig. 2.80 Theodora. An inlay from the Church of St. Vitalius (Ravenna, Italy). Taken from [\[1122\]](#), p. 13. See also [\[196\]](#), Vol. 2, p. 189, ill. 33.

■ 38b. *Sulla, Pompey and Caesar*. In the alleged I century B.C., the famous hetera Flora had been the lover of the “main king” Pompey Magnus, the double of Justinian ([\[660\]](#), Volume 2, pages 334-335, “Pompey” II). According to Plutarch, Flora’s fame had been so great that her portraits would adorn temples (!) and be offered to the gods (!), see [\[660\]](#), Volume 2, page 335, “Pompey” II. This seems an unlikely manner for treating a prostitute; however, the parallelism that we discovered gives us an instant explanation. Flora’s portraits were hung in temples since she is the double of the Romean empress Theodora in Plutarch’s rendition of the events, and not because of her fame as a prostitute, great as it may have been. However, her lifetime is misdated to the VI century A.D. – the correct dating would be a late mediaeval one. We do indeed see portraits of empress Theodora in the holy temples of Romea ([\[196\]](#), Volume 1). Once again we witness how our parallelism helps us understand the true events of the Middle Ages, wiping away confusion and distortions.

We shall proceed with comparing several more scenarios pertinent to the Roman war of the alleged I century B.C. (“b” series) and the Tarquinian War of the alleged VI century B.C. (“d” series).

■ 39b. *Sulla, Pompey and Caesar*. According to Plutarch, in the epoch of the alleged I century B.C. a certain incident occurred, involving Romans called away from Rome “to seek freedom upon a mountain” ([\[660\]](#); also see the details below).

■ ■ ■ 39d. *The Tarquinian War*. According to Titus Livy, the Roman plebs had left Rome to search “freedom upon a mountain” ([\[482\]](#)).

Commentary. In his rendition of the XIII century events from the course of the Trojan = Tarquinian = Gothic War, the mediaeval Plutarch (Petrarch?) informs us of the fact that the proclamation of “freedom upon a mountain” had been rather famous in this epoch; the first and only time it ever sounded in the entire history of Rome up until the alleged I century B.C. had been in the epoch of the war with the Tarquins.

Therefore, Plutarch gives us direct indications of parallels exactly where they are supposed to be as a result of chronological shifts. In this case, he points out the parallelism between the war of the alleged I century B.C. and the Tarquinian War of the alleged VI century B.C., telling us that “Catullus had made a speech with numerous arguments against the law... however, since he hadn’t manage to convince anyone in the Popular Assembly, he addressed the Senate, shouting repeated proclamations from the orator’s dais and telling the senators that they should follow the example of their ancestors [sic! – A. F.] and retreat to some mountain or rock, which had to be found first in order to save freedom from peril” ([\[660\]](#), Volume 2, pages 354-355, “Pompey” XXX). Modern historians comment as follows: “he [Plutarch – A. F.] is referring to the first years of the Roman republic when the plebs, frustrated by the endless and fruitless struggle against the patricians, had left Rome and found retreat on the Holy Mountain” ([\[660\]](#), Volume 2, page 536, comment 41). A propos, Plutarch also mentions Catullus addressing the “popular assembly”, or the plebs.

■ 40b. *Sulla, Pompey and Caesar*. In his description of the Roman war that broke out in the alleged I century B.C., Petrarch makes the sudden reference to an allegedly ancient event – namely, the rape of the Sabine women. The reference is a very timely one, since this is precisely where our parallelism places this scenario.

■ ■ ■ 40d. *The Tarquinian War*. Titus Livy cites the famous legend of the rape

of the Sabines when he tells us about the foundation of the City (allegedly Italian Rome, see [\[482\]](#)).

Commentary. Once again, Plutarch (the mediaeval Petrarch?) doesn't require our prompt to include the legendary rape of the Sabines into his rendition of the war that took place in the alleged I century B.C., emphasizing its "repetition/revival" in the epoch of Julius Caesar. Let us remind the reader that Titus Livy places this legend in the epoch that precedes the foundation of Rome – the alleged VIII century B.C. As we already understand, the "rape of the Sabines" is an integral part of the Trojan = Tarquinian = Gothic War. Plutarch tells us that "Antistius the praetor... had felt sympathy for Pompey and offered the latter to marry his daughter... Pompey agreed to this, and so they signed a secret agreement" ([\[660\]](#), Volume 2, page 336). Bear in mind that, according to Livy, the rape of the Sabines was also plotted in secrecy.

Plutarch proceeds to tell us that "all secrecy notwithstanding... the populace learnt of the deal... as Antistius was voicing the verdict, the people started to shout "Talassia", an ancient wedding exclamation... this custom harks back to the day when the bravest of Romans were abducting the Sabine women..." ([\[660\]](#), Volume 2, page 336, "Pompey" IV). Plutarch proceeds with his rendition of the actual legend. It has to be noted that Plutarch doesn't mention the epoch that this custom belongs to originally; his mere mention of its being "old" does not imply that the legend has to be shifted several centuries backwards.

We shall end our brief overview of the parallelism between the Roman war of the alleged I century B.C. and the Trojan = Tarquinian = Gothic War. A concise graphical scheme of the parallelism is shown in figs. 2.81-2.84. We are using arbitrarily chosen geometrical figures in lieu of numbers; this provides for a more representative graph demonstrating each row to consist of different scenarios unrelated to each other. The parallelism that we have discovered manifests in the quadruple multiplication of one and the same row.

■	Belisarius is a military leader. Justinian is an emperor. The relationship is initially a benevolent one, but ends in a quarrel.	■	Caesar is a military leader. Pompey is a number one public figure. Friends initially, foes eventually.	■	Achilles is a military leader. Agamemnon is the "principal royalty". Friends at first, enemies afterwards.	■	Valerius is a military leader, while Tarquin the Proud is the "main king". Hostile in the beginning; mortal enemies afterwards.
?		■	The triumvirate: Pompey, Crassus and Caesar. Crassus is the "number two king".	■	The triumvirate: Agamemnon, Menelaus and Achilles. Menelaus is the second most important royalty.	?	
■ ■	Amalasuntha (Julia Maesa). The insult of a woman is the casus belli.	■ ■	Pompeia is a relation of Pompey, the "principal royalty". An insult of a woman takes place before the war.	■ ■	Helen is the wife of one of the "main kings" – Menelaus. Her abduction (insult?) serves as the casus belli.	■ ■	Lucretia is the wife of one of the "main kings" – Tarquin Collatine. Her rape is the casus belli.
?		■ ■	Aurelia is the mother of Caesar; she is linked to the "insult of Pompeia".	?		■ ■	Valerius is an analogue (duplicate) of Caesar. He bears relation to the events that unfurled around "Lucretia
+++	Julia Maesa (Amalasuntha) is the queen of the Goths = TRQN.	+++	Julia is the wife of Pompey.	+++	Helen subsequently becomes the wife of Paris the Trojan	+++	Tullia is the wife of Tarquin the Proud (TRQN)
■+++	The death of Julia Maesa (Amalasuntha).	■+++	The death of Julia	■+++	The death of Helen (in observable future) .	■+++	The death of Tullia (Lucretia).
■	The war begins after the death of Julia.	■	The war breaks out after	■	The beginning of war. Helen is still alive.	■	The beginning of war after the death of Lucretia.
	The exile of the Goths from Rome.		The exile of Pompey from Rome.	?			The exile of the Tarquins from Rome.
■ ■ ■	Belisarius is the initiator of the campaign against the Goths. He is accompanied by General John – the double of Brutus.	■ ■ ■	Caesar is the leader of the revolt. He is accompanied by the military leader Brutus.	■ ■ ■	Achilles and Patroclus (=BRT) lead the troops to storm Troy.	■ ■ ■	Valerius and Junius Brutus are the initiators of the uprising in Rome.
■ ■ ■	The death of John. John, MRK, the son of PRCT (Celius) is the liberator of Italy.	■ ■ ■	The death of Brutus and his post-mortem fame. Marcus Junius Brutus liberates the people	■ ■ ■	The death of Patroclus and his post-mortem fame. Patroclus is the liberator of Helen.	■ ■ ■	The death of Brutus and his post-mortem fame. Junius Brutus (the son of Marcus) liberated Rome

Fig. 2.81. A brief scheme of the parallelism between the Gothic, Trojan and Tarquinian War, as well as the Roman war of the alleged I century B.C. Part one.

















































			
External and civil war.	External and civil war.	External and civil war.	External and civil war.
 The Goths and PRS = the Franks.	 Pompeians and PRS = the Gauls.	 Trojans and PRS = Paris.	 Tarquins and PRS = Porsenna.
 Both opponents are defeated.	 Both opponents are defeated.	 Both opponents are defeated.	 Both opponents are defeated.
 The siege of Naples – the famous Italian fortress.	 The siege of the famous fortress Alesia.	 The siege of Troy with its legendary fortifications.	
 Vittigis rules the Goths during the siege of Naples in Italy.	 Vercingetorix is the head of defence in Alesia, Italy.	 Hector is the leader of the Trojan defence troops.	 Tarquin Arruntius. The events take place in Italy.
 Captivity and possible demise of Vittigis.	 The death of Vercingetorix.	 The death of Hector.	 The death of Tarquin Arruntius.
 The fall of Naples.	 The fall of Alesia.	 The fall of Troy.	 The defeat of the Tarquins.
 Cunning: a large construction (aqueduct) was used for infiltrating the city.	 Cunning: a great “double wall” construction used for the storm.	 Cunning: a large equine effigy (the Trojan Horse) was used for infiltration.	
 The Gothic War lasts for 14-16 years.	 The Gaulish War lasts for 10 years.	 The Trojan War lasts for 10 years.	 The Tarquinian War lasts for 12 years.
 The demise of Totila and Teia (Teias) after the defeat suffered in a battle, which makes them	 The death of Pompey after being defeated in battle.	 The death of all three main Trojan kings after the fall of the city.	 The death of Tarquin the Proud after a defeat in battle.
 Severed head of Teia	 Severed head of Pompey	 Severed head of Troilus	
 The death of Theodahad.	 The death of Theodotus.	 The death of Theutrates.	

Fig. 2.82. A brief scheme of the parallelism between the Gothic, Trojan and Tarquinian War, as well as the Roman war of the alleged I century B.C. Part two.






































 Apparently (?), Belisarius murders Vittigis. This event is in chronological propinquity with the deaths of Totila and Teias.	 Achilles kills Pompey.	 Achilles kills Troilus.	?
 Belisarius is accused of treason and harbouring intentions to seize royal power.	 Caesar is accused of treason and intending to seize royal power.	 Achilles is accused of treason and aiming for the throne.	 Valerius is accused of treason and plotting for leadership after a coup d'état.
 Belisarius refutes the	 Caesar refutes the accusation.	?	 Valerius refutes the accusation.
 Belisarius is called away from military leadership.	 Events take place in times of peace.	 Achilles has to withdraw from military action.	 Valerius has his consulate suspended and is summoned away from the battlefield.
?	 A plot against Caesar.	 A plot against Achilles.	?
 Belisarius is in disfavour (but alive).	 Treacherous murder of Caesar.	 Treacherous murder of Achilles.	?
 Narses acts as the successor of Belisarius and triumphs over the Goths.	 Cicero is the successor of Caesar, a legate in the army of Caesar.	 Odysseus is the successor of Achilles and the defeater of the Trojans.	 Larcus (Marcius Coriolanus) acts as the successor of Valerius and crushes the Tarquins.
 Narses is a eunuch (orbator).	 Cicero is an orator.	 Achilles (Odysseus) – a “eunuch”, or orbator?	?
 The exile and wandering of Narses.	 The exile and wandering of Cicero.	 The errantry of Odysseus.	 The exile and wandering of Marcius Coriolanus.
 The triumphant return of Narses to Rome after the war.	 The triumphant return of Cicero to Rome after the war.	 The triumphant return of Odysseus after the fall of Troy.	 The return of Marcius Coriolanus and his troops to the walls of Rome (the menace of a siege).
 (?) Circumstances of death unknown.	 The tragical demise of Cicero during escape.	 (?) Circumstances of death unknown.	 The tragical death of Marcius Coriolanus during his flight.

Fig. 2.83. A brief scheme of the parallelism between the Gothic, Trojan and Tarquinian War, as well as the Roman war of the alleged I century B.C. Part three.





















 Antonine is the wife of Belisarius.	 Antonius is a favourite of Caesar's	?	?
 Antonine is a famous prostitute of New Rome.	 Antonius is one of the most debauched characters in Rome.	?	?
 Antonine is a hetera (as in "prostitute")	 Antonius is a hetera (as in "the commander of cavalry")	?	?
 Antonine accompanies Belisarius in the Gothic War.	 Antonius keeps Caesar company in the war against the Gauls.	?	?
 The Persian campaign of Belisarius.	 The Persian campaign of Caesar.	?	?
 The African campaign of Belisarius.	 The African campaign of Caesar.	?	?
	 The destruction of Caesar's house.		 The destruction of Valerius' house.
?	 Romans are summoned to leave Rome and "search for a mountain".	?	 The plebs leave Rome and "retire to a mountain".
 Justinian is married to Theodora, a famous hetera whose portraits adorn the walls of temples.	 A long-time relationship between Pompey and the famous hetera Flora. Flora's effigies in temples (?!).	?	?
	 The "revival" of the legend about the rape of the		 The legend of the rape of the Sabines. Presumably the original.
The Gothic War. VI century A. D.	Rome in the I century B. C.	The Trojan War of the XIII century B. C.	The Tarquinian War. Rome in the VI century B. C.

Fig. 2.84. A brief scheme of the parallelism between the Gothic, Trojan and Tarquinian War, as well as the Roman war of the alleged I century B.C. Part four.

5.

The rebellion of Spartacus as a vague and fragmented reflection of the Trojan = Tarquinian = Gothic War of the XIII century A.D.

Apparently, when the Scaligerites were busy shuffling mediaeval chronicles and their fragments, another partial duplicate of the XIII century war (Trojan = Tarquinian = Gothic) made its way into the epoch of the “Great Triad” – the kings Sulla, Pompey and Caesar, that is. The situation we encounter here is *perfectly similar* to what we observe in the course of the Gothic War of the alleged VI century A.D. – its history contains a brief account of itself disguised as the so-called Nika Rebellion in Constantinople = New Rome, all courtesy of the Scaligerian school in history. The documented history of the Roman civil war that took place in the alleged I century B.C. includes a concise rendition of the very same war – we're referring to the famous rebellion of Spartacus. In both cases we see that these “compressed versions” are referred to as mutinies or rebellions.

As we have already seen, in the war of the alleged I century B.C. the Romans oppose the TRQN as well as the PRS. What we provide below is but a brief outline of a possible parallelism here; enthusiasts are by all means welcome to delve further.

41a. *The Gothic War*. The war of the Romain Greeks and the Romans against the Persians (PRS) and TRQN (the Franks and the Goths). The war is dated to the alleged VI century A.D. It was won by the Romans/Romeans, Italy being the alleged primary battlefield ([695] and [196], Volume 1).

■ 41b. *Sulla, Pompey and Caesar*. In the alleged I century B.C. the Romans have an armed conflict with Spartacus, whose unvocalized name transcribes as SPR-TC. This may be a merged form of PRS and TK, which had once been used for referring to the Franks or the P-Russians, as well as the Turks. The war with Spartacus (SPR-TC) ends with a victory of the Romans ([\[660\]](#)), and supposedly takes place in Italy.

42a. *The Gothic War*. In all three primary duplicates of the XIII century war (Trojan = Tarquinian = Gothic), the enemies of Rome are the TRQN – that is, the Goths = the Trojans = the Franks = the Turks (or the Tartars?), qv above. We shall

re-emphasize the fact that the two primary opponents of Rome that we see here are the PRS and the TRK.

■ 42b. *Sulla, Pompey and Caesar*. Spartacus was Thracian by birth ([660], Volume 2, page 242). He is known to have been a sworn enemy of the “ancient” Rome. *Thracia* may well be *Turkey* (TRC or TRK sans vocalizations). We learn that most of the mutinous “slaves” (gladiators) in the Capuan school have been of *Gaulish* and *Thracian* origins. The actual word “gladiator” may be a derivative of the words “Gaul” and “Tur” (*Gauls* + *Turks* or *Gauls* + *Tartars*). We should also remember the famous mediaeval *Galicia*, which may have been known as *Gaul* at some point in time; apart from that, the name was also used for referring to France. Thus, we see two forces opposing Rome: PRS (Galicia/France, Paris or P-Russians) and TRK (the Franks, the Turks and/or the Tartars).

43a. *The Gothic War*. The Trojan = Tarquinian = Gothic War is considered to have been one of the greatest and bloodiest wars in the history of the empire.

■ 43b. *Sulla, Pompey and Caesar*. The war with Spartacus in the alleged I century B.C. had been an extremely hard and violent one. It had led to the devastation of the entire Italy. Plutarch wrote that “all of Italy was swept over by a wave of looting during the gladiator's rebellion, also known as the Spartacian War... the senate's irritation at the low and ignominious nature of the rebellion [of Spartacus – A. F.] gave place to fear and awareness of peril; therefore, the Senate sent both consuls to suppress the rebellion, as it would in case of an all-out war, brutal and bloody” ([660], Volume 2, pages 242-243).

44a. *The Gothic War*. Commander-in-chief Narses (the double of Julius Caesar and Cicero) finally triumphs over the PRS (Persians, or P-Russians) and the TRK (Franks/Goths) together with his liege, Emperor Justinian I (the double of Pompey Magnus), qv in [695] and [196], Volume 1.

■ 44b. *Sulla, Pompey and Caesar*. In the alleged I century B.C. Crassus and Pompey Magnus defeat Spartacus (SPR-TK), qv in [660], Volume 2, page 246. We have already witnessed the superimposition of Pompey over Justinian; the possible identification of Crassus as Narses is a novelty. The unvocalized name of Crassus transcribes as CRSS, which may be a misinterpretation of NRSS (Narses) resulting from the graphic similarities between the Slavic letters K and H (used for sounds K and N, respectively), as well as the Romanic N.

45a. *The Gothic War*. Bear in mind that during the siege of Alesia (the double of Troy = the New City = Naples) Julius Caesar builds a “double wall” around the besieged. As we have already pointed out, it is a distorted recollection of the aqueduct. Paris (PRS, or P-Rus) got killed in the Trojan War ([\[851\]](#)).

■ 45b. *Sulla, Pompey and Caesar*. We discover that a similar scenario applies to the rebellion of Spartacus. The Romans take the camp of Spartacus by guile: Crassus, the double of Narses and/or Caesar orders for the camp under siege to be surrounded by a wall and a moat “whose size and fortitude had been truly formidable” ([\[660\]](#), Volume 2, page 244). Spartacus (the double of Paris) also dies a violent death ([\[660\]](#), Volume 2, page 246).

Thus, what we see in the Byzantine/Romean history of the alleged VI century A.D. is: primo, a detailed account of the war known as the Gothic War from the alleged XIII century A.D. (subsequently described as the Gothic War of the alleged VI century A.D.); secundo, a *brief* version of the same war under the alias of “the Nika *Rebellion*”. The Roman history of the alleged I century B.C. is virtually the same – an *in-depth* rendition of the same XIII century war presented as the civil war in Rome (Sulla, Pompey and Caesar), and its *shorter* version, the story of Spartacus and his *rebellion*. This alone demonstrates us that both mediaeval Byzantine history of the alleged VI century A.D. and “ancient” Roman history of the alleged I century B.C. are but later copies of the same mediaeval original dating to the XIII century – or, quite possibly, an even more recent epoch.

6.

A general picture of the 1053-year chronological shift

6.1. The identification of the First Roman Empire (Livy's Regal Rome) as the Third Roman Empire of the alleged III-VI century A.D. and the 1053-year shift

We have already made quite a few references to this parallelism above. Therefore, let us simply remind that it happens to mark the beginning of an extremely lengthy parallelism between the “ancient” and mediaeval Roman history; one that covers a span of some 1,500 years.

Let us now consider the next sequence of the parallelism that manifests if we consider the 1053-year shift.

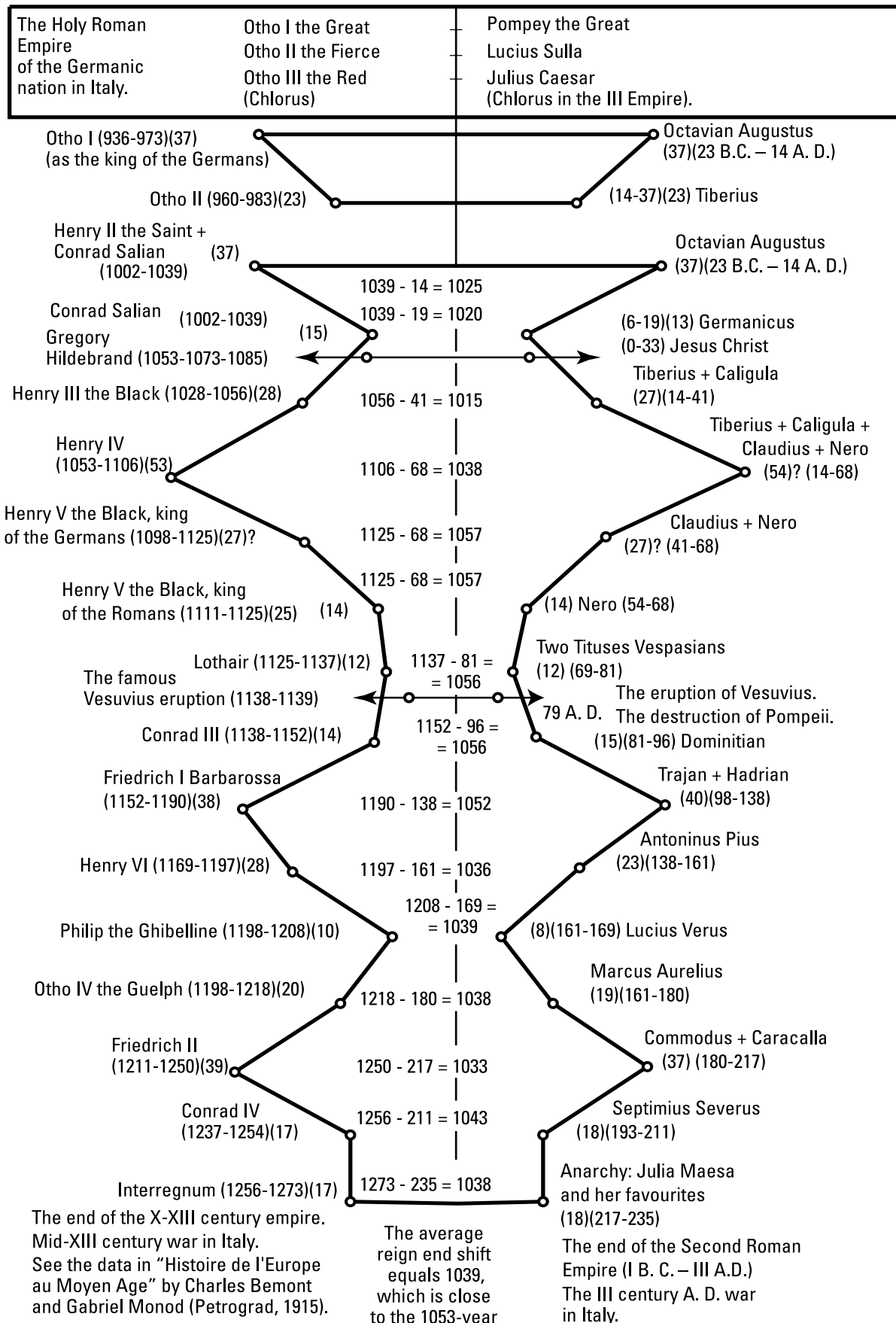
6.2. Identifying the Second Roman Empire as the Holy Roman Empire of the X-XIII century as well as the Habsburg Empire of the XIV-XVII century. Two shifts – of 1053 and 1400 years, respectively

The superimposition of the “ancient” history over that of the Middle Ages (with the chronological shift of 1053 years taken into account) continues into the subsequent epochs. In particular, the Second Roman Empire (of the alleged centuries I B.C. – III A.D.) becomes identified as the Holy Roman Empire of the alleged years 962-1254 A.D. (see fig. 2.85). Bear in mind that the proximity coefficient for both of these dynasties equals 1.3×10^{-12} .

X-XIII century A. D.

A rigid shift of 1053 years

I century B. C. – III century A. D.



The average reign end shift equals 1039, which is close to the 1053-year value of the rigid shift. This is one of the key parallelisms.

Fig. 2.85 The parallelism between the Second Roman Empire of the alleged I century B.C. – III century A.D. and the Holy Roman Empire of the alleged X-XIII century A.D.

It is significant that the Holy Roman Empire of the X-XIII century fits into the parallelism that we discovered perfectly – all the years that had passed between 1002 and 1271. Of all the rulers that the Second Roman Empire ever had, starting with Octavian Augustus and ending with Caracalla, only nine aren't represented in the parallelism, namely, Galba (who had reigned in the alleged years 68-69 A.D.), Vitellius (69 A.D.), Nerva (96-98 A.D.), Pertinax (193 A.D.), Didius Julianus (193 A.D.), Clodius Albinus (reigned as an independent ruler for less than one year in 193; also in 193-197), Pescennius Niger (around a year in 193-194 A.D.) and Geta (around 3 years in 209-212 A.D.), see [\[72\]](#) pages 236-237. They have all been short-term emperors, in other words, and may thus have been excluded from the parallelism as secondary figures.

Thus, insofar as the indicated timeframe is concerned, the parallelism exhausts the entire Holy Roman Empire of the alleged X-XIII century, and almost all of the Second Empire, excepting several short-term rulers. Let us remind the reader that every ruler of the Holy Roman Empire had simultaneously been a German king and an emperor of Rome in that epoch, hence the double inauguration dates and double reign durations (one for Germany, the other for Rome). It is significant that in each case the parallelism in question relates to the German reign durations of the Holy Roman Empire rulers in the X-XIII century ([\[64\]](#), see table on page 250). The parallelism looks like this:

1a. *Henry II the Holy + Conrad* (Horde Khan?) *Salian* – 37 years (1002-1039 A.D.) Both reign durations are German, qv above. The name Henry (Heinrich) can be related to the words “Khan” and “Reich”, or “Rex”. The name Conrad may have meant “Khan of the Horde”.

■ 1b. *Octavian Augustus* – 37 years, or the first version of the reign (23 B.C. to 14 A.D.); see [Chron2](#), Chapter 1.

2a. *Conrad II Salian* – 15 years: 1024-1039 A.D. The second Khan of the Horde?

■ 2b. *Germanicus* – 13 years between 6 and 19 A.D. This pair can be excluded, as a matter of fact, since despite the royal status of Germanicus in the Second Empire, he had been a co-ruler of a more renowned ruler – Tiberius.

3a. *Henry III the Black* – 28 years (1028-1056 A.D.)

■ 3b. *Tiberius + Caligula* – 27 years (14-41 A.D.)

4a. *Henry V* – 53 years between 1053 and 1106. The parallelism is broken here, since there is no similar reign in the Second Empire.

■ 4b. The parallelism is instantly restored if we are to study the full names of the Second Empire rulers. We find out that the four emperors Tiberius, Caligula, Claudius and Nero can be united into a sequence resembling a long reign of a single emperor. The matter is that all four of them had the formula *Tiberius Claudius Nero* as part of their name, which is their unique characteristic in the entire Second Empire ([72], page 236-237). Apparently, the scribes have collated them together, which resulted in a 54-year reign of a single “ruler” – *Tiberius Claudius Nero*. Thus, *Tiberius + Caligula + Claudius + Nero* – 54 years between 14 and 68 A.D.

5a. *Henry V the Black* ([64], page 227); German reign duration – 27 years between 1098 and 1125 A.D.; Roman reign duration – 14 years between 1111 and 1125 A.D.

■ 5b. *Claudius + Nero* – 27 years: 41-68 A.D., or 14 years for Nero alone (54-68 A.D.)

6a. *Lothair* – 12 years: 1125-1137 A.D.

■ 6b. Two kings sharing the name of *Titus Vespasian* – 12 years between 69 and 81 A.D.

7a. *Conrad III Hohenstaufen* – 14 years (1138-1152 A.D.) There is a possible link between Conrad and “Khan of the Horde”.

■ 7b. *Domitian* – 15 years (81-96 A.D.)

8a. *Frederick I Barbarossa* (a barbarian from Russia?) – 38 years between 1152 and 1190 A.D.

■ 8b. *Trajan + Adrian* – 40 years: 98-138 A.D. The unification of these two rulers may result from their sharing the name Trajan as part of their full names, qv in [72], pages 236-237.

- 9a. *Henry VI* – 28 years (1169-1197 A.D.)
9b. *Antoninus Pius* – 23 years (138-161 A.D.)
-

- 10a. *Philip of Swabia* – 10 years (1198-1208 A.D.)
■ 10b. *Lucius Verus* – 9 years (161-169 A.D.)
-

- 11a. *Otho IV of Brunswick* – 20 years (1198-1218 A.D.)
■ 11b. *Marcus Aurelius* – 19 years (161-180 A.D.)
-

12a. *Frederick II* – 39 years (1211-1250 A.D.) 1211 here is the date of the second inauguration in Germany – the final crowning.

■ 12b. *Commodus + Caracalla* – 37 years (180-217 A.D.). The reign of Commodus is calculated from the end of the reign of Marcus Aurelius; this is therefore the second version (see [Chron2](#), Chapter 1, the Second Empire list). We must point out that the merging of these two rulers into one and the same person is most probably explained by the fact that the full names of both Commodus and Caracalla contain the formula Marcus Aurelius Antoninus, which happens to comprise half of each full name in question.

- 13a. *Conrad IV* – 17 years (1237-1254 A.D.). Conrad – Horde Khan?
■ 13b. *Septimius Severus* – 18 years (193-211 A.D.)
-

- 14a. *Interregnum* – 17 years (1256-1273 A.D.)
■ 14b. *Interregnum* (Julia Maesa and her minions, qv in [Chron2](#), Chapter 1) – 18 years (217-235 A.D.)
-

Since our proximity coefficient is defined by the formula 1.3×10^{-12} , both dynasties superimpose over each other quite well, considering the same universal rigid shift of 1053 years. We shall now give a brief outline of the biographical parallelism manifest here (the form-code parallelism).

1a. *The Second Empire*. The total lifetime of the Second Roman Empire equals about 299 years – the total period between the alleged years 82 B.C. and 217 A.D., qv in [Chron2](#), Chapter 1. This empire is considered “purely Roman”, and its parent

state is allegedly Italy.

■ 1b. *Empire of the X-XIII century*. The entire period of the Holy Roman Empire's existence covers the span of roughly 292 years, starting with either 962 or 965 A.D. and ending with 1254 A.D. This state is supposed to have consisted of Italian and German lands, the parent state being Italy. The lengths of the temporal spans covered by both empires are quite similar.

2a. *The Second Empire*. A shift of 1053 years forward shall date the formation of the Second Roman Empire to 971 A.D. (the year 671 *ab urbe condita* + 300 years = 971 A.D.) Sulla, the first emperor of the Second Empire, was titled "Restorer of the City/State/Peace". See [Chron2](#), Chapter 1.

■ 2b. *Empire of the X-XIII century*. This empire came into existence in either 962 A.D., the year Otho was crowned in Rome, or 965 A.D., the year he conquered Italy ([\[64\]](#), page 205). Otho I, the first emperor of the Holy Roman Empire, is said to have "resurrected the Roman Empire" ([\[64\]](#)). Mark the parallelism with Sulla. This deed of Otho's is important enough to make the headings of historical reviews. For instance, Paragraph 14 of [\[64\]](#) is entitled "The Revival of the Western Empire for the Benefit of Otho I (962)" ([\[64\]](#), page 206). Thus, we see the rulers standing at the roots of the two empires under comparison to bear the same title of "Restorer" or "Reviver" of the City (or the State). Let us point out the fact that the dates 962 and 965 all but coincide with the parallel date – 971 (see above).

3a. *The Second Roman Empire*. After a 1053-year shift forward in time, the dissolution of the Second Empire falls on the year 1270 A.D. This is where the end of Caracalla's reign gets relocated (the alleged year 217 A.D.) Caracalla is the last emperor of the Second Empire; what we see after his reign is an 18-year period of wars (the alleged years 217-325 A.D. – the so-called Gothic War of the III century A.D. This is the epoch of Julia Maesa and her minions (see [Chron2](#), Chapter 1).

■ 3b. *Empire of the X-XIII century*. The decline of the Holy Roman Empire is somewhat "marred" by the war and covers the period between either 1252 or 1254 and 1256 ([\[64\]](#)). 1254 is considered the year when the Empire of the X-XIII century ceased to exist officially, according to the Scaligerian chronology ([\[64\]](#), table on page 250). It is significant that the year 1254 is very close to the "parallel date" – 1270 A.D., qv above. Therefore, we witness the datings of the rise and the fall of both empires under comparison to concur very well with each other, if one is to

consider a 1053-year shift. This period (ending in 1256) is followed by 17 years of anarchy and interregnum in Italy and Germany (1256-1273, qv in [\[76\]](#), Table 25. The durations of both “parallel wars” identifying as one and the same war are almost identical – 18 and 17. The parallelism is thus manifest in a very obvious manner.

4a. *Second Empire*. A large amount of “ancient” Roman golden coinage from the epoch of the Second Empire has reached our day (see [\[1070\]](#), [\[1163\]](#) and [\[1164\]](#)). See [Chron1](#), Chapter 1 for more details. For the most part, these coins are of very fine mintage and resemble the golden coins of mediaeval Europe in quality as well as subjects – for instance, the ones minted in the XIV-XV century Italy. It may well be that these coins were made in the Holy Roman Empire of the X-XIII century A.D., but became misdated by chronologists and “time-travelled” into a “distant age”.

■ 4b. *Empire of the X-XIII century*. It is most peculiar that there are hardly any golden coins of the Holy Roman Empire left in existence ([\[1070\]](#), [\[1163\]](#) and [\[1164\]](#)). See [Chron1](#), Chapter 1. This bizarre fact was noticed by numismatists a long time ago, spawning a great many explanatory theories in numismatic literature. These coins are most probably known to us under a different name and erroneously dated to the epoch of the Second Empire, the chronological shift equalling 1053 years.

5a. *Second Empire*. The decline of this empire is roughly dated to the alleged year 217 A.D. It is interesting that in the Third Roman Empire of the alleged III-VI century A.D. the amount of golden coinage is drastically lower than in the Second Empire that is supposed to have preceded it. Our explanation of this effect is a very simple one: most of these coins had remained in their “rightful place”, that is, the XIV-XVII century A.D.

■ 5b. *Empire of the X-XIII century*. In 1252 Italy “begins” to mint full-weight golden coins – quite unexpectedly for Scaligerian history ([\[1070\]](#), pages 20-21). Bear in mind that the end of the Second Roman Empire falls on the alleged years 1263-1270 A.D. after a 1053-year shift forward. This dating is very close to 1252 A.D. Thus, the numismatic data for both of the parallel empires concur well with each other, if we are to consider the 1053-year shift.

6a. *Second Empire*. This state is of a distinct republican/imperial character, and combines elements of a republic with those of an empire.

■ 6b. *Empire of the X-XIII century*. The Holy Roman Empire also has manifest

characteristics of both a republic and an empire; said institutions managed to coexist in some way. The famous mediaeval Roman republic blossoms in the period of 1143-1155.

7a. Second Empire. Some of the emperors here share the formula of Germanicus Caesar Augustus between themselves as a common part of their respective full names – the emperors Germanicus, Caligula, Claudius, Nero and Vitellius, for instance ([72]; see also [Chron2](#), Chapter 1).

■ *7b. Empire of the X-XIII century.* The rulers of the Holy Roman Empire have simultaneously been Roman emperors and German Kaisers Augusti ([64], page 250). Thus, their full names would include the same formula of “Germanicus Caesar Augustus”, Kaiser being a version of Caesar.

8a. Second Empire. A famous eruption of the Vesuvius took place in the alleged year 79; this resulted in the destruction of Pompeii, the “ancient” town ([389]). This eruption is the only one observed over the first two centuries of the new era according to the Scaligerian chronology, qv in fig. 2.86. Let us quote the entire list of Vesuvius’ eruptions that became reflected in the chronicles of the last two alleged millennia (taken from page 28 of [389]). We have the Scaligerian Anno Domini datings before us: 79 A.D., 203, 472, 512, 685, 993, 1036, 1049, 1138, 1139, 1306, 1500, 1631, 1660, 1682, 1694, 1698, 1701, 1704, 1712, 1717, 1730, 1737, 1751, 1754, 1760, 1766, 1767, 1770, 1771, 1773, 1774, 1775, 1776, 1777, 1778, 1779, 1786, 1790, 1794, 1804, 1805, 1806, 1810, 1811, 1813, 1817, 1822, 1822, 1831, 1833, 1834, 1835, 1839, 1841, 1845, 1847 and 1847.

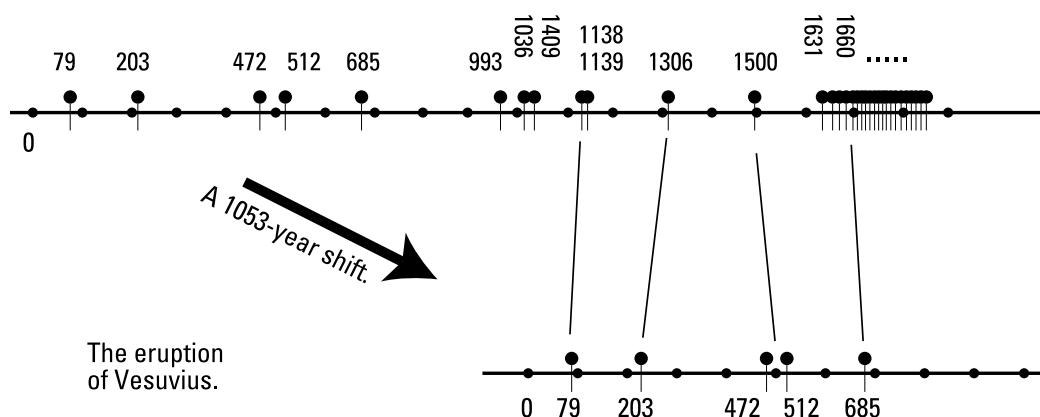


Fig. 2.86 The eruptions of Vesuvius according to the Scaligerian chronology. It is plainly visible that the two “ancient” eruptions, of 79 and 472 A.D., respectively (the ones that destroyed the “ancient” Pompeii) are most likely to be reflections of the eruptions that took place in 1138-1139 and 1500 across the 1053-year shift. Taken from [389], page

The following report of V. Klassovsky is of a great interest to us: “some scientists (N. Ignarra, Laporte-du-Theil. v. magasin encycloped. 1803. t. IV. P. 145 Sqg.) tried to prove that it had not been the 79 A.D. eruption of the Vesuvius that brought Pompeii to the condition it was discovered in at the end of the XIX century. Indeed, Suetonius and Cassius Dio testify that Emperor Titus gave orders to rebuild it forthright, and so Pompeii continued to exist as a town under Hadrian and the Antoninii; it can even be seen on the Peutinger Map (Tabula Peutingeriana), which is dated to the IV century. However, since there are no subsequent references to Pompeii anywhere, it is presumed that it was destroyed by the eruption of 471 the earliest” ([389], pages 28-29).

Thus, we find out that Pompeii may have been destroyed a great deal later than 79 A.D. – in the alleged years 471 or 472 A.D., or four centuries later. Now let us try and estimate whether these two “ancient” eruptions of the Vesuvius can be phantom reflections of their mediaeval originals misplaced due to the 1053-year shift.

■ *8b. Empire of the X-XIII century.* In fig. 2.86 one sees perfectly well that all three Vesuvius eruptions of the first alleged centuries of the new era (the ones dated to 79, 203 and 472 A.D.) are most likely to be phantom reflections of mediaeval eruptions dating to 1138-1139, 1306 and 1500 A.D. Thus, the “ancient” town of Pompeii had most probably been wiped out by the eruption of 1500 A.D. – in the beginning of the XVI century, that is. Its first partial destruction could have taken place in 1138-1139 A.D. Then both these eruptions “time-travelled” into the past as a result of the 1053-year shift and transformed into the eruptions of the alleged years 79 and 472 A.D. Let us point out that the 1138 eruption of Vesuvius had been an extremely powerful one ([544], Volume 2, page 106; also [389], page 28). It is reported that “Mount Vesuvius has been disgorging fire for 40 days” (quoting after [544], Volume 2, page 107). The chronicle of Falcone Beneventano dates this eruption to 1139. Let us point out that after a 1053-year shift forwards, 79 A.D. becomes 1132 A.D., which is a mere six years away from 1138 A.D. This discrepancy is infinitesimal considering the millenarian value of the chronological shift. Fig. 2.87 depicts the 1822 eruption of Vesuvius (an old engraving taken from [544], Volume 2, page 124, ill. 60).

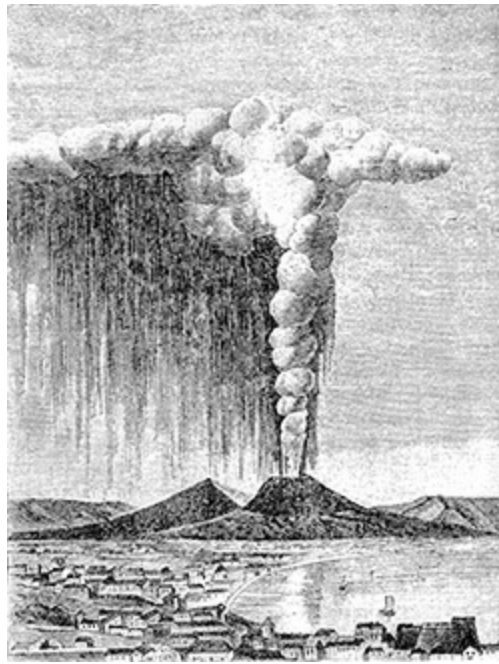


Fig. 2.87 An engraving depicting the Vesuvius eruption of 1822. Taken from [\[544\]](#), Volume 2, page 124, ill. 60.

Commentary. In Chapter 1 of [Chron1](#) we already discussed the fact that the archaeological findings from the “ancient” Pompeii are amazingly similar to their mediaeval counterparts in style and nature. Everything fits perfectly. If the eruption of 1500 (or even that of 1671) is to blame for the fate of Pompeii, it makes perfect sense that the destroyed city was mediaeval. The fossilized dust was removed during excavations, unveiling the quotidian realities of an Italian town the way it had been in the end of the XV century A.D. One should hardly wonder that V. Klassovsky cannot refrain from making the following perplexed comment to the engravings included in his book entitled *A Systematic Description of Pompeii and the Artefacts Discovered There*: “The picture of a bronze saucepan from Herculaneum can be seen in engraving XIII, number eight; if we’re to compare it to the kind used nowadays, we shall discover the two to be completely identical, which is most curious in itself” ([389], page 238). Nothing curious here; the “ancient” inhabitants of Pompeii were using saucepans resembling modern ones towards the end of the XV century. We begin to realise why Rafael’s frescoes are so much like the ones found in Pompeii (see [Chron1](#), Chapter 1). Rafael and the “ancient” Pompeian artists had lived in the same epoch and the same country (Italy); thus, they all painted in a similar manner.

The famous astronomer Claudius Ptolemy is presumed to have lived in the II century A.D., or the epoch of the Second Roman Empire. In fig. 2.88 we can see a portrait of the “ancient” Ptolemy from a star chart by Albrecht Dürer dated to the alleged year 1515 ([\[515\]](#), page 185; also [\[90\]](#), page 9). Ptolemy’s “ancient” attire is most peculiar indeed!

For instance, he is wearing a silk hat, which hadn't been worn at any epoch preceding the XVII-XVIII century. Historians have naturally discovered this fact a long time ago, but tend to comment it with the utmost caution, rounding off rough chronological corners – for instance, they say that “one can see Ptolemy dressed in quite as strange a manner in the top right corner [of the map – A. F.]” ([515], page 187). A propos, modern historians are also irritated by how the “ancient” astronomer Aratus is represented in the top left corner of the map ([515], page 187) since it contradicts the consensual concept of “ancient clothing”.



Fig. 2.88 Fragment of a star chart drawn by Albrecht Dürer in the alleged year 1515. We see a portrait of the “ancient” Ptolemy who is supposed to have lived in the II century A.D. However, his attire cannot possibly predate the XVII century – mark the top hat on his head! Taken from [90], page 8.

Another question that arises in this respect concerns the real dating of Dürer's star chart. It appears that early XVI century is too premature a dating – no silk hats had existed at that time. Dürer's famous work isn't likely to predate the XVII century.

Let us now return to the time when the Holy Roman Empire of the X-XIII century was just being founded. We find out that yet another duplicate of the Trojan = Tarquinian = Gothic War wound up right here, in the X century. We shall linger on it for a short while.

6.3. Empire of the X-XIII century. The parallelism between the X century war and the “ancient” Trojan = Tarquinian = Gothic War

9) *Empire of the X-XIII century. Senatrix Marozia = the “ancient” characters Tullia/Lucretia, Julia Maesa and Amalasuntha.* The epoch in question is the X century,

the very dawn of the Holy Roman Empire. Scaligerian chronologers have placed another duplicate of the XIII century war here (the original of the “ancient” Trojan War, that is). We shall point out all the main parallels between the events in the X century Rome (presumably in Italy) and those of the Trojan = Tarquinian = Gothic War.

The duration of the period between 931 and 954 A.D. equals 23 years, which is rather close to the 26 years of the Gothic war that took place in the alleged VI century A.D.: 536-552. The “legend of a woman” plays an important part in the history of the Tarquinian = Gothic War; the woman in question is either Amalasuntha (the alleged VI century A.D.), Tullia/Lucretia from the same century, or Julia Maesa from the alleged III century A.D.

The X century duplicate of this scenario is the story of Marozia, the Roman Senatrix. Let us remind the reader that Titus Livy mentions a strong will for power among Tullia’s primary qualities ([\[482\]](#)); the Tarquinian coup in Rome had been her idea. Chronicles dated to the X century A.D. nowadays characterize Marozia in the same way, telling us that “two minor popes had come in the wake of John X; there aren’t any doubts about both of them being *creatures of Marozia, who had become omnipotent by that point*” ([196], Volume 3, page 240).

This story is most likely to duplicate the legend of the “ancient” Amalasuntha = Julia Maesa. Bear in mind that Amalasuntha had made her sons Amalaric and Athalaric Gothic kings of Rome, whereas in the X century Marozia handed power over to her son John XI and then to two other servitors of hers. Just as it had been in the “ancient” days of Amalasuntha = Julia Maesa, “she [Marozia – A. F.] became the de facto secular ruler of the city [Rome – A. F.], with power to appoint popes... thus came the time when the Church and all of Rome were tyrannized by a woman” ([196], Volume 3, page 240).

10) *Empire of the X-XIII century. Hugo, the X century King of Italy vs the “ancient” Tarquin the Proud.* We have already witnessed the “ancient” husband of the ambitious Tullia, Tarquin the Proud, become superimposed over the Goths of the alleged VI century A.D., as well as the Hohenstaufens of the XIII century A.D. Apparently, Hugo, the husband of Marozia, King of Italy, also happens to be a phantom reflection of the Hohenstaufen (Staufen) clan shifted backwards in time by roughly 333 years. Don’t forget the negative attitude of the “ancient” Titus Livy to Tarquin the Proud and his wife Tullia; we witness the chronicles dated to the X century A.D. to refer to Hugo with similar animosity. We learn the following of King Hugo: “a perfidious, avaricious and lecherous schemer, bold and lost to shame, ready to use any means to

further the borders of his Italian kingdom in the most unscrupulous manner imaginable ([196], Vol. 3, p. 241). As for Senatrix Marozia, we learn the following: “ambition made her send envoys to Hugo with the offer of her hand and power over Rome... her limitless greed for fame fed on the thought of changing the titles of *senatrix* and *patricia* for the royal crown” ([196], Vol. 3, p. 243).

11) *Empire of X-XIII century. The legend of “a woman wronged”*. Let us remind the reader that this legend plays a crucial role in the inchoation of the Trojan = Tarquinian = Gothic War (the rape of Helen in the Trojan War and Lucretia in the Tarquinian; the Gothic version of the alleged VI century tells us about the humiliation and incarceration of Amalasuntha. According to Titus Livy, this “harm inflicted upon a woman” led to a coup d’état, the exile of the kings from Rome and the subsequent formation of the Roman Republic. The same scheme is present in the chronicles dated to the X century nowadays.

The motif we encounter here is just the same – some woman was insulted during a marital rite. We learn of the following: “the scribes remain taciturn about the festivities that had accompanied this amazing wedding [of Marozia and King Hugo – A. F.]... however, an unanticipated political upheaval in Rome makes it impossible for Hugo to become crowned Emperor... certain of his imminent and utter triumph, Hugo [the double of the “ancient” Tarquin the Proud – A. F.] had adopted the manners of an arrogant suzerain, treating Roman aristocracy with the utmost scorn” ([196], Volume 3, page 245). The X century king Hugo is an outsider in Rome, as well as the “ancient” Tarquin.

Then King Hugo “mortally affronted his young stepson Alberic, who had been against his mother’s wedding, since it had stood in his own way” ([196], Volume 3, page 245). Thus, Alberic is a double of the “ancient” Valerius, the hero of the Tarquinian War. Even their names possess a slight similarity if we’re to consider the flexion of B and V.

Hugo insults Alberic mortally “by proxy of a woman”, likewise the “ancient” clan of the Tarquins, one of which had raped Lucretia and thus humiliated Valerius, the double of Alberic. Both duplicate versions emphasize the sexual undertones in this struggle for power.

The story dated to the X century nowadays informs us of the following details: “Insidious Hugo was already plotting to do away... with Alberic at the first opportunity... serving his stepfather as a page at the insistence of his mother, the youth had one day started to pour water over the king’s hands with resolved indexterity... and

the latter had struck him in the face” ([196], Volume 3, page 245).

12). *The Empire of the X-XIII century. The uprising in the X century Rome = the exile of the kings in the “ancient” Tarquinian War.* Going back to the history of the Tarquinian War, let us remind the reader that, according to Livy, the “humiliation of a woman” leads to a civil uprising in Rome. The X century scenario is just the same: “burning with desire for revenge, Alberic... had called upon the Romans and inspired them with a speech wherein he had made it clear for everyone what utter humiliation it was to obey a woman and allow... ill-mannered barbarians to be their rulers” ([196], Volume 3, page 245).

As we already know, the “ancient” Livy describes a similar situation, emphasizing the fact that the Tarquins had been of a foreign origin, which made their rule a disgrace for Rome. The following happened in the X century: “the Romans rose in indignation... the people grabbed whatever arms they had and... rushed to besiege the castle of St. Angelus, the residence of Hugo and Marozia. The king decided to flee, since he did not aspire to face out the siege” ([196], Volume 3, page 245). This is most probably a reflection of the event described by the “ancient” Titus Livy as the exile of the Tarquinian rulers from Rome. Both duplicates (Livy’s as well as the X century version) tell us of the king fleeing Rome and surviving the upheaval.

We learn some curious details concerning these events: “like a runaway galley-slave, he [King Hugo – A. F.] climbed across the wall using a rope... and hurried to the camp of his troops” ([196], Volume 3, page 245). The “ancient” Titus Livy tells us the exact same thing, reporting that the troops of the banished king Tarquin had been camped outside Rome. In the X century A.D. king Hugo “was forced to make his retreat with them, covered in dishonour... for he had lost his wife as well as the imperial crown” ([196], Volume 3, page 245).

Both duplicate versions that we have under study tell us that this event marks the end of the royal period in Rome; Titus Livy also tells us the “ancient” Valerius had become a de facto ruler of Rome with the aid of Brutus. We see the same motif in the X century: “the Romans managed to liberate themselves from the king, the emperor and the temporal power of the pope with just one blow, having claimed the city’s independence” ([196], Volume 3, page 245). According to the “ancient” Titus Livy, this is how the Roman Republic came into being. The parallelism that we observe here is a very explicit one.

Alberic was “pronounced ruler of Rome... his first action had been the incarceration

of his mother [Marozia – A. F.]” ([196], Volume 3, page 245). One should bear in mind the similarities in the Gothic War, namely, queen Amalasuntha thrown into prison, qv above. F. Gregorovius is perfectly correct to point out that “the masterminds of this uprising had been of noble birth, and thus Rome transformed into a republic for the patriciate” ([196], Volume 3, page 245). This is exactly how Livy describes the proclamation of the “ancient” republic.

Further we learn that “the revolution of 932 made away with the illegitimate power of a woman who abused the power of her gens... and her husbands, who had not been Roman [sic! – A. F.]” ([196], Volume 3, page 245). The “ancient” Titus Livy was telling us the same story: the Romans overthrew the power of Tarquin, a foreigner, and his hyper-ambitious wife Tanaquil. We see this parallelism with the Tarquinian war continue into the X century: “the exile of Hugo [or the Exile of the Kings in Livy’s rendition – A. F.] was the means used by the Romans to make a loud and clear statement that they would never accept foreign rule, neither royal nor imperial, and that the ruling power should be of a national origin... Rome transforms into a free secular state” ([196], Volume 3, page 246).

As is the case with “Livy’s ancient Rome”, the Republican senate “makes a sudden comeback” in the X century. We are surprised to discover the fact that “the historians of the IX and X century make numerous references to the Senate, likewise the documents of the epoch. Since the revival of the Roman Empire, when the titles of Emperor and Augustus were restored and even the post-consulate of the emperors made a comeback [cf. the “ancient” Rome – A. F.], memories of the old days became animated again... the word “Senate” was used often enough for us to encounter it among the decrees of some church council” ([196], Volume 3, page 247).

Therefore, the historians who deny “the effective functioning of the Senate” in mediaeval Rome have reasons to reconsider their point of view. We see all of the so-called “ancient institutions” present in mediaeval Rome – not as “vague recollections” of any sort, as we are told nowadays, but rather as real and valid structures of Roman power. The only question that remains concerns the geographical identity of Rome in question; as we already mentioned many a time, it is most likely that the city in question is the New Rome on the Bosphorus, or some other Rome – however, it could not have been the Italian Rome due to the nonexistence of the latter in the epochs preceding the XIV century (in its capacity of a capital, at least).

13) *The Empire of the X-XIII century. The X century Alberic = the “ancient”*

Valerius. According to Titus Livy, Publius Valerius, the leader of the Romans, becomes consul in the very first days of the “ancient” Roman republic. We observe the same in the X century: the Romans vest all power in Alberic: “having made him [Alberic – A. F.] a lifelong consul, the Romans have marked his exclusive powers in the new Roman Republic [sic! – A. F.] by the title of the Senator of All Romans” ([196], Volume 3, page 250). All of the abovementioned events follow the version of the “ancient” Titus Livy almost word for word.

14) *The Empire of the X-XIII Century. The demise of Alberic in the X century and the inauguration of his son Octavian*. “Ancient” history describes it as the death of Julius Caesar and the inauguration of his stepson Octavian Augustus. The motif of the Greek woman Helen, who had played an important role in that epoch, is prominent in the course of the Trojan War. The X century chronicles also emphasise the Greek connections of Alberic. It is said that “Alberic’s aspirations to the hand of a Greek princess had been frustrated... this marriage did not take place. The successes of the Greeks brought them closer to Rome day by day” ([196], Volume 3, page 255). The following events of “Alberic’s biography” – the wars with the banished king Hugo, the siege of Rome etc – are very similar to the respective events from the history of the Tarquinian War in the version of the “ancient” Titus Livy. We shall skip this material, since a list of all parallels would prove rather bulky, and the general concept of this particular parallelism is becoming quite clear, at any rate.

Alberic’s epoch in the X century is followed by that of his son Octavian. Bear in mind that the double of Alberic in the Second Roman Empire is none other but Julius Caesar. The following is told of the X century: “the temporal power vested in Alberic was inherited by his young son after the death of the father... we must... find the most honourable place amongst all mediaeval Romans for this “senator” [Alberic – A. F.]. The glory of Italy had become synonymous to his name in that epoch... he was worthy of being a Roman, and had deserved the title of Magnus [sic! – A. F.] well enough... the line of Alberic did not die with him and his son Octavian” [196], Volume 3, page 270. As we shall see below, this X century Octavian becomes identified as the famous Octavian Augustus from the Second Empire.

6.4. The “ancient” Second Roman Empire in the X-XII century A.D. and the XIII-XVII century A.D.

Apart from the parallelism mentioned above, the respective historical currents of both

the Second Empire and the Holy Roman Empire of the X-XIII century have three famous and powerful rulers at their very beginning. Lucius Sulla, Pompey Magnus and Julius Caesar constitute such a triad in the Second Empire; in the Holy Empire of the X-XIII century we see a similar trinity consisting of Otho I (The Great), Otho II (The Fierce), and Otho III (the Red, or Chlorus – compare to the Third Empire). Let us now study their respective “biographies”.

15a. *Second Empire*. The famous emperor Octavian Augustus from the alleged I century B.C. – the beginning of the I century A.D. Let us remind the reader that Octavian Augustus had been the adopted son of Julius Caesar, qv in [Chron2](#), Chapter 1. It has to be pointed out that a large number of “ancient” golden coinage minted under Octavian Augustus had reached our day. The numismatic catalogue [\[1142\]](#) dedicates several pages to the description of these coins ([\[1142\]](#), pages 44-46). As we shall witness, this “ancient Octavian” is also a prominent figure in the Scaligerian history of the alleged X century A.D.

■ 15b. *Empire of the X-XIII century*. The mediaeval Octavian from the X century A.D. The immediate predecessor of Otho I is Octavian, the son of Alberic. Bear in mind that the mediaeval Alberic is a double of the “ancient” Valerius, or Julius Caesar, qv above. The name Alberic (or Alveric) is somewhat similar to that of Valerius. F. Gregorovius tells us that “upon the demise of Alberic, his young son... Octavian became recognized as the legitimate ruler and senator of all Romans, with no objections from any part... he inherited full temporal power... no coins from Octavian’s epoch have survived until the present day, but it is certain that he had minted coins with his name and title engraved thereupon” ([196], Volume 3, page 278. Let us point out that “ancient” coins of the “ancient” Octavian Augustus had no problems with surviving until our age, qv above. Therefore, these golden coins were probably minted by the mediaeval Octavian in the alleged X century and subsequently thrown backwards in time, winding up in the phantom Second Empire and having thus effectively disappeared from the Middle Ages. And so, what we see in the numismatic catalogue that we are referring to is but a variety of mediaeval Octavian’s coins – the ones ascribed to the “ancient Octavian”.

16a. *Second Empire*. The “ancient” Octavian Augustus, stepson of Julius Caesar, had been 19 when he was crowned emperor in Rome. See [Chron2](#), Chapter 1.

■ 16b. *Empire of the X-XIII century*. Virtually the same is reported of the

mediaeval Octavian: “Octavian [son of Alberic, Julius Caesar’s double – A. F.] had hardly been 16 years of age when he became the ruler of Rome” ([196], Volume 3, page 278). The identification of the “ancient Octavian” as his mediaeval namesake that was made with the use of our empirico-statistical methods had been manifest in certain episodes before; an expert in the history of the “ancient” and mediaeval Rome of such magnitude as Gregorovius couldn’t fail to notice the parallelism in question. This is how he comments upon it: “pride and ambition made Alberic call his son Octavian, possibly harbouring the bold hope that his line would become imperial at some point” ([196], Volume 3, page 278).

17a. *Second Empire*. The “ancient” Octavian had received the title “Augustus” (The Holy). He had been both the temporal and the ecclesial leader of the Second Empire ([327]). This concurs well with the fact that his mediaeval double and namesake had occupied the Holy Papal See, as we shall witness below ([196], Volume 3, page 278).

■ 17b. *Empire of the X-XIII century*. “In autumn 955... the young ruler of the Romans becomes a pope. No one, excepting the Soractine scribe, mentions Octavian receiving any kind of theological education... Octavian had changed his emperor’s name to that of John XII” ([196], Volume 3, page 278). Also bear in mind that the “ancient” Octavian remained the temporal ruler of Rome after having received the title of Augustus (the Holy); the same is true for his mediaeval namesake, who remained the temporal ruler of Rome despite his holy papal title. “However, John’s [XII – A. F.] propensity for being a secular ruler was a lot greater than his willingness to take on ecclesiastical duties, and so his two natures – Octavian’s and John’s, were locked together in unequal struggle... Pope John XII... had given praises to the ancient gods” ([196], Volume 3, page 279). What we observe here is easily understandable. We see Gregorovius the historian run into multiple indications suggesting mediaeval Rome to be full of “anachronisms”, which makes him theorize about mediaeval Romans being extremely fond of “recollecting the antiquity” and “reviving ancient customs”.

18a. *Second Empire*. The “ancient” Octavian Augustus spreads the Roman influence over vast territories ([327]).

■ 18b. *Empire of the X-XIII century*. The mediaeval Octavian does the same. “We know little about the state of affairs in Rome in the first years of John’s

pontificate... the young man... being both the sovereign and the pope, decided to launch several daring projects and extend his power far into the South” ([196], Volume 3, page 279).

19a. *Second Empire*. The “ancient” Octavian Augustus had reigned for 37 years: 23 B.C. to 14 A.D., qv in *CHRON2*, Chapter 1. He was succeeded by Tiberius, who had ruled for 23 years between the alleged years 14 and 37 A.D.

■ 19b. *Empire of the X-XIII century*. The mediaeval Octavian soon hands power over to Otho I the Great, who succeeds Octavian in a peaceful manner and proceeds with making Rome a stronger state. Octavian crowns Otho I in the alleged year 962: “Imperial power was thus... handed over to a foreign house of Saxon kings. One of Charles’ greatest successors was crowned by a Roman, whose name had been Octavian – what a bizarre twist of fate!” – as we can see, Gregorovius remains perplexed ([196], Volume 3, pages 280-281). If this transfer of power had also given a new name to Otho I (that of Octavian, which is what some of the chroniclers believe), we get a very important reign length correspondence – Otho I had reigned for 37 years (936-973 A.D.) as a German king; the reign duration of his “ancient” double Octavian also equals 37 years, qv above. Furthermore, his successor, Otho II, had ruled for 23 years (960-983 A.D.), which equals the reign duration of his double, Emperor Tiberius, qv above.

20a. *Second Empire*. This empire fights large-scale wars in the East ([327]).

■ 20b. *Empire of the X-XIII century*. This is the epoch of the famous crusades. Once again, F. Gregorovius, being well aware of both the “ancient” and the mediaeval history of Rome, points out an obvious parallel: “these bicentenary military developments in Europe [the crusades – A. F.] were a very strong influence, *much like the Eastern Wars fought by the ancient Rome*” ([196], Volume 3, page 410).

21a. *Second Empire*. Lucius Sulla rules in Rome between the alleged years 82 and 78 B.C.; he had presumably been titled *Restitutor Urbis*, or “Restorer of the City (State)”. Lucius Aurelian, the first emperor of the Third Empire, is supposed to have possessed a similar title (see the parallelism described in [Chron2](#), Chapter 1). Therefore, we come across the title of “Restorer” in the early history of the Second Empire, likewise the Third, likewise the Holy Roman Empire of the X-XIII century

(Otho I had been titled similarly, qv above).

■ 21b. *The Habsburg (Nov-Gorod?) Empire*. A summary shift of 1386 years (1053 years + 333 years) identifies the Habsburg (Nov-Gorod?) Empire of the XIII-XVII century as the Second Roman Empire, qv in [Chron1](#), Chapter 6. This places the beginning of the “ancient Sulla’s reign” somewhere around 1304 A.D. The ruler that we see at the very beginning of the Habsburg Empire is Rudolf Habsburg (1273-1291). He is also known for his title of the “Restorer of the Empire” ([196], Volume 5, page 368). Scaligerian history therefore reports yet another “revival” of this sonorous title – however, these “revivals” are most likely to be of a mythical nature. Considering the shifts that we have discovered and discussed above, one sees several rulers with the same title of “Restorer” superimpose over each other and transform into the same king (from Nov-Gorod, or “New City”), who had founded the Empire at the end of the XIII – beginning of the XIV century A.D.

Commentary. The wrath of the XIII century Pope = the wrath of the “ancient” emperor Sulla. The parallelism between the Second Empire and the Habsburg Empire is so obvious that the historian F. Gregorovius could not fail to mention it in the following rather grandiloquent piece of commentary: “Palestrina [*Pale-Strana*, or Belaya Strana – the Slavic for “White Land”? – A. F.] surrendered to the pleas [of Pope Boniface – A. F.] Both cardinals... came dressed in funereal garments [in 1298 – A. F.]... and fell to the Pope’s feet... Palestrina and all of the fortifications... were surrendered instantly. Pope’s hatred for the mutineers... knew no limits. The punishment that he hastened to inflict upon Palestrina revealed his intentions. A strange fate poured the same cup of wrath over this city of fortune twice, with a long interval [one of 1386 years – A. F.]. After the capitulation of Praeneste, Sulla had levelled the town; 1400 years later [Gregorovius rounds 1386 off to 1400 – A. F.] the same town of Praeneste surrendered to the Pope, who had also stamped it out of existence with ancient Roman wrath” ([196], Volume 5, page 431).

In full accordance with the “ancient” events that were supposed to have taken place 1400 years earlier, “all of it ceased to exist in a mere couple of days... the ruins were ploughed over and salted. Boniface VIII apparently liked to emulate ancient Romans in his actions [theorizes Gregorovius – A. F.]” ([196], Volume 5, pages 432-433). The “emulated ancient Roman” in question is Sulla.

Therefore, according to the opinion of an eminent Scaligerite historian, the mediaeval Pope had been exceptionally well-read and fond of ancient history, trying to emulate the

“role models from the days of yore” in every which way. What we’re being told is that the pope artfully copied his own life from the “ancient books” – rising early in the morning just to open the “classics” on the right page and learn about the course of his actions for the day. All this bizarre and far-fetched explanatory activity becomes useless once we realise that what we see is but a manifestation of the chronological shift that has duplicated real mediaeval events and sent their copy into a distant epoch in the past (see fig. 2.89).

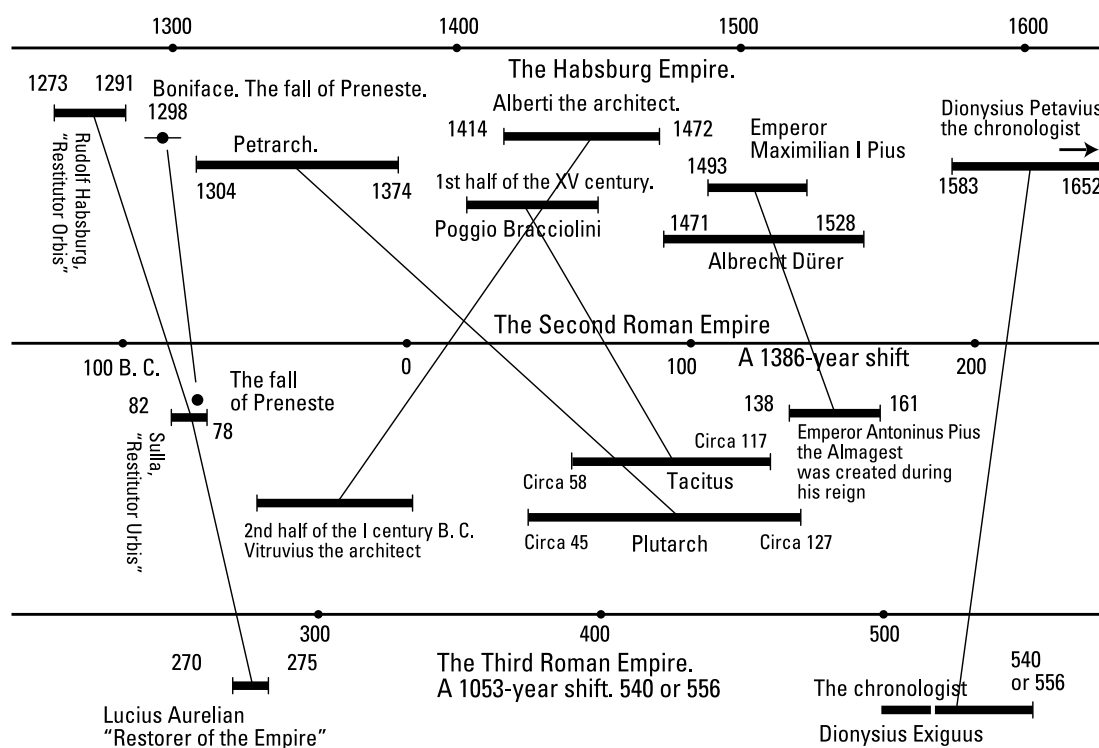


Fig. 2.89 Separate remarkable parallelisms between the Habsburg (Nov-Gorod?) Empire of the XIII-XVII century and the “ancient” Second = Third Roman Empire.

F. Gregorovius describes the end of the parallelism as follows: “he [Boniface – A. F.] had really destroyed one of Italy’s oldest cities, which had once perished in its ancient past... Boniface followed the example of Sulla, who had made a military colony settle on the site of the destroyed city, when he had ordered the wretched townsfolk... to build their new homes nearby. They built their huts upon a lowland” ([196], Volume 5, pages 432-433).

22a. *The Second Empire.* Ptolemy’s famous Almagest is supposed to have been written in the reign of Antoninus Pius, the Roman emperor who had reigned in the alleged years 138-161 A.D., qv in [ChronI](#), Chapter 1.

■ 22b. *The Habsburg (Nov-Gorod?) Empire*. The famous emperor Maximilian I reigns in 1493-1519 A.D. A shift of about 1386 years identifies his reign as that of the ancient Antoninus Pius (see fig. 2.89). Indeed, a summary shift of $1053 + 33 = 1386$ years places the “ancient” Antoninus Pius into the XVI century A.D., superimposed over the period of 1524-1547 A.D., which is close to the epoch of Maximilian I. Let us also remind the reader that it was in the reign of Maximilian I (1493-1519) and Maximilian II (1564-1576) that the publications of Ptolemy’s *Almagest* began – presumably “re-discovered at last” after many centuries of oblivion. The first Latin edition comes out in 1537, the Greek one – in 1538, the “translation” of the Trebizond edition is published in 1528 etc. Let us also recollect the fact that Maximilian’s name contains the formula Maximilian Kaiser Pius Augustus, qv in [Chron1](#), Chapter 6 (Dürer’s engravings). It turns out that the *Almagest* could really have been created in the XVI century A.D. “in the reign of Emperor Pius”, or Maximilian Pius, hence the reference to a “Pius” in the *Almagest*. Therefore, the XVI century author of the *Almagest* didn’t deceive anyone by the inclusion of the ruler regnant at the time of the observations. As we are beginning to realise, most of the latter took place under Maximilian I; however, some of the data – the star catalogue, for instance – could have been obtained from earlier works on astronomy – those dating to the XI-XV century A.D. See [Chron3](#), and also fig. 2.89.

23a. *The Second Empire*. The second half of the alleged I century A.D. is marked by the activity of the famous Vitruvius, “a Roman architect and engineer... the author of the tractate entitled *Ten Books on Architecture* containing a study of many issues pertinent to urbanism, engineering, technology and art, and encapsulating the entire body of Greek and Roman architectonic science” ([797], page 227). Modern scientists have made numerous references to the far-reaching parallels between the works of the “ancient Vitruvius” and the mediaeval architect Alberti ([\[18\]](#) and [\[544\]](#)).

■ 23b. *The Habsburg (Nov-Gorod?) Empire*. The famous Italian architect Leon Battista Alberti (1414-1471) lives and works in the XV century ([\[18\]](#), page 3). In Chapter 1 of [Chron1](#) we point out obvious parallels between his work and that of the “ancient” Vitruvius ([\[18\]](#) and [\[544\]](#)). In particular, Alberti writes a famous tractate in the XV century that happens to bear the very same name – *Ten Books on Architecture* ([\[18\]](#), page 50). It turns out that a shift of approximately 1386 years makes the epochs of Vitruvius and Alberti coincide for the most part, qv in fig. 2.89. Apparently, the

“ancient Roman architect Vitruvius” is merely a phantom reflection of the mediaeval Italian architect Alberti. Even the name “Vitruvius” contains what can be seen as traces of “Alberti” (or “Alverti”). Scaligerian history had created an ink-and-paper duplicate of Alberti and sent it 1400 years backwards in time, where it had transformed into “the great ancient scientist Vitruvius”, whilst the original remained in its due place. We did not compare their “biographies” in detail, which would be an interesting undertaking.

24a. *The Second Empire*. The famous Roman historian Tacitus is said to have been active in Rome around the alleged years 58-117 A.D. ([797], page 1304). Some of his books contain descriptions of “the ancient Rome”.

■ 24b. *The Habsburg (Nov-Gorod?) Empire*. In Chapter 7 of [Chronl](#) we were telling the readers about Poggio Bracciolini, a famous Renaissance writer who had lived in the first half of the XV century ([\[21\]](#), [\[1195\]](#) and [\[1379\]](#)). Scientific literature contains many rather explicit indications of the fact that Poggio himself had in fact written the “ancient œuvres of Tacitus” that he had “discovered” ([\[1195\]](#) and [\[1379\]](#)). As we understand now, the 1386-year shift does indeed superimpose the epoch of the “ancient Tacitus” over that of the mediaeval Poggio Bracciolini (see fig. 2.89). Ergo, what we observe here is most probably yet another case of what had happened to Vitruvius and Alberti – “Tacitus” is but an alias of the XV century writer Poggio Bracciolini, who had spawned a doppelgänger on the pages of the Scaligerian history – one that wound up in the alleged I century A.D. under the name of Tacitus, while the original remained in the XV century.

25a. *The Second Empire*. The famous “ancient” Greek writer and historian Plutarch is active in the alleged years 45-127 A.D. ([797], page 1012).

■ 25b. *The Habsburg (Nov-Gorod?) Empire*. The famous writer and poet Petrarch is active in Rome in the XIV century (1303-1374; see [797], page 993. In Chapter 7 of [Chronl](#) we entertained the idea that the “ancient Plutarch” might be a phantom reflection of the mediaeval Petrarch. In addition to those considerations, we discover that a shift of approximately 1386 years brings the two epochs close together, qv in fig. 2.89. By the way, this scheme demonstrates that Petrarch “predates” Plutarch on the time axis. According to another theory that we propose in the same chapter, the dating of Petrarch’s lifetime needs to be brought somewhat closer to our epoch.

26a. *The Second Empire*. We can call this empire “Holy” in the sense that all of its rulers, beginning with Octavian, bear the title “Augustus” – “Holy”.

■ 26b. *The Empire of the X-XIII century*. Its official name is “The Holy Roman Empire”, and it has been known as such ever since the XII century. Historians are of the opinion that this empire had been a “holy institution” ([459], Volume 1, page 153).

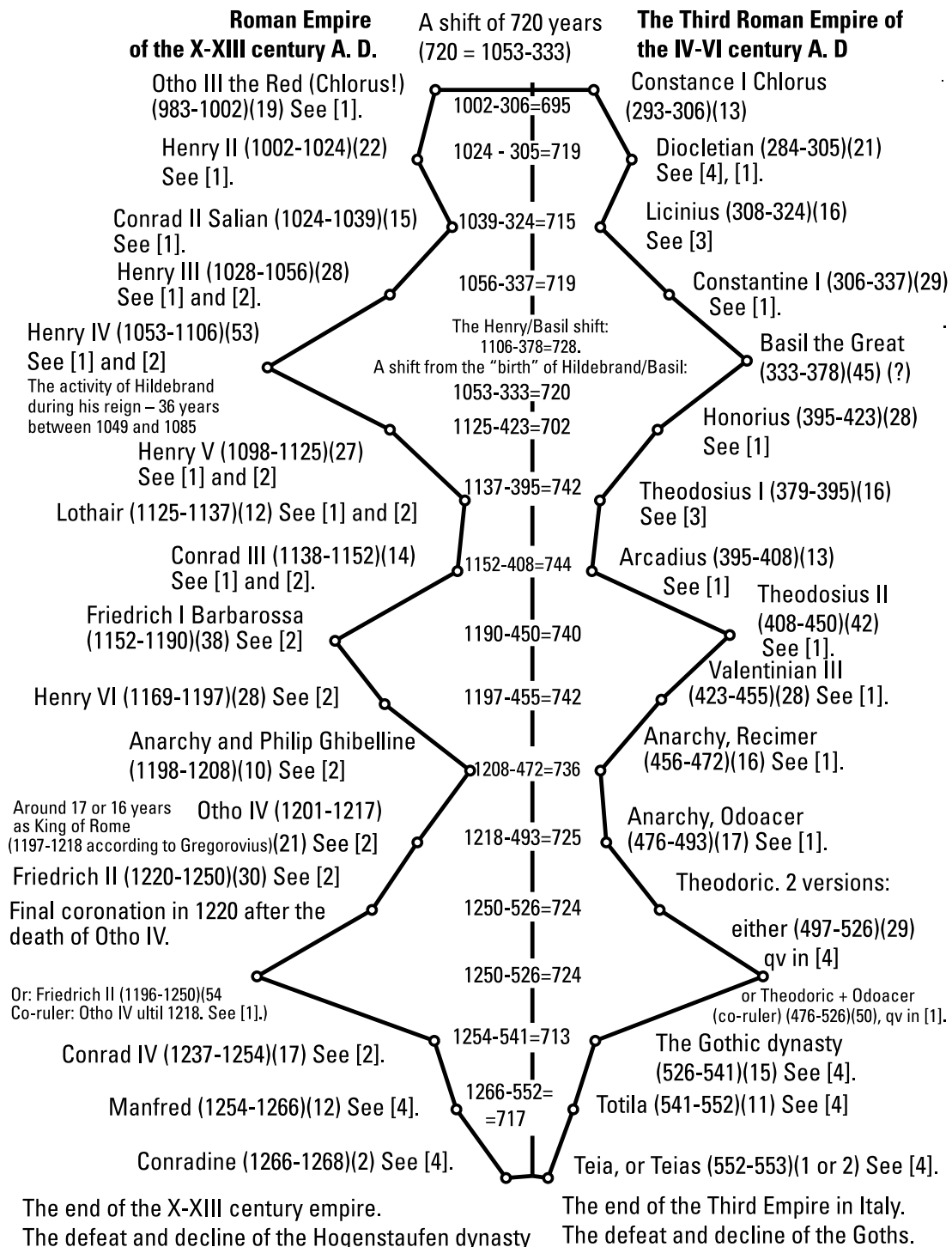
27a. *The Second Empire*. The “ancient” emperor Marcus Aurelius had reigned in the alleged years 161-180 A.D.

■ 27b. *The Empire of the X-XIII century*. A shift of approximately 1053 lifts Marcus Aurelius into the late XII century at the very least, and identifies him as Emperor Otho IV the Guelph (1198-1218). In Chapter 7 of [Chron1](#) we report that, according to certain mediaeval sources, the famous equestrian statue of Marcus Aurelius was made in the XII century and presumably erected in Rome ([196], Volume 4, page 568), comment 74. All of that notwithstanding, this statue is also considered “extremely ancient” – an artefact of the Second Empire, no less. It is one of the most famous “ancient” Roman relics. The explanation of this fact already presented itself to us: the “ancient Marcus Aurelius” is merely a reflection of Otho IV; therefore, his statue could not have been erected before the XII century, and its “journey backwards in time” is merely a consequence of the erroneous Scaligerian chronology.

6.5. Identifying the Third Roman Empire as the Holy Roman Empire of the X-XIII century as well as the Habsburg Empire of the XIV-XVII century. A 720-year shift and a 1053-year shift

In fig. 2.90 we see the already familiar parallelism between the Third Roman Empire of the alleged III-VI century A.D. and the Holy Roman Empire of the alleged X-XIII century A.D. The proximity coefficient here equals 2.3×10^{-10} , qv in [Chron1](#), Chapter 6. The superimposition is observed with a 720-year shift; the primary common points are as follows:

Average reign end shift equals 723 years, which is close to 720.



- [1] J. Blair, "Chronological Tables." Volumes 1 and 2. Moscow University Press, 1808-1809.
- [2] C. Bemont and G. Monod, "Histoire de l'Europe au Moyen Age." Petrograd, 1915.
- [3] R. Cagnat, Cours d'épigraphie latine. 4 ed. Paris, 1914.
- [4] F. Gregorovius, "History of Rome in the Middle Ages." St. Petersburg, 1902-1912.

Fig. 2.90 The parallelism between the "ancient" Third Roman Empire of the alleged III-VI century A.D. and the Holy Roman Empire of the alleged X-XIII century A.D.

1) *Empire of the X-XIII century. The mediaeval Frederick II = the “ancient” Theodoric.*

The end of Friedrich’s reign in the mediaeval Holy Roman Empire of the X-XIII century (namely, the alleged year 1250) coincides with the last reign year of Theodoric the Goth – 526 A.D. (after a 724-year shift).

2) *Empire of the X-XIII century. The mediaeval Henry = the “ancient” Valens.*

The mediaeval pair of Emperor Henry IV and “Hildebrand the Roman Pontifex” becomes identified as the “ancient” couple of Emperor Henry IV and St. Basil the Great, his famous contemporary. Bear in mind that the death of “Hildebrand” in 1085 coincides with that of St. Basil in the alleged year 378 after a 707-year shift, which is very close to 720 years, the average value of the shift.

3) *Empire of the X-XIII century. The mediaeval Otho III “the Red” = the “ancient” Constance Chlorus.*

Furthermore, the mediaeval emperor Otho III (“the Red”), who died in the alleged year 1002, can be identified as the “ancient” emperor Constance I Chlorus, the latter being the word for “ginger”. We thus get a correspondence of names; both these emperors, in turn, merge into the single figure of the “ancient” Julius Caesar from the Second Empire, qv in Chapter 1 of [Chron2](#). It would be interesting to find out whether or not Julius Caesar had ginger hair.

4) *Empire of the X-XIII century. The mediaeval Conrad IV = the “ancient” Gothic kings.*

The mediaeval emperor Conrad IV (Horde Khan?) from the Holy Roman Empire of the X-XIII century becomes superimposed over the “ancient” dynasty of male Gothic rulers from the Third Empire after the shift – he had ruled after the death of Theodoric the Goth in the alleged year 526 A.D. and until the death of the Gothic king Totila in the alleged year 541 A.D.

5) *Empire of the X-XIII Century. The mediaeval Manfred = the “ancient” Totila.*

The mediaeval Manfred is identified as the “ancient” Totila, whilst the mediaeval Conradin’s double is the “ancient” Teia. The average date shift here equals 723 years – very close to 720. Let us relate the parallelism between the respective declines of both

empires (the Third and the Holy).

6) *Empire of the X-XIII century. The mediaeval embroilment = the “ancient” strife.*

History of the Third Empire tells us that Rome had been cast in turmoil and anarchy in the alleged year 455 A.D., which is the epoch of Recimer and his minions (see [Chron2](#), Chapter 1). A shift of 720 years reveals to us the fact that Recimer also has a double in the Holy Empire of the X-XIII century: the reign of Philip the Ghibelline also ends in turmoil and anarchy. According to F. Gregorovius, “in 1198 the last visible remains of imperial power in Rome were finally wiped out” ([196], Volume 5, page 13).

A war breaks out, likewise in the Third Empire ([196], Volume 5, page 21). “The war broke out anew at the end of the same year 1199, when the strong man Pandulf from Subur became senator” ([196], Volume 5, page 23). It is possible that this mediaeval Subur (a native of Subur – possibly Siberia, or *Sever* – “the North”) became reflected in the “distant past” as Emperor Libius Severus (the alleged years 461-465 A.D.)

7) *Empire of the X-XIII century. Mediaeval anarchy = “ancient” anarchy.*

The following rulers are considered to have been principal figures in the epoch of the Third Empire’s decline (455-476 A.D.): Petronius Maximus, Avitus, Majorian, Recimer, Libius Severus, Anthemius (Procopius), Olybrius, Julius Nepos and Romulus Augustulus ([\[72\]](#)). 720 years later we observe a similar situation in the mediaeval Holy Roman Empire of the X-XIII century: “Rome was divided by the two opposing factions – the papists and the democrats... this violent urban conflict had been of a political nature” ([196], Volume 5, page 27).

Apart from the good concurrence of dates after a 720-year shift, we also see very conspicuous parallels between names: the “ancient” Severus = the mediaeval Subur; the “ancient” Petronius = the mediaeval Petrus; the “ancient” Recimer = the mediaeval Rainerius ([196], Volume 5, page 27).

8) *Empire of the X-XIII century. The mediaeval Otho IV = the “ancient” Odoacer.*

We proceed to discover the superimposition of the mediaeval Otho IV over the “ancient” Odoacer. Their reign durations concur with each other very well indeed, qv in fig. 2.90. Otto IV is considered to have been German, whereas Odoacer had been the leader of the Germanic Heruli. The name Odoacer (Odo + CR) may have meant “Otho

the Kaiser” or “Otho the Czar”. The “ancient” Odoacer had ruled in Rome; the mediaeval Otho IV was “declared king upon the Capitol Hill” ([196], Volume 5, page 52).

9) *Empire of the X-XIII century. The mediaeval reign of Otho IV = the “ancient” reign of Odoacer.*

The mediaeval Otho IV had reigned for 21 years as a German king: 1197-1218. His double, the “ancient” Odoacer, remained on the throne for 17 years (476-493 A.D.) The following fact is most curious: according to Volume 5 of [196], the mediaeval Otho IV was crowned King of Rome in 1201, which makes his “Roman reign” *exactly 17 years long*, 1201-1218, which coincides with the reign duration of the “ancient” Odoacer completely.

10) *Empire of the X-XIII century. Parallels in the respective reign ends of the mediaeval Otho IV and the ancient Odoacer.*

The end of the “ancient” Odoacer’s career was in close relation to the activity of Theodoric the Goth, who had succeeded Odoacer on the Roman throne. Theodoric must have been a great deal younger than Odoacer. The career of Otho IV in the Holy Roman Empire of the X-XIII century is also closely linked to the early activities of Frederick II, who had also been a great deal younger than Otho IV.

11) *Empire of the X-XIII century. Mediaeval feud = “ancient” vendetta.*

In the Third Empire Odoacer is at feud with Theodoric. As one should rightly expect, in the Holy Empire of the X-XIII century Otho IV also has a feud with Frederick II: “Otho... had a mortal foe in the heir to the Hohenstaufen estate... Frederick’s youthful figure lurking in the distance would never fail to make a strong impression” ([196], Volume 5, page 57).

12) *Empire of the X-XIII century. The mediaeval Frederick = the “ancient” Theodoric.*

The “ancient” king Theodoric had been a Goth by birth, but his life was committed to the Third Roman Empire. The end of his reign marks the outbreak of the Gothic War of the alleged VI century. Similar events take place 720 years later, in the Holy Roman Empire of the X-XIII century: “Frederick became alien to the German nation from his early childhood... he had once again bound the destinies of Italy and Germany together,

having immersed both nations... into a ceaseless struggle that would take over a century to die out” ([196], Volume 5, page 57). The epoch in question is the XIII century.

13) *Empire of the X-XIII century. The mediaeval Friedrich Gattin = the “ancient” Theodoric the Goth.*

One cannot fail to notice the obvious similarity of the names Theodoric and Frederick (Friedrich). The “ancient” Theodoric had been king of the Goths; the title of his double, the mediaeval Friedrich (or Frederick – however, the I and not the II) also contains the word Goth in the form Gattin, qv on his coins in [\[1435\]](#), No 26 (the table). Furthermore, the word “Gattin” is very similar to the word “Hittite” – and we have already discovered the superimposition of the mediaeval Goths over the “ancient” biblical Hittites. Therefore, Friedrich must have been known as a Goth or a Hittite in the Middle Ages. It would also be appropriate to remember the German city of Göttingen – its name is probably derived from “Hettin” and “Gens”, or “the Hittite Gens”.

14) *Empire of the X-XIII century. The two mediaeval Fredericks = the two “ancient” Tarquins. Events of the XII-XIV century A.D. on the pages of the Bible.*

We have seen the two Tarquinian rulers of the First Roman Empire described by the “ancient” Titus Livy: the kings Tarquin the Ancient and Tarquin the Proud. A similar pair is present in the dynastic current of the Holy Empire in the X-XIII century – namely, the emperors Frederick I and Frederick II.

We have already pointed out the parallelism between the “ancient” Judean and Israelite kingdoms, and the Third Roman Empire. However, since the Third Empire is but a reflection of the Holy Roman Empire (X-XIII century) and the Habsburg Empire (XIII-XVII century), the Biblical kingdoms must also be reflections of the same empires. This was discovered independently with the use of the dynastic parallelism method, qv related in [Chron1](#), Chapter 6; also see [Chron6](#) for more details. We shall just examine one of such parallel scenarios herein.

Above we have already given an account of our discovery that Frederick II can be identified as Theodoric the Goth. One also has to bear in mind that a number of mediaeval documents dating to the XVI century confuse Friedrich (Frederick) I Barbarossa and Frederick II. For instance, we learn that one of the legends about Frederick II “was transposed into the biography of Frederick I, year 1519” ([459], Volume 1, page 220). Owing to the fact that Frederick I Barbarossa (Ross the Barbarian?) and Frederick II became reflected in the phantom past as the “Tarquinian

pair”, there may be similar confusion in their respective “biographies”.

14a. *Empire of the X-XIII century*. Frederick II or Frederick I. Frederick I Barbarossa is a Roman and German emperor. He fights against Rome in 1167; his primary Roman opponent is Pope Alexander III ([196], Volume 4, page 483). Frederick I attacks Rome and suffers defeat ([196], Volume 4, pages 483-484). In fig. 2.91 we can see a mediaeval picture dating from the alleged year 1188 A.D. that portrays Frederick Barbarossa ([304], Volume 2, pages 294-295).



Fig. 2.91 Frederick Barbarossa dressed as a crusader. A miniature by an anonymous Bavarian clergyman, circa 1188. An exact copy from the original kept in the Library of Vatican. Taken from [304], Volume 2, pages 294-295.

■ 14b. *The Third Roman Empire*. Theodoric the Goth. He happens to be the ruler of both Rome and the Gothic Kingdom. Theodoric wages war on the New Rome; his troops are led by Vitalian. The main opponent of Theodoric is the Eastern Roman regent Anastasius, ruler of the New Rome. Vitalian leads Theodoric’s army against New Rome, but sustains a defeat.

■ ■ 14c. *The Bible*. II Kings. King Sennacherib. Sennacherib is the king of Assyria. As we have demonstrated above, Assyrians merge with the Goths, P-Russians, Germans or Russians. Sennacherib attacks Jerusalem, which once again becomes identified as the New Rome, or Constantinople. Sennacherib’s enemy is Hezekiah, king of Judah, whom we have already identified as Emperor Anastasius, qv in [Chron1](#), Chapter 6. Sennacherib launches an unsuccessful assault against Rome (II Kings 19:35).

14'a. *Empire of the X-XIII century*. This defeat of Emperor Frederick I Barbarossa (Ross the Barbarian?) is a well-known event in the history of the Middle Ages, described in mediaeval chronicles in the following manner (according to modern historians, the chronicle in question refers to the Bible, which presumably already existed at that time, and draws parallels with Biblical events): “And the Lord sent an angel, which cut off all mighty men of valour, and the leaders and captains in the camp of the king of Assyria. So he returned with shame of face to his own land.” (II Chronicles 32:31). Gregorovius insists that “such is the imagery that Thomas of Canterbury weaves when he congratulates Alexander III [presumably the Pope – A. F.] with the retreat of Sennacherib, whose army was destroyed by the Lord... nearly all of the chroniclers [in their rendition of Frederick’s rout – A. F.] speak of divine retribution” ([196], Volume 4, page 496, comment 89).

■ ■ 14'c. This is how the famous legend of Sennacherib, king of Assyria, and his defeat, is told by the Bible: “And it came to pass that night [when Sennacherib the Assyrian besieged Jerusalem – A. F.], that the angel of the Lord went out, and smote in the camp of the Assyrians an hundred fourscore and five thousand: and when they arose early in the morning, behold, they were all dead corpses. So Sennacherib king of Assyria departed, and went and returned, and dwelt at Nineveh” (II Kings 19:35-36).

Commentary. Nowadays historians try to convince us that the mediaeval chroniclers deliberately employed the “ancient” Biblical imagery due to the Bible’s long-term existence as a source of great authority that it had been customary to refer to, which is presumably the very reason why mediaeval scribes would often use archaic Biblical language to describe the events of their own epoch, disguising the contemporaneity in an “ancient Biblical attire”. Our results demonstrate that the reverse is more likely to have been the reality. Only parts of the Bible had existed back then, qv in [Chron1](#), Chapter 6; its entire bulk was created around that very epoch, the XI-XVI century. Therefore, what we see is not a case of chroniclers referring to the Bible, but rather that of assorted mediaeval chronicle fragments comprising the final canon of the Bible, which was created relatively recently – in the epoch of the XV-XVI century.

We shall conclude with some details pertinent to the abovementioned famous event (allegedly dating to the XII century A.D. – the defeat of Frederick Barbarossa, or possibly Ross the Barbarian, which would then become reflected in the second book of

the Kings as the defeat of Sennacherib, king of Assyria (Russia?). F. Gregorovius relates the contents of mediaeval chronicles in the following manner: “Rome became the second Jerusalem, with emperor Frederick playing the part of the loathsome Sennacherib. On 2 August [of the alleged year 1167 – A.D.] dark clouds erupted over the city in a thunderstorm; the malaria, which is so perilous here in August, assumed the semblance of plague. The elite of the invincible army died a honourless death; equestrians, infantry and sword-bearers alike would fall ill and perish, often unexpectedly, riding or walking along a street... Frederick lost his finest heroes in just seven days... death claimed a great multitude of hoi polloi and aristoi alike. Rome suffered from the plague just as much... the city hadn’t faced afflictions this horrendous for centuries... the Germans were gripped by panic; they were saying that the Lord poured his anger over them for attacking a holy city... the emperor was forced to break camp in despair already on 6 August; his army of ghostlike warriors set on their way back... more than 2000 of his people had died en route” ([196], Volume 4, page 484).

15) *Empire of the X-XIII century. The parallelism between the Roman campaigns of the mediaeval Otho IV and the “ancient” Odoacer.*

Likewise the “ancient” Odoacer, the mediaeval Otho IV the Guelph was “crowned king [of Germany – A. F.]... it had been declared that Otho would set forth against Rome” ([196], Volume 5, page 58). In full accordance with the scenario, the “ancient” Odoacer launches a campaign against Rome and conquers the city. We see history repeat itself in 720 years, when Otto IV gathers a great army in 1209 and conquers Rome after a successful campaign, becoming crowned king of Rome as a result. However, “the Senate and the armed citizens held the Capitol hill... the decisive battle took place in Leonine city; both sides sustained heavy casualties; finally, Otho managed to smite the opposition and become King and Emperor of Rome, conquering the entire Italy subsequently” ([196], Volume 5, page 66). Thus, the conquest of Italy by Otho in the Middle Ages became reflected as the Italian conquest of the “ancient” Odoacer after a shift of roughly 720 years backwards.

16) *Empire of the X-XIII century. The mediaeval Otho I = the mediaeval Otho IV.*

Actually, the 333-year shift is also manifest here. Indeed, 1209, the year Otho IV conquers Italy, becomes the year 976 after a shift of 333 years backwards. It is significant that the conquest of Italy by Otho I falls over this very year – more precisely, the period between 962 and 965. Otho I also conquers all of Italy; thus, certain

biographical fragments pertinent to Otho I may reflect passages from a more recent “biography” of Otho IV.

17) *Empire of the X-XIII century. The mediaeval Otto IV = the “ancient” Odoacer.*

The Pope summons young Frederick II to Italy so that he could assist him with getting rid of Otho IV ([196], Volume 5, page 66).

The “ancient reflection” of this event is a similar appeal of the Byzantine emperor Zeno to Theodoric the Goth – to lead the Gothic troops to Italy and rule there instead of Odoacer. We re-emphasize the superimposition of the mediaeval Hohenstaufen dynasty over the “ancient” *Goths*. In [Chron5](#) we also point out the parallel between the Goths and the nations of Gog and Magog – the Tartars and Mongols, in other words.

6.6. War of the XIII century as the original reflected in the “ancient” Trojan = Tarquinian = Gothic War

18) *Empire of the X-XIII century. The mediaeval war of the XIII century = the “ancient” Trojan = Tarquinian = Gothic War.*

Bear in mind that the Gothic War began when the hostile Greek troops had disembarked in Sicily. The Trojan version reflected this as the invasion of the “ancient” Greeks onto Isle Tenedos. We observe the same in the XIII century: Frederick II, the young king of Sicily in the Middle Ages, initiates an all-out war ([196], Volume 5, page 74).

His main ally was Anselm von Justingen ([196], Volume 5, page 71). We instantly recognize the “ancient” Justinian in this hero, the contemporary of the “ancient” Theodoric the Goth and the double of Frederick II. The Trojan = Gothic War is a crucial event in the “ancient” history; its original is the war of the XIII century A.D., of which we learn that “the moment that he [Pope Innocent – A. F.] had offered the King of Sicily [Frederick II – A. F.] to capture the Roman Crown had been one of the most fatal ones in the entire history of papacy. It had led to the struggle that proved destructive for both the church and the empire, and eventually the domination of the House of Anjou as well... as well as the “Avignon captivity” ([196], Volume 5, page 75). Below we shall see that the mediaeval “Avignon captivity” is the double of the “ancient” Babylonian captivity of the Judeans described in the Bible.

19) *Empire of the X-XIII century. The mediaeval couple of Otho IV and Frederick = the “ancient” couple of Odoacer and Theodoric.*

In 1212 Frederick II enters Rome as king, and becomes the de facto co-ruler of Otho IV, who hadn't been stripped of his rank yet. We see a carbon copy of this very situation in the "ancient" Third Empire, where Theodoric and Odoacer had ruled jointly for a while (see [Chron2](#), Chapter 1). Then Theodoric the Goth defeated Odoacer the German in the Third Empire; we see the same happen in the Holy Empire of the X-XIII century: "after his triumph over the wretched enemy [Otho IV – A. F.], whose glory was tarnished on 27 July 1214 after the Battle of Bouvines, Frederick II became crowned... in Aachen" ([196], Volume 5, page 78).

20) *Empire of the X-XIII century. The XIII century succession = the "ancient" succession.*

Theodoric proceeds to concentrate all power in his hands in the alleged year 493, after the death of Odoacer in the Third Empire. A similar scenario develops in the Holy Empire of the X-XIII century: Frederick II inherits absolute power in 1218, after the death of Otho IV, the double of the "ancient" Odoacer. The dates (1218 and 493) are 725 years apart, which is close to the 720-year value of the shift.

21) *Empire of the X-XIII century. The XIII century reforms = the "ancient" reforms.*

In 1220 Frederick II gives Rome a constitution and instigates serious reforms ([196], Volume 5, page 97). This activity resembles the legislation reforms of the "ancient" Theodoric a great deal (see [Chron2](#), Chapter 1). Just like the "ancient" kingdom of the Ostrogoths, the mediaeval Italian state of Friedrich II is also called a kingdom ([196], Volume 5, page 104).

22) *Empire of the X-XIII century. Parallels between the Middle Ages and the antiquity that F. Gregorovius could not fail to notice.*

The parallelism between the "ancient" Third Empire and the mediaeval Holy Roman Empire of the X-XIII century is conspicuous enough to have been commented upon by several historians in a variety of contexts. F. Gregorovius, for instance, writes that "in the Middle Ages, Viterbo had played the same role for the Romans as Veas in the antiquity... the Roman populace [in the middle of the XIII century – A. F.] was riding a new wave of inspiration; just as it had been done in the distant days of Camillus and Coriolanus [the epoch of the "ancient" Tarquinian War, according to Livy – A. F.], they set forth to conquer Tuscia and Latium... the battlefields would once again see Roman

banners bearing the ancient initials S.P.Q.R. against a golden-red field, as well as the national army of Roman citizens and their allies from vassal cities led by senators” ([196], Volume 5, pages 126-127). Gregorovius is also perplexed by the fact that “it is amazing how... the Romans recollected the Roman customs, having put up border stones with the initials S.P.Q.R. to mark the boundaries of Roman jurisdiction” ([196], Volume 5, pages 129-130).

23) *Empire of the X-XIII century. The mediaeval Roman colours = the “ancient” Roman colours.*

The official colours of the “ancient” Rome are considered to have been red and gold, qv above. However, we find out that the official colours of the mediaeval papal Rome had been the same: “red and gold remain the colours of the city of Rome until this day. It has been so since times immemorial, and the colours of the church had been the same... only in early XIX century the popes adopted white and gold as the ecclesial colours” ([196], Vol. 5, p. 141, comment 34).

24) *Empire of the X-XIII century. The XIII century titles = the “ancient” titles.*

We proceed to find out that “right about this time [in 1236 – A. F.], the Roman aristocracy had added another title to the ones already in use, one of ancient origins – Romans of noble birth have started calling themselves proconsuls of the Romans upon the occupation of a high rank in the city council, without so much as a shade of self-irony”, as Gregorovius tell us in amazement. “The ancient title of Consul Romanorum... had still been in use by that time” ([196], Volume 5, page 148).

We hear the voice of the “antiquity” ring loud and clear from the pages of mediaeval documents. To continue with quoting, “the loot taken at Milan was put up for demonstration on the Capitol hill, upon the *hastily erected ancient columns*” ([196], Vol. 5, p. 151).

25) *Empire of the X-XIII century. The mediaeval Peter de Vineis = the “ancient” Boetius.*

Let us reiterate that F. Gregorovius with his extensive knowledge of the Roman history keeps pointing out the parallels between the “antiquity” and the Middle Ages, which can be explained well by the chronological shifts that we have discovered. For instance, he writes that “the death of Peter de Vineis, the famous capuchin citizen, cast a black shadow over the life of the great emperor [Frederick – A. F.], just like the death

of Boetius had been the harbinger of Theodoric's demise [sic! – A. F.]. Both of these German kings [the mediaeval Frederick II and the “ancient” Theodoric – A. F.] resemble each other in what concerns the end of their lives as well as the fast and tragic decline of their gentes” ([196], Volume 5, pages 202-203).

Both the mediaeval Vineis and the “ancient” Boetius fell prey to the emperor's suspiciousness ([196], Volume 5, page 202). Kohlraush also compares Theodoric the Goth to Frederick II in [\[415\]](#), praising their wisdom and religious tolerance, among other things.

26) Empire of the X-XIII century. The XIII century Frederick II = the “ancient” Theodoric the Goth.

Kohlraush points out the following in his story of Frederick II: “he hadn't been of great utility to Germany because of his partiality to Italy... a great many Germans would follow the Hohenstaufens to Italy” ([\[415\]](#), Volume 1, page 309). We observe a similar process in the “ancient” Third Empire – namely, the “hoards of Goths” that fill Italy. Titus Livy reports the same telling us about the advent of the “ancient” Tarquins to Italy.

The “ancient” Theodoric dies a natural death, just like the mediaeval Frederick II. Both of them act as the last rulers of Italy before the outbreak of a disastrous war. One of the reign duration versions for Theodoric the Goth is 29 years (the alleged years 497-526 – see version #2 in [Chron2](#), Chapter 1). The Roman reign of Frederick II lasted 30 years. He was crowned in 1220 and died in 1250 ([\[5\]](#)). Reign durations are similar.

27) Empire of the X-XIII century. Frederick II as the “Pharaoh” in the XIII century.

F. Gregorovius refers to a number of ancient documents telling us that “Innocent IV had seen his great opponent [Frederick II – A. F.] as the very antichrist, or the *Pharaoh*” ([\[25\]](#), Volume 5, page 205). The term “Pharaoh” that appears here corresponds perfectly to the superimposition of the mediaeval epoch that we have under consideration presently over the Biblical description of the Trojan = Tarquinian = Gothic War, qv in [Chron2](#), Chapter 1.

When certain ancient documents use the word “Pharaoh” for referring to Frederick II, they confirm the parallelism between the mediaeval Roman history and the Biblical history of Israel and Judea. Frederick II had really been a pharaoh. However, we must also note that all these documents – papal epistles and the like – were edited in the XVII-XVIII century, when historians had already been of the opinion that the XIII

century war and the Biblical war with the pharaoh were two unrelated events. Therefore, the entire Biblical terminology was declared to be “referring to deep antiquity” in mediaeval documents, notwithstanding the fact that it had really referred to mediaeval contemporaneity. Another detail that drew our attention was that the name Innocent may have originally sounded as “John the Khan”.

28) *The X-XIII century Empire. Beginning of the XIII century war as the original of the Trojan = Tarquinian = Gothic War.*

The primary parallelisms with the “antiquity” are as follows. The mediaeval Conrad IV can be identified as the “ancient” group of Gothic kings from the alleged VI century: Amalaric + Athalaric + Theodahad + Vittigis + Uriah + Hildebald, their summary reigns adding up to the period between the alleged years 526 and 541 A.D.

Further on, we discover that the mediaeval Manfred = the “ancient” Totila, the mediaeval Conradin = the “ancient” Teias (Teia), the mediaeval Charles of Anjou = the “ancient” Narses, and the mediaeval Innocent = the “ancient” Justinian.

Thus, the reign of Conrad IV (1237-1254) becomes superimposed over the dynasty of the Gothic kings (excluding queen Amalasuntha) that had reigned in the alleged years 526-541 A.D. A comparison of durations gives us 17 and 15 years, respectively – almost equal values. In 1252 Conrad IV invades Italy, starting one of the greatest wars in European history, which would immerse the entire continent into the vortex of chaos for many a decade” ([196], Volume 5, page 213).

“The barons swore fealty to him... all cities up to Naples acknowledged his power” ([196], Volume 5, page 213). In the Gothic War of the alleged VI century, the ascension of the Goths to the Roman throne in 526-541 coincides with Justinian, Belisarius and Narses turning their attention to Italy and beginning an invasion. We see the same happen in the XIII century: “the achievements of Frederick’s sons [or, as we now understand, Theodoric’s “ancient Goths” – A. F.] made Innocent [John the Khan? – A. F.] set about the plan that was conceived a while back in Lyon... he decided to hand this kingdom over... to a foreign prince; this démarche proved fatal for Italy [a war began – A. F.]... he offered the crown of Sicily to Charles of Anjou, the brother of the French king” ([196], Volume 5, page 214).

29) *Empire of the X-XIII century. Identifying certain mediaeval characters as their “ancient” doubles.*

The mediaeval Charles of Anjou can therefore be identified as the “ancient”

Belisarius/Narses. Bear in mind that Narses the commander-in-chief acts as a successor of Belisarius in the Gothic War of the alleged VI century. Innocent [John the Khan?] becomes identified as emperor Justinian – “the just”.

If we’re to reverse the unvocalized root of Conrad’s name (CNRD), we shall get DRNC – or the already well-familiar TRNK – Trojans/Franks/Turks/Tartars. The name Conrad can also be a reference to “Horde-Khan”, or the Khan of the Horde. Also, the title of the mediaeval Manfred von Tarent (see [196], Volume 5) transcribes as TRNT unvocalized. It is likely to be yet another modification of the name TRQN which is already known quite well to us. Thus, the names of the two key leaders of the Hohenstaufen dynasty (the Gog dynasty?) that appeared on the historical arena after the death of Frederick II are distinctly similar to the name TRQN. A propos, the successor of Manfred and the one to end the war is Conradin, whose unvocalized name also gives a version of TRNK reversed. The name Conradin might also stand for “Khan-Horde”, “*KHAN ORDYNskiy*” (“Khan of the Horde”) or “*Khan Ratniy*” (“The Warlord Khan”).

30) *Empire of the X-XIII century. The XIII century Manfred = the “ancient” Totila.*

Conrad IV dies in 1254 “lamenting his fate and the misery of the empire whose decline he had foreseen” ([196], Volume 5, page 216). He is succeeded by the famous hero Manfred – the double of the “ancient” Gothic king Totila. Bear in mind that Totila had reigned for 11 years in 541-552. Manfred had ruled for 12 years, 1254 (the year Conrad IV died) to 1266, the year of his death on the battlefield. The same fate befalls his “ancient” double Totila (see [Chron2](#), Chapter 1). Thus, we see that the durations of the parallel reigns (11 and 12 years, respectively) concur well with each other.

31) *Empire of the X-XIII century. Brancalone in the XIII century and the “ancient” Goths.*

Before the very death of Conrad IV, temporal power in Rome is inherited by Senator Brancalone (BRNC + Leo?). This mediaeval Roman ruler had been an ally of Frederick II: “he has taken part in the Lombardian War fighting on the side of Frederick” ([196], Volume 5, page 226). Brancalone is a foreigner – not of Roman birth, which makes him similar to the “ancient” Goths.

“When the foreign senator arrived in the city that had called him, he was given a honourable welcome [just like the “ancient” Goths that had ruled in Rome after Theodoric – A. F.]... this had been the first time [since the alleged VI century – A. F.]

that the cream of the urban magistracy had consisted of foreigners exclusively” ([196], Volume 5, page 233). It is reported that “the spirit of the ancients... was reborn in this great citizen of Bologna [Brancalone – A. F.]” ([196], Volume 5, page 252).

It is most peculiar that there are no traces of Brancalone’s activities left anywhere in the Italian Rome – there are neither inscriptions nor monuments of any sort ([196], Volume 5). One is only right to wonder whether it is in fact true that the events in question took place in the city of Rome in Italy. Could it be that the chronicles were referring to an altogether different city – the New Rome on the Bosphorus, for instance?

32) Empire of the X-XIII century. Brancalone and Manfred in the XIII century = the “ancient” Goths.

The enemies of Conrad and Manfred (the doubles of the “ancient” TRQN clan and Totila) in the XIII century war are the Pope and his ally, Charles of Anjou. The Pope is the “master of Rome”, and thus can be regarded as the “primary ancient king” of the Trojan = Gothic War. The Pope attempts to drive Manfred out of Italy ([196], Volume 5). The “ancient” Justinian was doing the very same thing in the alleged VI century, chasing the Goths away from Italy. Troy suddenly surfaces in many ancient chronicles in the context of this mediaeval war – particularly the references to Naples, or the New City. We learn that “the legate fled Troy; his army was scattered, and he hurried to Naples” ([196], Volume 5, page 238). Brancalone in Rome and Manfred in Sicily enter into a pact, and face the “Pope/King” united, just like the “ancient” Goths.

33) Empire of the X-XIII century. Galeana/Helen in the XIII century = the “ancient” Helen.

The wife of the mediaeval Brancalone was called Galeana; her name is evidently similar to that of the Trojan Helen. Indeed, Helen (Helena) may well have been transcribed as Gelena or Galeana. Apart from that, there was a “real Helen” in the XIII century war – the wife of Manfred, a key historical figure of the epoch ([196], Volume 5, page 274). Moreover, this mediaeval Helen turns out to have been “a daughter of the despot of Epirus” ([196], Volume 5, page 174), which makes her Greek – likewise the “ancient” Trojan Helen.

34) Empire of the X-XIII century. The destructive war of the XIII century = the destructive Trojan War.

In the XIII century Italy was cast into utter devastation. For example, it is reported

that in 1257 more than 140 fortified towers were destroyed in Rome ([196], Volume 5, page 250); the city in question is most likely to have been the New Rome on the Bosphorus. The war had dire consequences for Germany as well: “exhausted by Italian wars [of mid-XIII century – A. F.], Germany drifted into a state of inner corruption and impuissance, which the old empire never truly emerged from again” ([196], Volume 5, page 267).

35) *Empire of the X-XIII century. The XIII century Charles of Anjou = the “ancient” Belisarius/Narses.*

In the Gothic war of the alleged VI century, the warlord Belisarius/Narses invades Italy from a foreign territory; the scenario “recurs” in about 720 years, when the Pope “made Italy open for a foreign ruler yet again, who had come filled with greed and whose victory eradicated the national mentality” in the XIII century ([196], Volume 5, page 276).

Charles of Anjou was rather unexpectedly elected senator in Rome; he is supposed to have come from France as the leader of the French army. We see yet another superimposition of the French (PRS) over the “ancient Persians” (PRS once again).

Let us remind the reader that in the “ancient” Gothic War the Byzantine army of the Roman Greeks invaded Sicily first, qv above. The mediaeval invasion of the XIII century began similarly – Charles of Anjou launched a campaign against Sicily, which had been the domain of Manfred, the double of the “ancient” Goth Totila. We learn the following: “the Sicilian campaign of Charles of Anjou ranks amongst the boldest and most victorious undertakings of the crusaders in that epoch” ([196], Volume 5, page 286). In 1266 Charles of Anjou becomes crowned King of Sicily. Once again, F. Gregorovius confirms the existence of a chronological shift without even being aware, pointing out the parallel that corresponds to the results of our research ideally. The text of Gregorovius deserves to be cited in its fullness:

“The sinister figure of Charles of Anjou enters the ancient arena that had seen many a battle between the Romanic and the Germanic nations just like Narses, whilst Manfred became the tragic representation of Totila. History made a cycle [sic! – A. F.] – although the balance of powers had been different, the actual scenario was virtually the same – the Pope summoning foreign invaders to Italy in order to liberate it from the German rule. The Swabian dynasty [of Frederick and the Conradines – A. F.] fell just like its Gothic predecessor. The amazing decline of both kingdoms and their heroes marks history by a double tragedy on the same classical arena, the second tragedy being

a twin of the first” ([196], Volume 5, page 287).

It has to be mentioned yet again that all the parallels pointed out by F. Gregorovius are explained perfectly by the system of chronological shifts discovered by the authors inside the “Scaligerian textbook”.

36) *The reasons why “King of Anjou” may have been read as “Narses”.*

The discovered superimposition of the mediaeval Charles of Anjou over the “ancient” Narses is unexpectedly confirmed by a comparative study of how these names were written.

The name Charles used to mean “king”, which is plainly visible on Charlemagne’s coins, for instance. On the XIII century coins we also see the name Charles transcribed as Karolus or Carolus ([196], Volume 5, page 296, comment 42) - “The King”, in other words. Therefore, the name Charles of Anjou may have simply meant “King of Anjou”, or Caesar (Cesar) D’Anjou; a shortened version would transcribe as Cesar-An; it obviously transforms into Narasec when read back to front, after the Hebraic or Arabic manner – virtually the same as “Narses”.

Therefore, some of the chroniclers may well have turned Charles of Anjou into Narses having reversed his name or vice versa. It goes without saying that the consideration in question is of a hypothetical nature and neither confirms nor disproves anything per se; however, in the row of consecutive parallelisms that we observe over a rather lengthy time period, it becomes worth something.

Let us conclude with the observation concerning Charles of Anjou being characterized as “a cold and taciturn tyrant” ([196], Volume 5, page 314) – in exactly the same terms as his “ancient” double Narses.

37) *The “exile of the kings” in the XIII century = the “ancient” exile of the kings.*

Bear in mind that in the Gothic War of the alleged VI century Belisarius captures Rome and banishes the Gothic kings that reign there ([695]). This event is identical to the exile of the kings described by Titus Livy ([\[482\]](#)). We see the same happen in the XIII century. Charles of Anjou, the double of the “ancient” Belisarius/Narses, captures the city of Rome: “his escapade of mad daring was accompanied by blind luck” ([196], Volume 5, page 287).

Charles of Anjou encounters no opposition in his invasion of Rome; his troops arrive from both the sea and dry land – the same happens in the VI century, qv in [196], Volume 5, pages 286-287. This “exile of the kings” from the XIII century Rome takes

place in a relatively peaceful manner, without excessive bloodshed. The same is reported by Livy in his rendition of the Tarquinian War, ([482]) as well as the history of the Gothic War by Procopius ([695]). For instance, according to Procopius, Belisarius entered Rome peacefully, already after the departure of the Gothic troops, qv above. The troops of Charles were met with similar exultation in the XIII century Rome.

38) *Empire of the X-XIII century. The “poverty” of Charles of Anjou in the XIII century = the poverty of the “ancient” Belisarius/Valerius.*

History of the alleged VI century characterizes Belisarius/Narses as a fortunate military leader. The same is told about the XIII century Charles of Anjou ([196], Volume 5, page 288). The motif of the “poverty” that befell Belisarius/Valerius is emphasized in the history of the Gothic War dating to the alleged VI century A.D. and the Tarquinian War of the alleged VI century B.C.

A similar scenario is constantly discussed in the chronicles referring to Charles of Anjou. Mark that the actual motif of a great hero being poverty-stricken is unique in itself, and its resurgence after many centuries cannot fail to draw our attention. We learn that “the Count of Anjou arrives in Rome empty-handed” ([196], Volume 5, page 288). As the XIII century war progressed, there were more references to the poverty of Charles, such as “Manfred... was well aware of just how great a need for money was experienced by Charles in Rome... it was seldom that an enterprise as great would be undertaken with such sparse funds... the poverty of Charles had been great, and his debts were numerous...” ([196], Volume 5, page 300). The lamentable financial condition of Charles of Anjou is described on several pages of [196], Volume 5 – 300 to 304.

39) *The XIII century quarrel with the Pope = the “ancient” quarrel with the “King of Kings”.*

The quarrel between Belisarius/Valerius/Achilles and the “main royalty” is paid a lot of attention in chronicles relating the events of the Gothic War (the alleged VI century A.D.), the Tarquinian War (the alleged VI century B.C.) and the Trojan War (the alleged XIII century B.C.), qv above. A similar event takes place in the XIII century.

What we see here is a somewhat odd quarrel between the Pope and Charles of Anjou, which is supposed to have happened “because of a house [sic!]” ([196], Volume 5, page 289). And it was precisely that, “a dwelling-place”, which served as reason for Valerius being accused of treason (see above). The XIII century events unfurled as

follows: Charles of Anjou, upon his arrival in Rome, “had occupied quarters in Lateran without giving it a second thought” ([196], Volume 5, page 289). This had infuriated the pope, which led to a quarrel. Despite the fact that Charles had found a different residence eventually, animosity prevailed in his interactions with the pontiff, since both had suspected each other of harbouring ambitions to seize absolute power. This opposition becomes particularly pronounced towards the end of the XIII century war ([196], Volume 5, page 303). We have witnessed the same happen in the “ancient” biographies of Narses, Valerius and Achilles.

40) *Empire of the X-XIII century. The XIII century letter to the Romans = the “ancient” letter to the Romans.*

Narses was appointed vice-regent of Italy in the Gothic War of the alleged VI century, whereas his double, Charles of Anjou, received the right of “temporary rule with terms defined in the agreement” ([196], Volume 5, page 290). The situations are similar.

Furthermore, the chronicles of both the Gothic War and the Tarquinian War tell us that the king who had been banished from Rome addressed an admonitory epistle to the Romans, *qv* above. This missive is discussed in detail by the chroniclers of both duplicate wars, and deemed extremely important - Titus Livy and Procopius even quote its content. The same thing happens in the XIII century. Manfred, the double of the Goths and the Tarquins, sends a letter to the Romans. The second chapter of the 10th book from Volume 5 of [196] begins with a special paragraph entitled “Manfred’s epistle to the Romans” ([196], Volume 5, 298). Manfred’s missive is similar to its “ancient” duplicates from the Gothic and the Tarquinian versions.

41) *Empire of the X-XIII century. The XIII century Battle of Troy = the “ancient” Battle of Troy.*

The final phase of the Gothic War in the alleged VI century is marked by the brilliant victories of Belisarius and Narses; the XIII century war ends similarly.

We learn that “the conquest of Charles had been nothing but... endless scenes of disruption, misery and death. This campaign is distinguished by the rampancy and the ferocity of the French [PRS = Persians or P-Russians – A. F.]... the French started with assaulting the Cyclopean castle of Arce that stood on a steep slope and was considered an impregnable fortress [successfully – A. F.]... the entire vicinage was shaken by so unanticipated an event: 32 fortresses capitulated to Charles” ([196], Volume 5, page

305).

The fall of the New City = Naples = Troy signifies the culmination of the Trojan = Gothic War. We see the same events recur in the XIII century: the fierce battle of Beneventes and the New City (Naples, which is located in the vicinity of Beneventes) taken. The famous Italian city of Troy is located nearby (it exists to this day); we find out that “the Greeks had built a fortified town not far from Beneventes [the epoch in question is mediaeval – A. F.] and named it after the immortal city of Troy” ([196], Volume 4, page 20). Apparently, this name appeared in Italy as recently as the XIII century, when the entire country was occupied by the troops of the king known to modern historians as Charles of Anjou. Then the events of the XIII century Trojan War were copied into the Italian chronicles; their epicentre had originally been in the New City = the New Rome on the Bosphorus. We can thus compile the following parallelism table:

a. The Trojan version of the alleged XIII century B.C.: 1) The battle of Troy. 2) The fall of Troy.

■ *b.* The Gothic version of the alleged VI century A.D.: 1) The New City (Naples) captured. 2) The final battle of Naples (New City). The death of Totila, King of the Goths.

■ ■ *c.* The war of the X-XIII century A.D.:

1. The battle of Beneventes (in the vicinity of Troy and the New City, or Naples).
2. The fall of Beneventes and the New City. The death of Manfred (the double of Totila, King of the Goths).

42) *Fierce battles of the XIII century war = the “ancient” Battle of Troy.*

Let us provide a brief rendition of the final phase of the XIII century war, since it had most probably served as the original for all the “ancient” wars – the Gothic, the Trojan and the Tarquinian. However, we must re-emphasize that the Scaligerian rendition of this war known to us today is very likely to contain severe distortions, the first of them being the transfer of the key events from the New Rome on the Bosphorus to Italy, which had not possessed any sort of capital in Rome at that epoch.

Manfred, the double of Totila the Goth, “hastened to move his troops to Beneventes in order to block the passage to Naples [New City – A. F.] for Charles and engage in battle with the latter” ([196], Volume 5, page 307). The fall of the New City (Naples =

Troy) is considered a great and tragic event in the “ancient” history of the Gothic War and the Trojan War, likewise the final battle at the walls of the city. We are told the same about the XIII century war: “each of the parties had 25.000 people maximum. It took several hours to bring the long and terrible war between the church and the empire, as well as the Romanic and Germanic peoples, to its final conclusion on a two-by-twice battlefield” ([196], Volume 5, page 309).

The looting and the destruction of the “ancient” Troy = New City after its fall is emphasized in both the Gothic and the Trojan version; the destruction of Beneventes is described in similar terms ([196], Volume 5, page 313). After that, Charles of Anjou, the double of Belisarius = Valerius = Achilles “entered Naples triumphant... this was the advent of the French [PRS, or P-Russian – A. F.] tyranny” ([196], Volume 5, page 315).

43) *Empire of the X-XIII century. The death of young Manfred in the XIII century = the demise of young Totila in the alleged VI century.*

The double of Manfred – Totila, King of the Goths, dies in the last battle of the Gothic War – the battle of Naples, or the New City. The Goths are defeated.

The very same situation repeats in the XIII century: “the valiant Germans, [the army of Manfred – A. F.] the last representatives of the German nation that ceased to exist with Frederick II, had fought and fallen as doomed heroes, just like the ancient Goths” – Gregorovius doesn’t hesitate to point out the parallel in [196], Vol. 5, p. 310. Manfred is killed in this battle, and becomes a legendary hero of the XIII century (*ibid*).

Bear in mind that Totila, King of the Goths also dies a young man (see [196], Volume 1, and above) – likewise Manfred, his double: “Manfred died at 34; he had been as gallant as Totila in life and death alike. Just like this Gothic hero, whose brief life was full of glory, had restored the empire of Theodoric, Manfred made the Italian empire of Friedrich rise from the ruins and... fell prey to the luck of a foreign invader armed by the Pope” ([196], Volume 5, page 312).

Gregorovius is perfectly correct to point out the parallels between the “ancient” Totila and the XIII century Manfred as well as the “ancient” Theodoric, the XIII century Frederick II, and their respective empires.

We thus see that certain experienced historians would constantly refer to the most obvious parallels between the “antiquity” and the Middle Ages in a variety of contexts. However, they were forced to interpret them as either chance occurrences, or strange cyclic phenomena, trusting the Scaligerian history and possessing no objective dating

methods; either that, or they would ignore the multitude of such facts altogether. Either stance is easy to understand: they had no comprehension of the general picture of chronological shifts that spawn all such parallels.

44) *Empire of the X-XIII century. The tragic fate of the XIII century Helen = the tragic fate of the “ancient” Helen.*

A brief rendition of Helen’s biography in the history of the Trojan War is as follows: beauty – bride – war – death (see above and in [\[851\]](#)).

The very same scheme can be applied to the life of one of her originals, namely, Helen, the wife of Manfred in the XIII century. “The victor [Charles of Anjou – A. F.] had been a cold and taciturn tyrant. Helen, the young and beautiful wife of Manfred... fled... abandoned by the barons in her misery, she arrived in Trani, where she was welcomed with splendorous festivities as a princess in 1259” ([196], Volume 5, page 314).

Thus, we see the mediaeval town of Trani – or Troy, in other words, and so one can say that true history does in fact reach us through the documents of the Middle Ages, their thorough editing and processing by the Scaligerites in the XVII-XVIII century notwithstanding. Let us remind the reader that Helen had received a grandiose welcome in Troy, where she came with Paris (P-Russ?) as a Greek princess.

The fate of the “ancient” Helen was tragic: death, qv above and in [\[851\]](#). The very same thing happens in the XIII century: “Helen had died after five years of imprisonment [she was handed over to the mercenary cavalry of Charles of Anjou – A. F.]... her daughter Beatrice remained incarcerated for eighteen years in a fortress... in Naples” ([196], Volume 5, page 314). We already know the legend of the incarceration and death of a queen from the history of the Gothic War (Queen Amalasuntha, “the instigator of the war”). Let us point out that the old documents concerning Helen and Manfred are kept in Naples ([196], Volume 5, page 326, comment 37). It would be most interesting to study them now, from an altogether new viewpoint, since they are bound to contain a large amount of valuable data.

45) *Empire of the X-XIII century. Young Conradin succeeding Manfred in the XIII century = young Teias succeeding Totila in the “ancient” Gothic War.*

Let us remind the reader that the history of the Gothic War of the alleged VI century A.D. contains a very remarkable final episode – the story of the brief reign of Teias (Teia), the young king of the Goths who had succeeded Totila. Teia had reigned for two

years maximum – in 552-553; he died on the battlefield, and his death had decided the final outcome of the entire Gothic War.

The XIII century prototype of the “ancient” Teia is most probably the famous young hero Conradin (Horde Khan?), the last representative of the dying dynasty (presumably German). His brief career is practically identical to that of the “ancient” Teia. Conradin had been only 14 years of age when Manfred, the original of Totila, died. Gregorovius tells us the following: “political history knows very few such... cases as the destiny of this youth” ([196], Volume 5, p. 322). The “ancient” Teia had ruled for a year or two, allegedly in 552-553; the mediaeval Conradin’s reign length also equals 2 years (1266-1268, A.D., qv in [196], Volume 5, page 340). Their reign durations coincide.

46) Empire of the X-XIII century. The beheading of Conradin in the XIII century = the decapitation of the “ancient” Teia.

In 1268 Conradin (Horde Khan?) led his troops forth in an attempt to reclaim the crown of Manfred, the double of the “ancient” Totila. However, he was defeated by the army of Charles of Anjou ([196], Volume 5, pages 341-342). The “ancient” reflection of this event is the rout of Teia’s army in the battle with Narses in the alleged VI century.

An important detail of the “ancient” Gothic War is the decapitation of Teia the Goth. This episode is the only one of this kind in the entire history of the war, and a lot of symbolic meaning is attached thereto. We see the same happen in the XIII century: Conradin was beheaded in Naples (the New City, which figures as the double of Troy yet again) in 1268 ([196], Volume 5, page 348). This episode finalizes the history of the Gothic dynasty in Italy, whereas its double marks the end of the Swabian dynasty, which had “reached its final demise claiming Conradin as the last victim” ([196], Volume 5, page 349-350).

We shall conclude with the following detail of the parallelism that pertains to a different shift, the 333-year one. It identifies the Habsburg Empire as the Empire of the X-XIII century: “it is known that Conradin was executed in Naples... the marble statue of the last Hohenstaufen is kept in the church... it was erected by Maximilian II the Bavarian, and the remains of the wretched Swabian prince are buried under its pedestal” ([196], Volume 5, page 360, comment 66). Pay attention to the fact that a 333-year shift backwards transposes Maximilian II (1564-1576) into the period of 1231-1243, which is very close to Conradin’s epoch (the alleged years 1266-1268). The discrepancy is minute, considering the summary length of the empires compared – a

mere 25 years. It would be interesting to study the history of this statue, especially bearing in mind that Conradin had been from Bavaria, just like Maximilian II ([196], Volume 5, page 322).

47) *Empire of the X-XIII century. The death of Charles of Anjou in the XIII century = the death of the “ancient” Belisarius/Narses.*

The further biography of Charles is largely parallel to the final period of the military leader Belisarius/Narses in the alleged VI century. The quarrel between the Pope and Charles of Anjou develops despite their alliance in the struggle against the Conrads (Horde Khans?) in the XIII century. Charles of Anjou falls into disfavour, just like Belisarius, his “ancient” double. After that, Charles becomes “stripped of senatorial power” ([196], Volume 5, page 316).

The “ancient” reflection of this event (which took place in 1266) must be the legend of Valerius = Belisarius = Achilles falling from grace and losing power. It has to be emphasized that the “disfavour of Charles” preceded the final defeat of the Swabian dynasty in the XIII century. In exactly the same manner, the “ancient” disgrace of Belisarius (the Great King?) began before the final defeat of the Goths in the alleged VI century. The parallel continues; one is to remember that Belisarius = Valerius was exculpated. Similarly, in the XIII century the Pope restores the influence of Charles after the disfavour. “He had even appointed the king [Charles – A. F] *paciarius*” ([196], Volume 5, 330). As a matter of fact, the senatorial palace in Rome still contains a statue of Charles of Anjou – or, as we understand now, the symbolic representation of Belisarius/Narses = Valerius = Achilles.

48) *Empire of the X-XIII century. The equestrian statue in the XIII century Naples and the “ancient” Trojan horse (aqueduct).*

The famous tale of the Trojan horse, or aqueduct, is known to us from the history of the Trojan – Gothic War, *qv* above. We could not find its complete reflection in the XIII century; however, we learn of an odd occurrence that deserves to be mentioned here. We have already discovered the siege of the New City (Naples) to be the duplicate of the siege of Troy. And so, it turns out that “there was a curse on Conrad [in the XIII century – the Horde Khan? - A. F.]... which didn’t stop him from conquering Naples; however, the Neapolitans have hated him ever since his order to put a rein on the old equestrian statue that stood on the city square and was revered as a political halidom” ([415], Volume 1, page 309).

Let us emphasize that the statue in question was that of a horse and not of a mounted person; therefore, the New City had a statue of a horse, most probably without a rider, standing on the city square – moreover, the statue was considered a political halidom of the city! This very circumstance is far from typical, and therefore draws our attention instantly. Indeed, does one see a statue of a horse without a rider on many city squares? It is most likely that what we see is yet another distorted version of the legend of the Trojan Horse – the one that the besieged Trojans are supposed to have brought into the city and mounted in the middle of a square.

One needn't get the impression that Kohlrausch, the author of the book that we are quoting from, mentions equestrian statues on every page – far from it. The entire first volume of his book, the one that deals with the history of the “ancient” and mediaeval Germany and Italy, only contains two references to a “horse statue” - the first one being to the Italian equestrian statue of the alleged VI century A.D., no less; the second – to the “political halidom” of the XIII century Naples (New City) that we were discussing above ([\[415\]](#), Volume 1, pages 166 and 309). It is significant that the first such reference should be made to the VI century A.D. - the epoch that the Gothic War is dated to nowadays.

49) *The Habsburg (Nov-Gorod?) Empire. Dionysius Petavius of the XVI-XVII century = the “ancient” Dionysius Exiguus.*

A 1053-year shift backwards identifies Dionysius Petavius, the famous chronologist, as his phantom colleague and namesake Dionysius Exiguus, who had lived in the alleged VI century A.D. and presumably died in 540 or 556 (see fig. 2.89). We already discussed the parallelism between these two characters in Chapter 6 of [Chron1](#), providing a table to illustrate it. Bear in mind that “*petavius*” is the Gallicized version of the name “little” (*petit*).

As we are beginning to understand, the falsification of ancient history and the introduction of the erroneous chronology are the fault of the school of J. Scaliger and D. Petavius; therefore, it shouldn't surprise us that the parallelism in the “Scaligerian history textbook” ends with none other but Dionysius Petavius.

Furthermore, his phantom duplicate, “Dionysius Exiguus” from the alleged VI century had calculated the date of Christ's birth as preceding his own time by 560 years and declared it the beginning of the “new era”. If we are to count 560 years backwards from the epoch of Dionysius Petavius, we shall come up with roughly the year 1050 A.D. Now, Petavius had lived in 1583-1652; therefore, the epoch that we come up with falls

on the middle of the XI century, which is the time when Jesus Christ had lived, according to the mediaeval tradition that we managed to reconstruct (one that contains a centenarian error). The character identified as Jesus had really lived in the XII century, qv in our book entitled *King of the Slavs*.

Therefore, Scaligerian history is more or less correct (in a way) when it tells us that Christ had been born some 500 years before Dionysius Exiguus. It just has to be elaborated that *under said character we have to understand the real chronologist Dionysius Petavius, who had died in 1652*. If we are to subtract roughly 500 years from this date, we shall come up with the middle of the XII century as the epoch when Christ had lived.

50) *The Habsburg (Nov-Gorod?) Empire. The orders of the Franciscans and the Dominicans.*

In 1534 Ignatius Loyola founded the famous monastic order of the Jesuits – “The Society of Jesus” (*Societas Jesu*), qv in [797], page 476. The order was officially established in 1540. This organization is considered to have been “a tool in the hands of the Counter-Reformation” ([797], page 476). A shift of 333 years backwards superimposes the foundation of the Jesuit order over that of the Dominican order around 1220, approximately 1215 ([797], page 406), as well as the foundation of the Franciscan order around the same time, in 1223 (the alleged years 1207–1220–1223). Ignatius Loyola dies in 1556, which becomes 1223 after a 333-year shift.

It is therefore possible that the Franciscan and the Dominican orders were but other names of the Jesuit order founded in the XVI century A.D. – its reflections, as it were.

As we are told nowadays, the struggle against the Reformation was defined as one of the Jesuit order’s primary objectives. It is also presumed that the Dominicans took charge of the Inquisition as early as the alleged year 1232 ([797], page 406).

Nowadays, “Dominicans” translates as “God’s Hounds” – however, the name may also be a derivative of the Slavic “*Dom Khana*” – “The Khan’s House”, or maybe “*Domini Khan*” – “The Divine Khan”. The actual word “order” may also be derived from the word “Horde”, which is considered to be of a “Tartar-Mongol” origin nowadays.

HISTORY: FICTION OR SCIENCE?

THE ISSUE WITH RUSSIAN HISTORY



ANATOLY FOMENKO
GLEB NOSOVSKIY

Contents

About the authors

Overview of the e-Series

From the publisher

Foreword

Introduction

1. General considerations
2. Our conception in brief
3. The true identity of Mongolia and the Tartar and Mongol invasion.
The Cossacks and the Golden Horde
4. Batu-Khan was known as the Great Prince
5. The Romanovs, the Zakharyins and the Yuryins. Their role in
Russian chronography

PART ONE: Russian chronicles and the Millerian-Romanovian version of Russian history

1. The first attempts to write down the history of the ancient Russia
 - 1.1. The XVI-XVII century and the edict of Aleksey Mikhailovich
 - 1.2. The XVIII century: Miller
 - 1.3. Brief corollaries
2. Consensual version of Russian history and its genesis. The reasons why
all the founders of the Russian historical school were foreign
3. The Radzivilovskaya chronicle from Königsberg as the primary source
of the *Povest Vremennyh Let*
 - 3.1. The origins of the chronicle's most important copies
 - 3.2. The numeration of the chronicle's pages and the "bull's head"
watermark
4. Forged fragments of the *Radzivilovskaya Letopis* – the copy that served

as basis for the *Povest Vremennyh Let*

- 4.1. Publications of the *Radzivilovskaya Letopis*
- 4.2. History of the copy known as the *Radzivilovskaya Letopis*
- 4.3. A description of the chronicle
- 4.4. Story of a forgery. The mysterious “extra” page in the *Povest Vremennyh Let*
- 4.5. Who could have planted a page with the “Norman” theory into the *Povest Vremennyh Let*?
- 4.6. How the “scientific” Norman theory got dethroned and declared antiscientific
- 4.7. Having planted a page into the chronicle, the hoaxer prepared space for another, soon to be “fortunately found”. The chronology page of the *Radzivilovskaya Letopis*
- 4.8. The “Academic Moscow Copy” of the *Povest Vremennyh Let*
- 4.9. Other signs of forgery in the *Radzivilovskaya Letopis*
- 4.10. What is the chronicle that served as the original for the *Radzivilovskaya* chronicle, also known as the Königsberg chronicle?
- 4.11. Which city was the capital of the Polyane = Poles: Kiev or Smolensk?
- 4.12. The arrival of Peter in Königsberg
- 4.13. A brief summary of our analysis of the *Radzivilovskaya* chronicle

5. Other chronicles that describe the epochs before the XIII century

6. The publication rate of the Russian chronicles remains the same as time goes on

7. The traditional scheme of the ancient Russian history

- 7.1. The first period: from times immemorial to the middle of the IX century A.D.
- 7.2. The second period: from the middle of the IX century to the middle of the XII – the Kiev Russia starting with Ryurik and ending with Yuri Dolgoroukiy (of Rostov)
- 7.3. The third period: the Russia of Vladimir and Suzdal, starting with

the middle of the XII century and ending with Batu-Khan's conquest in 1237

7.4. The fourth period: the yoke of the Tartars and the Mongols, starting with the battle of Sit in 1238 and ending with the 1481 "Ougra opposition", which is considered to mark the "official end of the Great Yoke" nowadays

7.5. The fifth period: the Moscow Russia starting with Ivan III and ending with the Great Strife, or the enthronement of the Romanovs in 1613

7.6. The sixth period: dynasty of the Romanovs

PART TWO: The two chronological shifts inherent in the history of Russia

8. A general scheme of the parallelism

9. A brief description of the 100-year shift manifest in Russian history

10. A 400-year shift in Russian history and the resulting dynastic parallelism

What mainstream historians say about the New Chronology?

Overview of the seven-volume print edition

Also by Analoly T. Fomenko

Also by Gleb V. Nosovskiy

Bibliography

Introduction

1. General considerations

1) We must warn the reader that the ancient and mediaeval history known to us today (including that of Russia) is the furthest thing from obvious and self-implied – it is extremely vague and convoluted. In general, history of the epochs that predate the XV-XVI century and the invention of the printing press is anything but accounts of real events based on, and implied by, authentic ancient documents. On the contrary, historical events that predate the XVI-XVII century in their consensual version came into existence courtesy of historians and chronologists – several generations of those, in fact. They all attempted to reconstruct the events of the past. However, the resulting picture is hardly indubitable. And yet most of us are certain that reconstruction of past events is rather easy in principle, believing that it suffices to take a chronicle and translate it into the modern language. The only complications that may arise presumably concern details of minor importance and little else. This is what the school course of history makes us assume. Sadly, this is not the case.

2) History known to us nowadays is written history – based on written documents, in other words. All of them have been edited, revised, recompiled etc for a very long time. Some of the things are written in stone – however, these morsels of information only begin to make sense after the entire edifice of chronology is already constructed – and chronicles are the main construction material of history.

When we say that Brutus killed Caesar with a sword, the only thing it means is that some written source that managed to reach our time says so, and nothing but! The issue of just how faithfully documented history reflects real events is very complex and requires a special study. It is really a problem posed by the philosophy of history rather than documented history per se.

Readers are prone to thinking that nowadays we have chronicles written by the contemporaries of Genghis-Khan and eyewitnesses of the events that took place in his epoch. This isn't so. Nowadays we're most likely to have a rather late version at our disposal, one that postdates the actual events by several centuries.

It goes without saying that written documents reflect some sort of reality. However, one and the same real event could be reflected in a multitude of written documents – and very differently so; at times the difference is so great that the first impression one gets precludes one from believing the two to be different reflections of the same event. Therefore, phrases like “such-and-such historical figure is a duplicate of another character” that the reader shall encounter in the present book by no means imply the existence of two real characters, one of which is the doppelganger of another. This would make no sense whatsoever, obviously enough.

We are referring to an altogether different phenomenon – namely, the fact that our “history textbook” may contain several reflections of the same real character – Genghis-Khan, for instance. These reflections will have different names and be ascribed to different epochs. However, the person in question only became “duplicated” on paper and not in reality; as for the issue of just when and where a given person had lived, it is anything but easy. Another extremely contentious issue is that of a person's real name. The ancients would often have a multitude of names and nicknames; furthermore, they would receive new ones once they made their way into chronicles – names that their contemporaries had never used. Many factors may have come into play here – errors, confusion and distortions in translation. In the present work we do not envisage it as our goal to find out the exact names used by the contemporaries of historical figures for referring to the latter.

3) In one's study of written history, one must always bear in mind that words in general and names of people or places in particular may have attained different meanings with time. The name “Mongolia” is an

excellent example; we shall relate this in more detail below. Furthermore, many geographical names would migrate to new longitudes and latitudes with time. Geographical maps and the names inscribed thereupon have only become more or less uniform with the invention of the printing press, which made it feasible to produce many identical copies of the same map for the practical purposes of seafaring, learning etc. Before that epoch, each map had been unique, and usually at odds with other maps to some extent.

Characters that we're accustomed to consider "ancient" nowadays are frequently manifest in mediaeval maps as mediaeval heroes. Even historians recognize this rather noteworthy tendency, writing that "ancient characters are drawn on maps as mediaeval townsmen and knights" ([\[953\]](#), page 21).

Ancient texts would often transcribe names without vocalizations – no vowels at all, just the consonant root. Back in those days vocalizations would be added by the reader from memory. This would be especially manifest in Arabic languages, where virtually all the vowel sounds are memorized, and subject to a certain degree of randomness. And seeing how Arabic letters were used for some other languages besides Arabic in the Middle Ages, vowels would frequently become dropped in those languages as well, even if they had originally been more or less constant. Obviously enough, names were the first to be affected by this process.

Quite naturally, with the course of time the vowels would become confused for one another, forgotten or replaced with other vowels. Consonants set down in writing demonstrate higher stability. For instance, we may recollect that many ancient texts frequently allude to the "Greek Faith". However, it is possible that the word Greece is but a derivative of the name Horus, or Christos (Christ). In this case, the "Greek Faith" is nothing other than the Christian faith.

Russian history is naturally in close relation to global history. All kinds of chronological and geographical shifts one might find in Russian history invariably lead to the discovery of similar problems in history of other

countries. The reader must let go of the opinion that ancient history rests upon an immutable foundation – it appears that chronological problems do exist in history of Rome, Byzantium, Italy and Egypt. They are of an even graver nature than the problems of Russian history. See [Chron1](#), [Chron2](#) and [Chron3](#) for further reference.

4) The authors are naturally interested in the history of the ancient Russia, the Russian Empire and its closest neighbours the most. The knowledge of Russian history as a whole is extremely important and affects the very foundation of world civilization, and therefore its most crucial moments are to be studied with the utmost care and attention. Nowadays we are well familiar with numerous examples of how often certain historical facts become distorted to suit passing political trends. In [Chron1](#), [Chron2](#) and [Chron3](#) we have exposed a great many cases when such distortions became rigidified as indisputable truths that migrated from textbook to textbook. One must invest a gigantic amount of labour into “chiselling off later glazing” in order to pour light onto the true nature of the ancient events.

Historical distortions are unacceptable in any state’s history – as for the authors’ very own native history, the investigation needs to be conducted with the utmost clarity, and we have to opt for a completely unbiased approach. No authority can be recognized as such in these matters.

Why do we have to mention all of the above? The reason is that the consensual chronology of Russian history is full of grave contradictions. They were initially pointed out by Nikolai Morozov ([\[547\]](#)). However, our analysis demonstrates that he wasn’t even aware of the actual scale of the problem.

Russian history is considered to be relatively “young” by many historians nowadays, who compare it to the “old cultures” – Rome, Greece etc. However, in [Chron1](#), [Chron2](#) and [Chron3](#) we demonstrated that all of these “ancient chronologies” need to be made significantly shorter. It is most likely that the “old cultures” need to be shifted forwards, into the interval between the XI and the XVII century a.d. The consensual history

of the X-XIII century is a product of collation and “summarization” of the real events dating from the epoch in question (which was described rather sparsely in the surviving documents) and the duplicates of events from the more eventful epoch of the XIII-XVII century. We are naturally referring to the amount of surviving accounts of events rather than eventfulness per se. The immutable period in history begins with the XVII century a.d.

It is presumed that documented Russian history begins with the IX-X century a.d. This means that about 300 years of its chronology fall over the “duplicate danger zone”. Our accumulated experience in this field leads us to the expectation of a chronological shift here, which will move some of the events forwards, into the epoch of the XIV-XVII century a.d. This expectation is fulfilled by the authors’ discovery of a 400-year shift, which had first become manifest in the statistical volume analysis of the ancient texts (see [Chron1](#), Chapter 5:2), and was later discovered independently in our study of dynastic parallelisms, q.v. below.

5) We occasionally point out certain linguistic parallels and unexpected phonetic similarities between the ancient names encountered in various chronicles. Let us emphasise that such parallels are by no means presumed to prove anything at all; we merely allude to them in order to demonstrate that unvocalized ancient texts could be read in a great variety of ways. Nevertheless, such parallels are usually explained by our reconstruction quite well.

In the present introduction we shall give a brief outline of the main problems inherent in the Russian chronology and suggest our new conception thereof, which is radically different from both the Scaligerian-Romanovian version and N. A. Morozov’s reconstruction ([\[547\]](#)). In the chapters to follow we shall be providing an account of our systematic analysis of Russian history.

2. Our conception in brief

We shall encapsulate our hypothetic conception immediately, without preparing the readers for it in any special way. Such narration style might

seem to be insufficiently convincing; nevertheless, we suggest that the readers should carry on reading instead of jumping to any conclusions. Factual data to validate our theory shall be presented in the following chapters.

Let us pay attention to the following facts, which we find very odd. However, this oddness is only based on consensual chronology and the version of ancient Russian history that we learnt in school. It turns out that a change in chronology eliminates a great many oddities and puts things into a more logical perspective.

One of the key moments in the history of the ancient Russia is the so-called “Mongol and Tartar yoke”. The Horde is presumed to have originated from the Far East, China or Mongolia, conquered a great many countries, enslaved all of Russia, and moved further westwards, reaching Egypt and establishing the Mameluke dynasty there. However, this version contains many inconsistencies even within the framework of Scaligerian history, and they are more or less well known.

We shall begin with the following observation. Had Russia been conquered from either the East or the West, there should be surviving accounts of conflicts between the invaders and the Cossacks who had lived near the western borders of Russia, as well as the lower Volga and Don regions. One must note that school history textbooks say that the Cossack troops only appeared in the XVII century – presumably formed from yeomen who had escaped and settled on the banks of the Don. However, historians themselves are well aware of the fact that the Cossack State of Don had existed as early as in the XVI century, with independent legislation and a history of its very own. Furthermore, it turns out that the origins of the Cossack history date to the XII-XIII century. See [\[183\]](#), for instance, as well as Sukhorukov’s publication by the name of “The History of the Don Troops”, Don magazine, 1989.

Thus, the Horde, wherever it came from, would inevitably move upwards along the Volga and attack the Cossack states – and yet there are no records of this anywhere. Why would this be? The natural hypothesis

can be formulated as follows: the Horde didn't fight the Cossacks because the Cossacks were a part of the Horde. This hypothesis is backed by some substantial argumentation in the book of A. A. Gordeyev ([\[183\]](#)). In his attempt to fit the hypothesis into the consensual Millerian version of Russian history, Gordeyev was forced to assume that the Tartar and Mongol Horde had taken to Russian ways very rapidly, and the Cossacks, or the warriors of the Horde, gradually turned Russian ethnically as well.

Our primary hypothesis (or, rather, one of our primary hypotheses) is as follows: the Cossack troops weren't merely a part of the Horde, but also the regular army of the Russian state. In other words, the Horde was Russian from the very start. "Horde" ("*Orda*") is the old Russian word for regular army. Later terms "*voysko*" and "*voin*" ("army" and "warrior", respectively) are Church Slavonic in origin, and not Old Russian. They were only introduced in the XVII century. The old names were "*orda*" (horde or army), "*kazak*" (Cossack) and *khan*.

The terminology would alter eventually. A propos, as recently as in the XIX century, the words "czar" and "khan" were interchangeable in Russian folk sayings; this becomes obvious from the numerous examples that one finds in Dahl's dictionary (such as "wherever the khan (czar) may go, the horde (or "the folk") will follow" etc). See [\[223\]](#) for further reference (the "*orda*" entry).

By the way, the famous town of Semikarakorsk still exists in the Don region, and there's also a village called Khanskaya in the Kuban. Let us remind the reader that the birthplace of Genghis-Khan is supposed to have been called Karakorum ([\[1078\]](#), Volume 1, pages 227-228).

According to the rather desperately-sounding hypothesis that our brave scholars have put forth, "the Erdinidsu monastery, founded in 1585 [several centuries later than Genghis-Khan had lived – Auth.] was erected upon the ruins of Karakorum" ([\[1078\]](#), Volume 1, page 228).

The name Karakorum can however be encountered in the Don region. For instance, in the map entitled "The Southern Part of the Great Russia" dating from 1720, the entire Cossack region of Don is called "The Lesser

Tartaria”; we also see a river by the name of Semi Karak here, one of Don’s tributaries on the left-hand side. The full name of the map reads as follows: “Tabula Geographica qua Russiae Magnae Pontus Euxinus. Johan Baptist Homann. Nürnberg, ca 1720. The name Karak is therefore found in the area of the Cossack = Tartar Don. The name Karakorum may simply have meant “the Karak area”.

Furthermore, in the map of Russia dating from 1670 (Tabula Russia vulgo Moscovia, Frederik de Wit, Amsterdam, ca 1670) we find a town called Semikorkor in this very region, near the Don. On yet another map, one that dates from 1736 (Theatre de la Guerre sur les Frontieres de Russie de Turquie, Reiner & Joshua Ottens, Amsterdam, 1736) one of Don’s tributaries bears the name of Semi Korokor. The authors have seen all of these maps personally, at the exhibition of old maps of Russia that took place in February 1999 in a private collection museum affiliated with the A. S. Pushkin Museum in Moscow.

Thus, we see several versions of the name Korokor in the Don region – in the name of a town and in that of a river. A Romanised version of the name could have had the suffix “*um*” at the end, which would transform the Cossack name of Korokor into Korokorum – the famous birthplace of the Conqueror of the World. In this case, the great conqueror Genghis-Khan was born in the Cossack town of Korokor near Semi Korokor, the tributary of Don.

Let us return to the issue of the Horde. According to our hypothesis, the Horde had borne no relation to any foreign conquering armies, but rather was the regular army of the Eastern Russia, an integral part of the ancient Russian state. Furthermore, the period of the “Tartar and Mongol yoke” is nothing but the time of military rule in Russia, when the commander-in-chief, or the Khan, effectively functioned as the king (czar); cities were governed by princes, who weren’t part of the army but collected taxes in order to support it. The ancient Russian state can therefore be regarded as a united Empire, where professional soldiers were a separate stratum of society and called themselves the Horde; other strata had no military

formations of their own. We are of the opinion that the so-called “raids of the Tartars” were nothing but repressive actions against the areas of Russia that would refuse to pay taxes for one reason or another. The mutineers were punished by the regular Russian army. Typically, the prince would leave the town before such a raid.

3. The true identity of Mongolia and the Tartar and Mongol invasion. The Cossacks and the Golden Horde

Let us contemplate the etymology of the word Mongolia. It may have derived from the Russian word *mnogo* (a lot, a mass – of people etc), or the words *mosch*, *mog* (a possible precursor of the word “Magog”) and *mogoushchestvo*, translating as “might (noun)”, “could, was able to” and “power”, respectively. N. A. Morozov voiced the theory that the word “Mongolia” stemmed from the Greek word “Megalion”, or The Great One. However, the Greek word may just as well be a derivative of the Slavic “*mog*” and “*mnogo*”. In fig. 0.1 one sees a photograph of the ancient inlay from the Chora church in Istanbul. We see the word “Mongolia” spelt as “*Mugulion*” – virtually the same as Megalion, see fig. 0.2. Eastern Russia is still known as the Greater Russia, or *Velikorossiya*. According to our hypothesis, the “Mongolian” Empire is but another name for the Great Empire, or the mediaeval Russia.



Fig. 0.1. Mosaic from the Church of the Holy Saviour in Chora, Istanbul. Dated to the XIV century. We see “Melania the Nun, Queen of the Mongols”, according to the legend

that we see above her head. The word “Mongolia” is written in Greek as “Mugulion”, or “Megalion”, which translates as “The Great”. This confirms the hypothesis that the words “Mongolia” and “Megalion” are derived from the Russian word “*mnogo*” (“many”), or “*mnogo*” + “*vel*” (“great”). Taken from [\[1207\]](#).



Fig. 0.2. Mosaic from the Church of the Holy Saviour in Chora, Istanbul. A fragment.

Is there any evidence that could back this hypothesis? There is, and a substantial amount of evidence at that. Let us see what the Western sources tell us about the so-called “Mongol and Tartar invasion”.

“The notes of the Hungarian king and a letter to the Pope that mentions Russian troops as part of Batu-Khan’s army serve as evidence of the latter’s structure and composition” ([\[183\]](#), Volume 1, page 31).

“Batu-Khan founded a number of military settlements on the right bank of the Dnepr for the purposes of observation and protection of the frontiers; they were populated by the inhabitants of Russian principalities ... there were lots of Russians among the borderland settlers on the Terek line as well ... the governing system created by the Golden Horde was implemented and maintained by the Russians predominantly” ([\[183\]](#), Volume 1, page 40-42).

Furthermore, it appears that “Russia was made a province of the Mongolian empire and became known as the Tartaro-Mongolia” ([\[183\]](#), Volume 1, page 35). Could it be that Tartaro-Mongolia was simply another name of Russia, or the Great Empire (Mongolia) whose population partially consisted of Muslims, or Tartars – just as we witness to be the case nowadays.

The more mediaeval sources are brought to our attention, the more we learn and understand once we break free from the confines of consensual historical paradigm as reflected in textbooks, complete with vivid imagery

of the “Mongolian conquest”. For instance, it turns out that “at the very dawn of the Horde’s existence, [the very first days, mind you! – Auth.] an Orthodox church was built in the Khan’s headquarters. As military settlements were founded, Orthodox churches were built everywhere, all across the territory governed by the Horde, with the clergy called thereto and Metropolitan Cyril relocated to Kiev from Novgorod, thus completing the restoration of the pan-Russian ecclesiastical hierarchy” ([\[183\]](#), Volume 1, page 36).

Let us stop and reflect for a moment. All of the above is very odd indeed from the consensual point of view. Indeed, a Mongolian conqueror (who most probably didn’t even speak Russian, let alone share the Russian faith) builds Orthodox temples, which must be thoroughly alien to him, all across the newly conquered empire, and the Russian Metropolitan moves to Kiev as soon as the city is taken by Batu-Khan the “Mongolian”!

Our explanation is as follows. A foreign invasion is nothing but a fantasy. What we see is the Russian military government (a.k.a. “The Horde”) taking care of typical domestic affairs, such as the construction of imperial institutions. All of these events are perfectly typical for a developing state.

To quote from L. N. Gumilev:

“Let us take the veil of confusion away from our eyes and consider the situation in Russia during the epoch of the yoke. Firstly, every principality retained its boundaries and territorial integrity. Secondly, all institutes of administrative government consisted of Russians throughout the entire territory of the empire. Thirdly, every principality had an army of its own. Finally – and this may be the most important fact, the Horde destroyed no churches and demonstrated great religious tolerance, which is characteristic for such states. It is a fact that the Orthodox religion was supported in every which way. The church and the clergy were completely freed from all taxes and contributions. Apart from that, one of the Khan’s decrees declared that whoever dared to slander the Orthodox faith was to be executed with no right of appeal” ([\[214\]](#), pages 265-266).

We also learn that the Russian system of communication that had existed until the end of the XIX century – the coachmen service, was created by the Mongols. Coachmen were known as *yamshchiki*, and the very word is of a Mongolian origin: “there were stables with up to 400 horses along all the lines separated by 25-verst intervals [1 verst = 3.500 feet or 1.06 km] ... there were ferries and boats on every river; these were also run by the Russians... Russian chroniclers stopped keeping chronicles when the Mongols had come, which is why all information concerning the internal structure of the Golden Horde comes from foreigners travelling through its lands” ([\[183\]](#), Volume 1, page 42).

In fig 0.3 we see a *paize*, or a token used by the representatives of the Horde’s governing structures in Russia. The word is apparently related to the Slavic *poyti* (“to go”), and possibly a precursor of the Russian word *pogon* (meaning “shoulder-strap”, among other things.) Even in Romanovian Russia, one needed a document called “*pogonnaya gramota*” in order to travel along the state-owned communication lines on state-owned horses”. In figs 0.4 and 0.5 we see two other “Mongolian” *paize* found in Siberia and the Dnepr region.

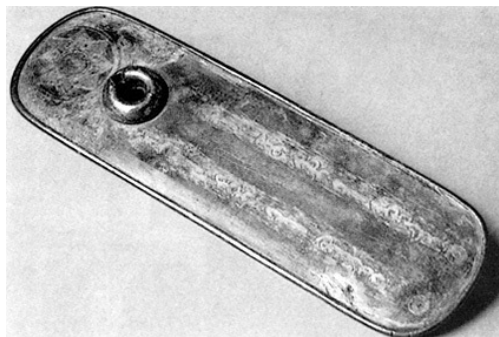


Fig. 0.3. Païza, a token of the Horde’s power in Russia. In its top part we see an octagonal star, which is a Christian symbol. It is likely that the modern military shoulder straps with stars upon them are related to the “Mongolian” païza. Taken from [\[331\]](#), Volume 1, page 78.

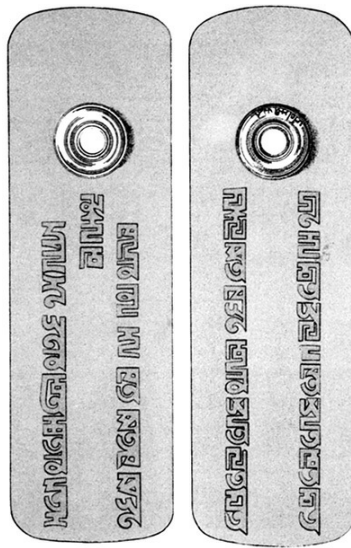


Fig. 0.4. A “Mongolian” paiza discovered in Siberia. Taken from [\[1078\]](#), Volume 1, inset between pages 352-353.

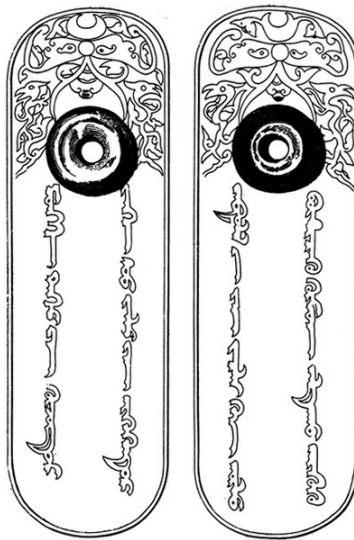


Fig. 0.5. A “Mongolian” paiza discovered in the vicinity of the Dnepr in 1845. Taken from [\[1078\]](#), Volume 1, inset between pages 352-353.

We see that foreigners describe the Golden Horde as a Russian state. Russians don't describe it at all, for some reason, relating the most mundane things instead – built churches, weddings etc, as if they were “completely unaware” of their country being conquered and their lands made part of a gigantic foreign empire, with new and exotic systems of communications, ferries etc introduced all over the country. It is presumed

that foreigners didn't mention Russia during the time of the "Mongolian" conquest, since the country "had changed its name to Tartaro-Mongolia" ([183], Volume 1, page 35).

We are of the following opinion: "Tartaro-Mongolia" is a foreign term that was in use before the XVI century. From the XVI-XVII century and on, foreigners started to call Russia "Moscovia", having simultaneously stopped making references to "Mongolia". However, the territory of the Russian empire and even a somewhat larger area had remained known as "the Great Tartaria (Grande Tartarie)" among the Western cartographers up until the XVIII century. There are a great many such maps in existence. One of them, which we find very representative, can be seen in fig. 0.6. It is a French map from the Atlas of the Prince of Orange, dated to the XVIII century ([1018]).



Fig. 0.6. A map of Asia dating from the XVIII century. We see the Asian part of Russia referred to as "The Great Tartary" on this map; the country comprises Korea as well as parts of China, Pakistan and India. The name "Russian Empire" is altogether missing.

According to our reconstruction, the name Great Tartary had once been used by foreigners for referring to the Great Russia. As we can see, the cartographers from the Western Europe had remembered this fact up until the XVIII century. Taken from a

French atlas ([\[1018\]](#)).

We may encounter references to the invasion of the Tartars and the Mongols being reflected in Russian chronicles as counter-argumentation. The actual age of those chronicles shall be discussed below; the analysis of the latter demonstrates that the surviving chronicles were written or edited in the Romanovian epoch. Actually, historians have still got enough problems with chronicles as they are. For instance, G. M. Prokhorov, the famous researcher, writes the following: “the analysis of the Lavrentyevskaya chronicle (dating from 1337) demonstrated that the authors of the chronicle replaced pages 153-164 with new pages, some of them repeatedly. This interval includes all the data concerning the conquest of Russia by the Tartars and the Mongols” ([\[699\]](#), page 77).

According to what A. A. Gordeyev tells us, “historians remain silent about the historical evidence of the Cossacks amongst the ranks of the Golden Horde’s army, as well as the Muscovite armies of the princely predecessors of Ivan the Terrible” ([\[183\]](#), Volume 1, page 8).

Further also: “the very name ‘Cossacks’ referred to the light cavalry that comprised a part of the Golden Horde’s army” ([\[183\]](#), Volume 1, page 16).

The Russian word for Cossack (*kazak*) may be derived from the words “*skok*” and “*skakat*” used for referring to horseback-riding.

Let us now consider the figure of the famous Batu-Khan. After the “conquest” of Russia by Batu-Khan, “the clergy was exempted from paying taxes; this also covered ecclesiastical possessions and the populace in the church’s charge. Yaroslav Vsevolodovich, Prince of Suzdal, was made First Prince of the Russian Principalities by the Mongols” ([\[183\]](#), Volume 1, page 33).

Shortly afterwards, “prince Yaroslav had been summoned to Batu-Khan’s headquarters and sent to Karakorum in Mongolia, where the Great Khan was to be elected... Batu-Khan didn’t go to Mongolia himself, sending Prince Yaroslav as his representative [in other words, Batu-Khan didn’t care enough about the elections of the Great Khan to attend them

personally – Auth.]. The sojourn of the Russian prince in Mongolia was described by Plano Carpini” ([\[183\]](#), Volume 1, page 33).

Thus, Plano Carpini is telling us that the Russian Prince Yaroslav went to represent Batu-Khan at the Great Khan’s elections for some bizarre reason. Could it be that the hypothesis about Batu-Khan sending Yaroslav in his stead was invented by modern historians with the sole purpose of making Carpini’s evidence concur with the obvious necessity of Batu-Khan’s presence at the elections of the Great Khan?

What we see here is merely documental evidence testifying to the fact that Batu-Khan is none other than the Russian prince Yaroslav. This is also confirmed by the fact that Alexander Nevsky, the son of Yaroslav, had also been the “adopted” son of Batu-Khan, according to historians! Once again we witness the two figures to be identical (Yaroslav = Batu-Khan). In general, it has to be said that “Batu” (“*Batyi*” in Russian) may be a form of the word “*batya*”, or “father”. A Cossack military commander is still called a “*batka*” (“father”, “dad” etc). Thus, Batu-Khan = the Cossack *batka* = Russian prince. Similar names are found in the *bylini*, or the Russian heroic epos – two of them are called “Vassily Kazimirovich Takes the Tribute Money to Batey Bateyevich” and “Vassily Ignatievich and Batyga” ([\[112\]](#)).

We are also told that “having conquered the northern Russian principalities, Batu-Khan placed his troops everywhere, together with his representatives (called the *baskaks*) whose function was to bring 1/10 part of property and the populace to the Khan” ([\[183\]](#), Volume 1, page 29). Our commentary is as follows.

It is a known fact that “the Tartar tribute is a tenth of the whole”. However, foreign invasion has got nothing to do with this. The Orthodox Church had always claimed the tribute called *desyatina* – literally, “tenth part”. As we have seen, a tenth part of Russian population was drafted in order to maintain the ranks of the Russian army, or the Horde. This is perfectly natural, given that the Horde was the name of the regular Russian army that never got disbanded and took care of border patrol, warfare etc;

they would obviously have neither time nor opportunity for planting and harvesting crops, or indeed supporting themselves independently in general. Furthermore, agriculture had remained strictly forbidden for the Cossacks up until the XVII century. This is a well-known fact, and also a very natural one for a regular army. This is mentioned by Pougachyov in his *Notes on Russian History* and Gordeyev in [\[183\]](#), Volume 1, page 36. Therefore, the Horde had to draft every tenth member of the population as regular Russian army, and demand the ten per cent contribution in supplies and provision.

Furthermore, a regular army is constantly on the move, and requires depots for the storage of provision, weapons and ammunition. Therefore, a system of depots must have existed on the territory of Russia. One of the most commonly-used Russian words for “depot” (or “storage facility”) is *saray*. Military leaders, or khans, needed headquarters, which would normally be located right next to these depots. What do we see? The word “*saray*” surfaces very frequently in history of the “Golden Horde of the Tartars and the Mongols” – the word is often encountered in Russian toponymy. Many towns and cities have the root SAR as part of their name, especially in the Volga region. Indeed, we see Saratov, Saransk, Cheboksary, Tsaritsyn (Sar + Tsyn) here, as well as the episcopal town of Zaisk in the Ryazan region of Russia and Zaisk in the West of Russia. All of them are large towns and cities, some of them also capitals of autonomous regions.

One may also recollect Sarajevo, the famous Balkan city. We often encounter the word Saray in old Russian and mediaeval Turkish toponymy.

We proceed to find out that “Sultan Selim wrote the following to the Khan of the Crimea [presumably in the early XVI century – Auth.]: ‘I heard about your intentions to wage war against the land of the Muscovites – beware; do not dare to attack the Muscovites, since they are great allies of ours ... if you do, we shall raid your lands’. Sultan Seliman who ascended to the Turkish throne in 1521 confirmed these intentions and

forbade campaigns against the Muscovites... Russia and Turkey exchanged embassies and ambassadors [in the XVI century – Auth.]” ([\[183\]](#), Volume 1, pages 161-163).

The relations between Russia and Turkey were severed already in the XVIII century.

One might wonder about the dislocation of the Russian troops when they fought the Tartars and the Mongols who had “raided Russia”? Right where the Russian “army of resistance” would congregate, as it turns out – for instance, in 1252 Andrei, Prince of Vladimir and Suzdal set forth from Vladimir to fight the Tartars and met them at river Klyazma, right outside the city gates of Vladimir! All the battles against the Tartars that were fought in the XVI century took place near Moscow, or near river Oka the furthest. One might find it odd that Russian troops always have a mile or two to go, whilst the Tartars have to cover hundreds of miles. However, our reconstruction explains all of the above – as the regular Russian army, the Horde was used for punitive expeditions against disobedient subject. It would naturally approach the rebellious town that tried to oppose the military government.

4. Batu-Khan was known as the Great Prince

We are accustomed to believe that the Tartar governors used to call themselves Khans, whereas the Russians were Great Princes. This stereotype is a very common one. However, we must quote rather noteworthy evidence from the part of Tatishchev, who tells us that the Tartar ambassadors called their ruler Batu-Khan Great Prince: “We were sent by the Great Prince Batu” ([\[832\]](#), Part 2, page 231). Tatishchev is rather embarrassed by the above, and tries to explain this title by telling us that Batu-Khan had not yet been a Khan back in those days. However, this is of minor importance to us. The thing that does matter is the fact that a Tartar governor was called Great Prince.

5. The Romanovs, the Zakharyins and the Yuryins. Their role

in Russian chronography

Let us conclude the present introduction with an important question which needs to be answered before one can understand why the Russian history that we got used to from our schooldays had “suddenly” turned out incorrect. Who would distort the true history of Russia, and when did this happen?

In 1605, the Great Turmoil began in Russia. 1613 marks a watershed in Russian history – the throne was taken by the pro-Western dynasty of the Romanovs, the Zakharyins and the Yuryins. They are responsible for the “draft version” of the contemporary Russian history; this happened under Czar Mikhail and Patriarch Philaret, possibly later. We shall present our reconstruction of the Great Turmoil in the chapters to follow.

The Cossack Horde was banished from Moscovia under the Romanovs, the Zakharyins and the Yuryins. Its banishment symbolizes the end of the old Russian dynasty. The remnants of the old Empire’s resisting army, or the Horde, were chased away from the centre of the Muscovite kingdom. As a result, nowadays we see Cossack regions at the periphery of Russia and not the centre. All these regions are legacy of the Russian “Mongolian” Horde. Kazakhstan, for instance, can be interpreted as *Kazak-Stan*, which translates as “Cossack Camp” or “Cossack Region”; alternatively, the name may have derived from *Kazak s Tana* or Cossacks from the Don.

One may well wonder how the professional regular army of the Horde could have lost the civil war. This issue is indeed of great importance. One may theorize at length about this; we hope that the present book will help the future researchers of the Russian history to find the answer.

The defeat of Razin and later Pugachyov is the final defeat of the Horde. After this military success, the Romanovs edited official documents and declared the Horde “foreign”, “evil” and “an invader on the Russian land”. In the minds of their descendants the Horde was transformed into a hostile foreign invasion force and moved to the far and mysterious Orient to boot; this is how Mongolia (Megalion, or The Great, or the Russian Empire)

transformed into an Eastern country. A propos, something similar happened to Siberia, which had moved there from the banks of Volga.

When the Romanovs came to power, they tried to erase as much of the old Russian history as they could. The historians of the Romanovian epoch received explicit or implicit orders to refrain from digging too deep. This was a mortal danger – they must have remembered the fate of Viskovatiy, q.v. below.

Our own impression of the works published by the XVIII-XIX century historians confirms this idea. They circumnavigate all rough corners and instinctively shun the very obvious parallels, questions and oddities. This point of view makes the books of Solovyov, Kluchevskiy and other historians of this epoch seem to be the most evasive of all – for instance, their laborious attempts to read the name “Kulichkovo field” as “Kuchkovo field” followed by lengthy hypothesising about the existence of mythical boyars by the name of Kuchki that the field had allegedly got its name from ([\[284\]](#); see also [Chron4](#), Chapter 6).

It is a known fact that the genealogical chronicles were burnt in the reign of Fyodor Alekseyevich, the older brother of Peter the Great and his precursor – this happened in Moscow in 1682, q.v. in [\[193\]](#), page 26). Our point of view is as follows: the Romanovs were destroying the real ancient genealogy in order to make place for their new dynasty. The “ranks from Ryurik” that have survived until the present and cited in M. V. Lomonosov’s *Complete Works* must have appeared later than that.

Let us point out a curious fact. During their entire history the Romanovs took brides from the same geographical region – Holstein-Gottorp near the city of Lübeck. It is known that the inhabitants of this part of Northern Germany are of Russian descent, q.v. in Herberstein’s book ([\[161\]](#), page 60).

It is obvious that the ascension of the Romanovs must have been declared to serve the country’s greater good during their reign. Although the duchy of Holstein had once been populated by Russians, they had lost a great part of their Russian populace starting with the XVII century. In

general, the Romanovian policy was purely Teutonic for the most part, and their governing methods pro-Western. For instance, the *oprichnina* period between 1563 and 1572, when the Zakharyins and the Romanovs became the de facto rulers, is the time that the first mentions of religious persecution date back to. The Muslims and the Judeans who refused to convert to Christianity were destroyed. We know of no such occurrences in any earlier epoch of Russian history. Russia had adhered to the old “Mongolian” and Turkish principle of religious tolerance.

The reign of the first Romanovs – Mikhail, Aleksei and Fyodor Alekseyevich is characterized by mass burnings of books, destruction of archives, ecclesiastical schism and campaigns against the Cossacks, or the Horde. More or less well-documented Russian history begins with the reign of Peter I Romanov. His epoch was preceded by a time of strife, turmoil and civil war, with the Cossacks (the Horde) being the main enemy; they had settled in the Don area by that time. This is also the epoch that the beginning of agricultural activity in the Cossack regions dates to; it had been forbidden for them before that. We must also point out that the Romanovs had made lots of efforts to prove to the Westerners that the point of view about Stepan Razin being of royal blood, rather popular in the West, was “perfectly untrue”. Western sources call him Rex, or King. However, it is known that a certain “prince Aleksei” was part of Razin’s entourage, q.v. in [Chron4](#), Chapter 9:4. Apparently, the epoch of Razin, the entire XVII and even the XVIII century is the epoch when the Romanovs had fought against the old dynasty, which was backed by the Horde and its Cossacks.

After the fall of the Romanovs in 1917, the spell of taciturnity ended. Indeed, many excellent works on ancient Russian history began to appear, written by Russian emigrants, exposing numerous oddities, which had remained hidden for a long time. For instance, the book by A. A. Gordeyev that we occasionally quote had first been published in the West; its Russian publication took place fairly recently. Of course, nowadays it is considered *mauvais ton* to mention the Romanovs in a critical context.

However, scientific research cannot be limited by political considerations.
The plaster is coming off, revealing parts of the original ancient artwork.

PART ONE

Russian chronicles and the Millerian-Romanovian version of Russian history

1.

The first attempts to write down the history of the ancient Russia

A good overview of the attempts to put Russian history down in writing is given by V. O. Klyuchevskiy ([\[396\]](#), pages 187-196). The facts that he relates aren't known to a very wide audience, yet they are very interesting indeed. We shall cite them here according to Klyuchevskiy's account.

1.1. The XVI-XVII century and the edict of Aleksey Mikhailovich

It is known that the origins of Russian history date to the XVIII century, and that it was written by Tatishchev, Miller and Schlezer. What did people know about the Kiev Russia before them? Virtually nothing, as it turns out. Nevertheless, it is known that Russians were demonstrating an interest in their ancient history already in the XVI-XVII century.

According to V. O. Klyuchevskiy, “the initial idea of studying our history collectively predates Schlezer by a great many years ... the XVI century is particularly prominent in this respect, since it was the chronographical heyday ... a great many individual chronicles were compiled into extensive and comprehensive works with detailed tables of contents and genealogical tables of Russian and Lithuanian rulers... We are beginning to see signs of historical criticism in the chronographical narrative, there are attempts of making it correspond to a methodical plan and even of introducing certain well-known political ideas into it... A gigantic collection of chronicles is compiled, beginning with the legend of Vladimir Monomakh crowned as the Byzantine emperor” ([\[396\]](#), page 188).

Apparently, the version of Russian history that began with Vladimir

Monomakh was created around this time. We shall consider the process of its creation in the chapters to follow; for the meantime, let us just note that the early Kiev Russia, or Russian history before Vladimir Monomakh, appears to have been excluded from this version.

This was followed by a spell of inactivity ending around the middle of the XVII century, when “on 3 November 1657 King Aleksey Mikhailovich gave orders to create a special bureau known as the Chronicle Office and appoint a clerk named Koudryavtsev to “write down the royal orders and ranks, starting with the Great King Fyodor Ivanovich” – in other words, the clerk was to continue the Book of Ranks (Stepennaya Kniga), which ended at the reign of Ivan the Terrible. The head of the new bureau was supposed to be assisted by two scriveners and six minor officials...

This “historiographical commission”, for want of a better word, had faced a great many problems with establishing itself; when it finally happened, the historiographers moved into a cramped and squalid wooden hut, which they had to share with convicts and their guards. One finds this to be at odds with the royal edict. There were no minor officials appointed at all; the Ambassadorial Bureau also firmly refused to provide the commission with any paper. The search for sources had been a truly arduous task ... [Koudryavtsev] would address one bureau after another, always getting the answer that there were no books available except for the regular clerical documentation, despite the fact that some very useful documents and manuscripts were found there later on...

Around the end of 1658 the Czar himself had turned his historiographer’s attention to an important archive of historical documents – the Patriarchal Library. Koudryavtsev got hold of the library catalogue and pointed out the manuscripts that he needed. However ... the royal order remained unfulfilled once again ... the Patriarchal bureau responded that there were “no records available” with the information on the patriarchs, metropolitans and bishops from the reign of Fyodor Ivanovich and on. None of the other offices and bureaus bothered with giving Koudryavtsev any response at all, despite his numerous reports...

When Koudryavtsev was being relieved of his office in the beginning of 1659, there were no fruits of his historiographical labours of 16 months to be found anywhere. His successor marked that “the Chronicle bureau didn’t even begin to fulfil the royal order”. Even the old Book of Ranks, which the bureau had been supposed to continue, was missing, and none of the officials had any idea of how it ended or what could be written in the new chapters. However, the second clerk didn’t manage to get any work done, either” ([396], pages 189-190).

All of the above leads us to the following obvious conclusions:

1. The first records of royal orders to “begin the writing of historical chronicles” date to the middle of the XVII century – the reign of Aleksey Mikhailovich Romanov.
2. The persons responsible for the fulfilment of this order didn’t manage to find any records covering so much as the last century of Russian history.
3. The disappearance of the famous Book of Ranks is very odd indeed.
4. The working conditions created for this first historiographical commission mysteriously failed to correspond with the status of the latter. The royal edict was de facto sabotaged!

It appears that V. O. Klyuchevskiy was right in his observation that “neither the minds of the Muscovites, *nor the documents* they’d had at their disposal in that epoch ... were ready for a task such as this one” ([396], pages 189-190).

Of course, Klyuchevskiy appears to refer to the sources dating to the late XVI – early XVII century exclusively, or the documents of the epoch that preceded the reign of Aleksey Mikhailovich immediately. The conclusion he makes is that these documents appeared already after Aleksey Mikhailovich. In this case, it makes sense to assume that if the commission failed to have found any documents of the XVI-XVII century, the situation with earlier epochs was even worse. One may well wonder about whether the “large compilation of chronicles” with renditions of

historical events starting with the reign of Vladimir Monomakh had really existed in Koudryavtsev's epoch, likewise the "Book of the Czars" describing the epoch of Ivan the Terrible. Could they have been written, or at least heavily edited, already after Koudryavtsev's time?

Apparently, we are fortunate enough to have stumbled upon the very time when most "ancient" Russian chronicles were created. Even the famous *Povest Vremennyh Let* ("Chronicle of Years Passed") is most likely to have been created a while later, q.v. below. Nowadays it is extremely difficult to say what real historical evidence all these "ancient" chronicles-to-be were based upon. Such evidence must have existed in the epoch we are concerned with presently, yet most of them must have perished before our day. Nowadays the only means of studying the pre-Romanovian history is the distorting prism of the chronicles that were written or edited already after the epoch of Koudryavtsev.

We must jump ahead and tell the reader that a number of ancient documents dating from the XV-XVI century have nevertheless reached our epoch – edicts, contracts, printed books, ecclesiastical sources etc. However, their detailed study reveals an altogether different picture of Russian history than the one taught in schools nowadays. The latter owes its existence to the edict of Aleksey Mikhailovich and the works of the XVIII century historians – Tatishchev, Bayer, Miller and Schlezer. We shall discuss this in more detail below.

1.2. The XVIII century: Miller

After telling us about the clerk Koudryavtsev, Klyuchevskiy skips Tatishchev and proceeds to tell us about Miller, whose historical research commenced in the epoch of Yelizaveta Petrovna. Let us enquire about the reason why Klyuchevskiy fails to mention Tatishchev. After all, the latter had lived in the epoch of Peter the Great – earlier than Yelizaveta Petrovna, that is. It is common knowledge that Tatishchev was the first Russian historian. Why would Klyuchevskiy decide to omit him? It appears that he was perfectly right in doing so.

The matter is that Tatishchev's book entitled *Russian History from the Earliest Days to Czar Mikhail* was first published after the death of Tatishchev – by none other than Miller! Therefore, the first version of Russian history was made public by Miller, a German, q.v. below. Let us quote another passage from Klyuchevskiy:

“Let us travel to the epoch of Empress Yelizaveta and the first years of her reign. It was in those days that Gerhard Friedrich Miller, a foreign scientist, was involved in laborious research of Russian history, working at the Academy of Sciences. He spent almost ten years travelling all over Siberia and studying local archives. He had covered more than thirty thousand verst, and brought a tremendous bulk of copied documents to St. Petersburg in 1743” ([\[396\]](#), page 191). Miller is known as one of the founders of the Russian historical school, together with Bayer and Schlezer.

Let us sum up:

1. Miller was the first to have published the complete version of Russian history in the very form that is known to us today.
2. It is very odd that Miller should bring historical documents “from Siberia” – not even the documents themselves, but rather handwritten copies that he had made himself. Does that mean he could find no old chronicles anywhere in Moscow or St. Petersburg – or, indeed, central Russia in general. Isn't this a replay of the scenario with the edict of Aleksey Mikhailovich, when his own clerk could find no historical sources anywhere in the capital?
3. Starting with Miller and onwards, the consensual version of Russian history has remained virtually immutable. Therefore, later renditions done by Karamzin, Solovyov, Klyuchevskiy and others are of little interest to us in this respect. In reality, they were all processing Miller's materials.

1.3. Brief corollaries

The consensual version of ancient Russian history was created in the middle of the XVIII century and based on sources that were either written or edited in the late XVII – early XVIII century. Apparently, the time between the end of the XVII century and the middle of the XVIII is the very epoch when the modern version of Russian history was created. In other words, Russian history in its present form came to existence in the epoch of Peter the Great, Anna Ioannovna and Yelizaveta Petrovna. After the publication of Karamzin's *History*, this version became widely known (only a select few had been familiar with it before). It eventually became introduced into the school course of history.

Our analysis demonstrates this version of Russian history to be erroneous. See more about this in the following chapters.

2.

Consensual version of Russian history and its genesis. The reasons why all the founders of the Russian historical school were foreign

Above we have followed Klyuchevskiy's account of the first steps in the creation of Russian history. Let us remind the reader of the following facts:

1. The XVI century was the heyday of historiography. The chronicles of the epoch apparently began with the legend of Vladimir Monomakh being crowned as the Byzantine emperor.
2. Bear in mind that on 3 November 1657 Czar Aleksey Mikhailovich gave orders for clerk Koudryavtsev to continue the Book of Ranks, which ended abruptly at the reign of Ivan the Terrible. Koudryavtsev couldn't fulfil the royal order, since he *couldn't find any suitable sources* in either the royal or the Patriarchal library. He hadn't even managed to find the very Book of Ranks that he was supposed to continue.

In this case, how can it be true that in 1672 "the Ambassadorial bureau had prepared the "Great Stately Book, or the Roots of the Russian Rulers" (also known as the Titular Book, q.v. in [\[473\]](#), page 8)? This book had contained *portraits* of Great Princes and Czars, starting with Ryurik and ending with Aleksey Mikhailovich, all placed in chronological sequence. Let us consider the above more attentively. No century-old documents could be found anywhere, yet the book contained a portrait of Ryurik, presumably 800 years old.

This is the same time when a great many private genealogical books were verified and processed ([\[473\]](#), page 8). They were compiled into a

single official source – “The Royal Book of Genealogy”. The official Romanovian version of Russian history appears to have been created around the same time; it is for a good reason that its first printed version, the so-called “Synopsis”, came out in 1674.

Next came the publication of the “Velvet Book”, which contained the genealogical trees of the Russian boyars and aristocracy ([\[473\]](#), page 8). This coincides with the period when books were widely confiscated for “correction”, as a result of Patriarch Nikon’s reforms.

The confiscation of books continued under Peter the Great. One must pay attention to the following important fact: on 16 February 1722, “Peter the Great addressed all churches and monasteries with the following decree. They were to “send all chronicles and chronographical materials that had been in their possession to the Muscovite Sinod, on parchment and paper alike”; it was forbidden to keep anything back. It was also promised that said materials would be returned after copying. Simultaneously, the Sinod received orders to send representatives to all parts, who would study and collect these chronicles” ([\[979\]](#), page 58). This must have been another purge of Russian libraries undertaken by the Romanovs, its goal being the destruction of all Russian historical sources. One may well wonder whether Peter had really kept his promise to “return the handwritten originals” to faraway monasteries and contended himself with the copies? We find this to be most doubtful indeed.

It is common knowledge that the consensual “scientific” version of Russian history can be traced back to Tatishchev, Schlezer, Miller and Bayer, who had all lived in the second half of the XVIII century. We shall give a brief rendition of their biographies.

Tatishchev, Vassily Nikitich – 1686-1750, Russian historian and state official. In 1720-1722 and 1734-1737 he had managed the state-owned factories in the Ural region; this was followed by the period of his Astrakhan governorship, 1741-1745 ([\[797\]](#), page 1303). However, it turns out that the exact nature of his writings, or indeed the very fact of his authorship, are an issue of the utmost obscurity, q.v.

below as well as in [\[832\]](#) and [\[979\]](#). Tatishchev's portrait can be seen in fig. 1.1.



Fig. 1.1. V. T. Tatishchev. Engraving by A. Osipov, the XVIII century. Taken from [\[331\]](#), Volume 1, page 359. See also page 64.

Bayer, Gottlieb Siegfried – 1694-1738, German historian and philologist, member of the St. Petersburg Academy in 1725-1738, the “author of the pseudo-scientific Norman theory” ([\[797\]](#), page 100). His 12-year sojourn in Russia notwithstanding, he had never learnt the Russian language ([\[979\]](#), page 4). V. O. Klyuchevskiy wrote the following about Bayer and Miller: “The learned foreign academicians were forced to tackle the [Varangian – *Auth.*] issue ... their familiarity with the Russian language and ... its historical sources had been poor or nonexistent... Bayer ... was ignorant of the fact that ... the Synopsis had never actually been a chronicle” ([\[396\]](#), page 120).

Let us explain that the Synopsis is the first published version of the Romanovian history of Russia. It has got nothing in common with a chronicle, and was compiled to serve as a textbook of Russian history. The fact that Bayer couldn't tell it apart from a chronicle tells us volumes about his familiarity with Russian historical sources.

Miller, Gerhard Friedrich – 1705-1783. German historian. He came to Russia in 1725. Miller had “collected a great number of copied documents [one wonders about the fate of the originals – *Auth.*] on Russian history (the so-called Miller's

portfolios)” – see [\[797\]](#), page 803.

Schlezer, Augustus Ludwig – 1735-1800. German historian and philologist. Remained in Russian service between 1761 and 1767. He became a honorary foreign member of the St. Petersburg Academy of Sciences in 1769, having returned to Germany in 1768 ([\[797\]](#), page 1511). He was the first researcher of the original of the oldest Russian chronicle – the *Radzivilovskaya Letopis*, or the famous *Povest Vremennyh Let* ([\[715\]](#), Volume 2, page 7; see below).

It has to be said that it makes sense to exclude Tatishchev from the list of the first Russian historians due to the fact that his *History*, presumably written before Miller, had vanished. Tatishchev’s *Drafts* published by Miller remain the only written materials under Tatishchev’s name that we have at our disposal. See below and in [\[832\]](#).

Despite all this, already in the XX century, after the revolution of 1917, historians had found a number of manuscripts in private archives, which they suggested to be versions of the “real” Tatishchev’s *History*. However, historians themselves concede that all these copies are done in different handwriting. Tatishchev is supposed to have “edited” them, and possibly written several minor passages ([\[832\]](#), Volume 1, pages 59-70).

The creation of Tatishchev’s *History* and the reasons why he failed to have published it are documented in Schlezer’s memoirs ([\[979\]](#); see also [\[832\]](#)). We are informed of the following: “V. N. Tatishchev ... had received a copy of Nestor from Peter’s own archive in 1719 [a copy of the *Radzivilovskaya* chronicle manufactured for Peter the Great in Königsberg – *Auth.*], which he immediately copied for himself ... in 1720... Tatishchev was sent to Siberia ... where he found an old copy of Nestor in the possession of some old-believer. He was completely flabbergasted by the discovery that this copy was drastically different from the previous one. Like yours truly, he was of the opinion that there had only been one Nestor and a single chronicle” ([\[979\]](#), pages 52-53).

This opinion eventually “manifested as truth”, since nowadays all we have in our possession is but a single text describing the history of the

ancient Russia – the *Povest Vremennyh Let*. Other sources, including the old originals, were apparently destroyed or concealed.

Let us proceed with quoting:

“Tatishchev eventually managed to collect ten copies. He used them, as well as other versions he learnt of, to compile the eleventh ... in 1739 he brought it from Astrakhan to St. Petersburg... He demonstrated the manuscript to a number of persons; however, instead of encouragement and support, he would encounter bizarre objections and receive advice to keep well away from this endeavour” ([979], pages 52-53).

Shortly after that, Tatishchev fell under suspicion of being a freethinker and a heretic. We are told that “he was careless enough to have voiced a number of daring considerations, which could lead to an even more dangerous suspicion of political heresy. This is doubtlessly the reason why the fruit of his two decades of labour wasn’t published in 1740” ([979], page 54). Tatishchev tried to get his work published in England afterwards, but to no avail ([979], page 54).

Thus, the work of Tatishchev was lost and subsequently published by Miller in accordance with unidentified manuscripts. It is presumed that Miller published this very lost oeuvre written by Tatishchev using the “drafts” of the latter ([832], Volume 1, page 54).

“Miller writes about ... the ‘poor copy’ that was at his disposal ... and pledges having been unable to correct the numerous ‘slips of the pen’ that the chronicle presumably contained... In his foreword to the first volume Miller also mentions his editorship of Tatishchev’s text... All the subsequent criticisms of Miller were nothing but reiterations of what he was saying in these forewords, since none his critics ever came across the manuscripts [Tatishchev’s] used by Miller, nor indeed any other manuscripts of Tatishchev’s *History*; even the first ones [allegedly used by Miller – *Auth.*] disappeared and remain undiscovered until this day” ([832], Volume 1, page 56).

Further in [832], Volume 1, page 56). In other words, Tatishchev’s

comments to Miller's publication contradict the text.

Moreover, Miller's publication of Tatishchev's work doesn't contain the first part of his oeuvre for some reason, one that describes Russian history before Ryurik. "Tatishchev's text of the first part of *The Russian History* was omitted from the manuscript dating to 1746, where it was replaced ... by a brief account of this part's contents" ([832], Volume 1, page 59).

One cannot help pointing out that Tatishchev found *Povest Vremennyh Let* to be anything but trustworthy – its first part, at the very least. The manuscripts ascribed to him (the ones found in the private archives in the XX century) tell us explicitly that "the monk Nestor didn't know much of the old Russian Princes" ([832], Volume 1, page 108). The information he did find reliable came from the manuscripts and folk tales declared preposterous by modern historians. Apparently, Tatishchev managed to understand a great deal more of Russian history than he was "supposed to". His book was apparently destroyed, and the author declared a heretic; nevertheless, his name was cynically used post mortem.

The modern commentator writes the following in his attempt to find an "excuse" for Tatishchev:

"Can we really blame a historian who lived in the first part of the XVIII century for having believed the *Ioakimovskaya Chronicle*, when even in our days there are authors who rake through the fable-like tales of Artynov from Rostov searching for reflections of real events dating almost from the times of Kiev Russia?" ([832], Volume 1, page 51).

Finally, let us point out a vivid detail that makes our suspicions even more valid and demonstrates just how quickly the situation with Russian historical materials could change in the XVIII century. It turns out that "Tatishchev had used the very materials that didn't survive until our day" ([832], Volume 1, page 53).

How did Tatishchev manage to choose the very sources for his work that would "mysteriously" perish shortly afterwards?

Here is a possible explanation. Apparently, Tatishchev had used the

sources of the XIV-XVI century, which pertained to the history of Siberia and the Volga region, as well as “the archives from Kazan and Astrakhan which haven’t reached our time” ([\[832\]](#), Volume 1, page 53).

We are of the opinion that these archives were simply destroyed in the XVIII century, already after Tatishchev. As we understand today, the XIV-XVI century sources from the Volga region and Siberia must have related the true history of Russia-Horde. Even after the first purges of the archives by the Romanovs, some information must have remained there.

The archives contradicted Scaligerian and Romanovian history, and were therefore eradicated completely.

Let us now turn to the figure of the Professor of History and the official historiographer of the St. Petersburg Academy of Sciences – G. F. Miller, who had received an order to write the history of Russia. He also didn’t manage to find any historical sources in the capitals and thus had to undertake a journey through provincial Russia in 1733-1743. His itinerary lay through Siberia, which means that the chronicles that Russian history is based on nowadays were presumably “brought” from those parts. Nevertheless, it is commonly known that they possess distinctive stylistic characteristics of the Russian South-West.

After his return from Siberia, Miller was given the position of a historiographer. However, when he entered the service, he had to swear non-disclosure of what we would call classified information nowadays. This is what Schlezer tells us: “Miller was talking about secrets of the State, ones that must be made known to someone involved in the creation of Russian historiography; however, such a person would have to enter State service for life... Back then I wasn’t aware of the fact that Miller made this mistake himself ... denying himself ... the opportunity of a discharge” ([\[979\]](#), page 76).

A. L. Schlezer was hired by Miller as a private tutor for his children and also invited to take part in Miller’s historical and geographical research. This is what Schlezer writes about the archive of Russian chronicles that was at Miller’s disposal in his memoirs:

“The Kiev chronicle of Father Feodosiy and the anonymous chronicle of the XIII century ... would be of the greatest utility if they were published ... since ... [they] describe the history of the most important rulers and princes, and also inform us of great land acquisitions from the ancient times” ([979], page 46).

Schlezer refused to give the oath of non-disclosure, and therefore didn't receive access to Miller's archives. The chronicles edited by Schlezer were found by the latter in the archives of the Academy of Sciences.

All of this means that the conception of Russian history that we're accustomed to nowadays is of a very late origin. Apart from that, it turns out that the modern version of Russian history was created by foreigners exclusively. Modern historians demagogically use the name of Tatishchev, the first Russian historian, to “defend themselves”, as it were – after all, the first one *was* Russian, wasn't he? The fact that Tatishchev's work was in fact lost and then reconstructed by Miller from unidentified manuscripts is mentioned very seldom.

The atmosphere of the Romanovian-Millerian school of history was captured well by S. M. Stroyev, who wrote:

“These volumes betray signs of numerous efforts, all of them pursuing the same goal: to prove, validate, confirm and propagate the same postulations and the same hypotheses – only collective and prolonged works of all the scientists that worked in this field could make those hypotheses look like the kind of truth that would cater to the ambitions of researchers and readers alike ... one's objections aren't met by counter-argumentation, but rather get buried under a pile of names under the assumption that they will secure taciturnity out of respect for the authority of said names” ([774], page 3-4).

Our analysis of Russian history, which discovered the gravest errors in the version of Bayer/ Miller/ Schlezer, leads us to an altogether different opinion of their entire “scientific work”. The latter may be partially explained by the fact that Russia had been under a dominant foreign influence in that epoch, which was instigated by the Romanovs, which

means that the distortion of the true Russian history in the version of Schlezer/ Miller/ Bayer can be easily explained as one of the most important ideological objectives of the Romanovs themselves as a dynasty. The German professors simply carried out the order, and quite conscientiously at that. Had the orders been different, they would have written something else.

One is perfectly right to enquire about Russian historians and their whereabouts in that epoch. Why was the Russian history written by foreigners? Are there any other European countries where the history of the State would be written by foreigners exclusively?

The most commonly suggested answer is known quite well – Russian science is presumed to have been in a rudimentary state back in that epoch, therefore one had to rely on the enlightened Germans. We are of a different opinion. It is most likely that after the Tatishchev debacle, the Romanovs decided that foreigners would handle secrets of the State that concerned Russian history better, being more obedient, unfamiliar with the language and unattached to Russian history emotionally.

M. V. Lomonosov was one of Miller's principal opponents. He had claimed that the Slavs had a history, which was just as long as that of any other nation, and backed his claim with a number of sources. He wrote the following in his *Brief Chronicle*, basing it on the works of the "ancient" authors:

"In the beginning of the sixth century from Christ the name of the Slavs had spread far and wide; not only did Thracia, Macedonia, Istria and Dalmatia fear the might of their nation – they had played an important part in the very decline of the Roman Empire" ([\[493\]](#), page 53).

In the early XIX century, a new "sceptical" school of Russian historians emerged. It was led by Professor M. T. Kachenovskiy. The essence of the contentious issues was encapsulated well in the preface to P. Boutkov's book that was eloquently enough entitled *The Defence of Nestor's Chronicle from the Slander of the Sceptics* ([\[109\]](#)).

According to the sceptics, the ancient Russian chronicles were “an eclectic mixture of real facts and myths based on distant repercussions of historical events found in folk tales, as well as forgery, unauthorised apocrypha, and the application of foreign events to Russia. In other words, the sceptics want us to think of Rurik, Askold, Dir and Oleg as of myths, and also to limit what we know of Igor, Olga, Svyatoslav, Vladimir and Yaroslav to what foreigners tell us of these rulers, simultaneously refusing to date the epoch of our Northern Slavic migration and the foundation of Novgorod to an earlier period than the first half of the XII century” ([109], pages ii-iii).

Jumping ahead, we may as well mention that the reconstruction of Russian history that we suggest provides a perfect explanation of the fact that the Russian sceptics who had criticized the Millerian-Romanovian version of history were insisting on the Slavs being an ancient nation, quoting “ancient” sources as proof, on the one hand, and vehemently resisted the arbitrary extra age ascribed to Russian history on the other. This contradiction stems from great chronological shifts inherent in the entire edifice of Scaligerian history; it disappears completely as soon as we move the “ancient” history into the Middle Ages, as per our reconstruction.

Let us conclude the present paragraph with another quotation, which demonstrates that the deliberate destruction of the Old Russian sources continued well into the XVIII and even the XIX century. It refers to the manuscript archive of the Spaso-Yaroslavskiy Monastery:

“Among the manuscripts that were kept in the library of the monastery there were ... three chronicles of a secular nature – namely, historical works: two *Paleias* and the famous *Spaso-Yaroslavskiy Khronograph*. All of them ... disappeared from the Spasskaya Library around the middle of the XVIII and in the XIX century” ([400], page 76).

3.

The Radzivilovskaya chronicle from Königsberg as the primary source of the Povest Vremennyh Let

3.1. The origins of the chronicle's most important copies

The modern version of the ancient Russian history was initially based on a single chronicle – the *Radzivilovskaya Letopis*. This is what historians themselves are telling us in a very straightforward manner, calling this copy the oldest Russian chronicle ([\[716\]](#), page 3).

Let us turn to the fundamental multi-volume edition entitled *The Complete Collection of Russian Chronicles* published by the USSR Academy of Sciences. In the foreword to its 38th volume the historian Y. S. Lourie informs us of the fact that “the Radzivilovskaya Letopis is the oldest chronicle to have reached our time” ([\[716\]](#), page 3).

We must instantly note that this chronicle looks like a standard handwritten book, with pages made of paper and a XVIII century binding, q.v. in [\[715\]](#), as well as fig. 1.2. This isn't an archaic scroll of parchment like the ones that artists frequently portray the Russian chroniclers with.



Fig. 1.2. The Radzivilovskaya Chronicle: a general view. We see a typical book of the XVII – early XVIII century. Taken from [\[715\]](#).

We know the following about the *Radzivilovskaya* chronicle (according to [\[716\]](#), pages 3-4):

1. The copy of the chronicle that we have at our disposal nowadays is presumed the oldest to have reached our age, q.v. in [\[716\]](#), page 3. It dates from the alleged XV century. It is presumed that the chronicle describes historical events that took place in Russia from the earliest days and up until the alleged year 1206, which is where it ends abruptly.
2. It is the very Radzivilovskaya chronicle that the entire modern concept of the history of Kiev Russia is based upon. This concept was born in the XVIII century.
3. The Radzivilovskaya chronicle becomes known and introduced into scientific circulation in the early XVIII century. We find the following passage in [\[716\]](#), page 4).
4. Just one of the chronicle's copies is dated to the XV century – this is the actual *Radzivilovskaya Letopis* as it is known to us today.
5. There are other copies of the same chronicle in existence – however, they all date from the XVIII century, thus being substantially more

recent in their origins. Historians presume them to be copies of the XV-century *Radzivilovskaya Letopis*.

We must note right away that the intermediate copies of the Radzivilovskaya chronicle didn't reach us for some reason – where are the copies made in the XVI-XVII century?

3.2. The numeration of the chronicle's pages and the “bull's head” watermark

Let us study the copy of the Radzivilovskaya chronicle that dates from the alleged XV century. For this purpose we shall turn to the description of the manuscript that is given in the *Complete Collection of Russian Chronicles* ([\[716\]](#)). It turns out that this copy has distinctive marks that betray a more recent origin – namely, the XVIII century. Therefore, the “oldest copy” of the *Povest Vremennyh Let* that we have at our disposal was made around the same time as its so-called “copies” – or, in other words, the copies that were made around the same epoch, the XVIII century.

Take a close look at how the pages of the chronicle are numbered. We see two kinds of numeration at once – Arabic and Church Slavonic. The latter is presumed to have been the original predating the Arabic numeration by a long period of time. It is written that “one finds the old Cyrillic numeration in the bottom right corner of every page” ([\[716\]](#), page 3).

Furthermore, it is presumed that the Church Slavonic numeration was present in the chronicle from the very manufacture – nothing extraordinary about it, since a published chronicle should contain page numeration.

However, we immediately encounter the following amazing comment of the modern commentator: “The Church Slavonic numeration was made after the loss of two pages from the chronicle... Furthermore, some of the pages at the end of the book were put in the wrong order before the numeration ([\[715\]](#)). Therefore, both numerations were introduced after the

book had already been bound – otherwise the misplaced pages would be restored to their correct places before the binding. Seeing as how the chronicle still exists in this form, it must have only been bound once – when it was created.

Furthermore, we learn that “the three first pages of the chronicle are marked with the Roman letters a, b and c” ([\[716\]](#), page 3), and also that these pages are dated to the XVIII century by the watermarks that they contain (*ibid*). Could this mean that the entire manuscript was written and bound in the XVIII century? It is possible that the manuscript was created just before it was shown to Peter, and specifically for this purpose – see more on this below. In fig. 1.3 one can see page *a*. It is the first page in the chronicle. By the way, it begins from a foreword in German.

chronology of the sources used for reference and identification of old handwriting styles and watermarks. Any change in the source chronology will immediately affect the entire system of palaeographical and watermark-based dating.

In other words, in order to date written sources by handwriting style and/or watermarks, one needs reference materials, which are presumed to contain the correct datings. Newly found texts are dated by the watermarks they contain, which ties them to the reference materials used for past datings. If these prove incorrect, other datings are also likely to be erroneous.

Moreover, it is possible that stocks of XVI-XVII century paper were used in the XVIII century in order to create manuscripts that would “look old”. Also, the “bull’s head” watermark found on the sheets of the chronicle and the variations thereof could be used by the factory that made paper in the XVI, the XVII and the XVIII century – especially seeing how historians themselves date the first three pages to the XVIII century using the same general principle – the watermark method.

N. A. Morozov had apparently been correct in his opinion that the copy of the Radzivilovskaya Letopis brought by Peter the Great served as the base for all the other copies of the Povest Vremennyh Let. He wrote that “after the seven-year war had broken out, our Academy of Sciences purchased the Königsberg original in 1760 and published it six years later in St. Petersburg – in 1767 ... this is the true origin of the Russian chronicles, and should someone care to tell me that Nikon’s manuscript had existed before Peter, I shall require proof of this declaration” ([\[547\]](#)).

4.

Forged fragments of the *Radzivilovskaya Letopis* – the copy that served as basis for the *Povest* *Vremennyh Let*

4.1. Publications of the *Radzivilovskaya Letopis*

Historians write that “The Radzivilovskaya Letopis is one of the most important chronographical sources of the pre-Mongolian epoch ... this chronicle is the oldest to have survived until our day; its text ends with the beginning of the XIII century” ([\[716\]](#), page 3).

We proceed to learn of the following important circumstance: “The Radzivilovskaya Letopis hadn’t come out as an academic publication” until 1989 ([\[716\]](#), page 3).

It was as late as 1989 that the 38th Volume of the *Complete Collection of Russian Chronicles* was published, which contained the *Radzivilovskaya Letopis*.

4.2. History of the copy known as the *Radzivilovskaya Letopis*

According to the historical overview of the information we have about the copy known as the *Radzivilovskaya Chronicle* that one can find published in [\[715\]](#), Volume 2, page 6).

However, historians tell us that the origins of the copy can presumably be traced to the mid-XVII century; however, every mention of the chronicle that predates the alleged year 1711 is based on considerations of an indirect nature, which is made obvious by the description given in [\[715\]](#), Volume 2, page 5).

After that, in 1758, during the Seven-Year War with Prussia (1756-1763), Königsberg was taken by the Russians once again. The

Radzivilovskaya Letopis was brought to Russia and given to the library of the Academy of Sciences, where it remains until the present day ([715], Volume 2, page 3).

“When the original became property of the Academy’s library in 1761 ... its study was conducted by A. L. Schlezer, Professor of History who had just arrived from Germany” ([715], Volume 2, page 7).

The Russian edition was presumably in preparation, but never got published. It had “remained unfinished and was destroyed in the fire of 1812” ([715], Volume 2, page 7). This seems rather odd – the destruction is most likely to have simply been ascribed to “the evil French invaders”.

Next we learn that, for some bizarre reason, “the original of the *Radzivilovskaya Chronicle* came into the private possession of N. M. Mouravyov, the Secret Counsellor ... in 1814, after the death of Mouravyov, the chronicle was taken by A. N. Olenin, the famous archaeographer and the director of the Imperial Public Library, who would refuse to return it to the Academy of Sciences despite the demands of the latter” ([715], Volume 2, page 7).

It would be interesting to know just why Olenin refused to return the manuscript. This story is rather abstruse; the manuscript had already been prepared for publication “owing to the labours of A. I. Yermolayev, a keeper of the Public Library” ([715], Volume 2, page 7). Instead of publishing, Olenin asked the Academy of Sciences for three thousand roubles, presumably to make the edition a more expensive one. His request was complied with – he did receive the money. Nevertheless, he kept holding the manuscript back. This publication never took place.

We learn nothing of how the manuscript was returned to the library of the Academy of Sciences from [715]. Nevertheless, this is a very important moment – after all, the chronicle in question is the oldest known Russian chronicle, and one that never got published at that.

Apart from that, we are confronted with a very important issue – namely, the fate of the chronicle during the time when it was kept in private collections. We shall provide our hypothetical reconstruction

thereof below.

4.3. A description of the chronicle

Let us now turn to the academic description of the *Radzivilovskaya Chronicle*. We learn the following: “The manuscript consists of 32 sections, 28 of which contain 8 pages, with two more 6-page section (pages 1-6 and 242-247), one 10-page section (pages 232-241) and one 4-page section (pages 248-251)” ([716], page 4).

This academic description of the chronicle makes the initial impression of being precise and is supposed to give us an idea of which sections constitute the manuscript. It should tell us about the pages that comprise a section, each one of them being a spread, or a single sheet of paper. Several such spreads form a section, and several sections add up to a book. As a rule, there are an equal number of sheets in every section – in the present case, the standard number is four spreads, or eight pages. Having studied the structure of the sections that the *Radzivilovskaya Chronicle* consists of, A. A. Shakhmatov tells us the following: “it is obvious that each section should contain eight pages” ([967], page 4).

However, as we have seen, due to an error in the binding of the chronicle, some of the pages ended up in different section; as a result, there are sections of 4, 6 and 10 pages at the end of the book.

The first section of the book stands alone; although it consists of a mere 6 pages rather than 8, or is undersized, we see no oversized sections anywhere near; it is followed by standard 8-page sections that constitute most of the book. Where are the missing two sheets from the first section?

4.4. Story of a forgery. The mysterious “extra” page in the *Povest Vremennyh Let*

Let us pay close attention to the following strange circumstance. According to the academic description, the manuscript consists of sections, each of which has an even number of pages 4, 6 or 10, q.v. above.

Therefore, the total number of the pages in the chronicle must be even. However, the first page is numbered 1, and the last one 251 – we are talking about Arabic numeration here, which contains no gaps or glitches. The book turns out to contain an odd number of pages; this becomes quite obvious from the photocopy of the chronicle ([\[715\]](#)).

The implication of the above is that one of the sections contains an odd “extra” page, which may have been put there later – or, alternatively, that one of the pages got lost, whereas the other part of the spread remained. In this case, we must find a gap in the narrative, which will definitely be manifest, unless the lost page was the first or the last one in the book – for instance, the foreword or the table of contents.

And so we see that the *Radzivilovskaya Letopis* contains omissions or insets. Why does the academic description tell us nothing about this fact? This description keeps strangely silent about the exact location of the odd page, as well as whether it is a single such page (strictly speaking, there may be an indefinite random odd amount of such pages which hasn’t been estimated).

Let us mark that this incompleteness of description renders the latter void of practical utility, since it is easy enough to understand that the location of the odd page will affect the distribution of other pages across the spreads, it becomes unclear which page numbers mark the end of one section and the beginning of another etc. If the description of a chronicle’s section cannot answer such questions, it becomes rather useless.

We shall try and find the location of the mysterious odd page, as well as the information written thereupon. The very fact that the academic description remains taciturn about it spurs our interest.

A simple calculation demonstrates that the odd sheet should be somewhere in the first or the second section. Indeed, the first section consists of 6 pages, followed by 28 8-page sections, the 30th section of 10 pages etc. We know that the number of the first page in the 10th section is 232. Therefore, the first 29 sections contain 231 pages. The number is an odd one, which means that the odd page should be somewhere in the first

29 sections.

However, there is nothing to arouse our suspicion in sections 3-28; each of them contains 8 full pages, and they're in a good condition. According to photographs from [\[715\]](#), all the spreads are whole, and none of them fell apart.

This isn't the case with the first two sections – almost every spread found there fell apart into two separate pages, which makes this part of the manuscript particularly suspicious.

Can we claim the odd page to be located here? Apparently, yes. Fortunately, the manuscript also contains remnants of the old section numeration in addition to the numerated sheets; this is common for old books – the first page of every section was numbered.

A. A. Shakhmatov writes that “the ancient count of sections remains; however, most of the Church Slavonic numeric markings made in the bottom margins were cut off when the book was bound. The first surviving marking is the figure of 5 [the Church Slavonic “e” – *Auth.*] is found on page 32 [33 in Church Slavonic numeration – *Auth.*], the second, number 9 [Church Slavonic “phita” – *Auth.*] – on the 64th [65th in Church Slavonic numeration – *Auth.*] etc. It is obvious that each section consisted of 8 pages” ([\[967\]](#), page 4).

Thus, the 33rd page in Church Slavonic numeration falls over the beginning of the 5th section. Page 65 in Church Slavonic numeration falls over the 1st page of the 9th section, and so on. The implication is that every section, including the first, had once contained eight pages, and the last page of every section had possessed a number divisible by eight in Church Slavonic numeration.

Let us turn to the actual chronicle. The page with the Church Slavonic number of 8 is simply absent from the chronicle. The page numbered 16 is present, but it is the fifteenth page of the manuscript *de facto*. At the same time, its number must make it the last page of the second section, or the sixteenth page of the manuscript. Consequently, a page is missing from one of the first two sections.

However, according to the academic description, the first section contains exactly 6 pages. It turns out that two pages are missing – yet we have seen that the first two sections combined lack a single page; could this mean that two pages were lost and one inserted? Maybe. At any rate, we have localized the part of the chronicle with obvious signs of alterations. It is the first two sections.

Let us take a look at the chronicle. In fig. 1.4 we see a diagram that refers to the condition of the Arabic and the Church Slavonic numeration in the first two sections of the *Radzivilovskaya Letopis*. The Arabic numeration is in the first line, and the Church Slavonic in the second. The third line refers to signs of wear affecting the Church Slavonic numeration, or traces of changes in the latter. If an Arabic or Church Slavonic number is missing from a page, it is indicated in the respective cell.

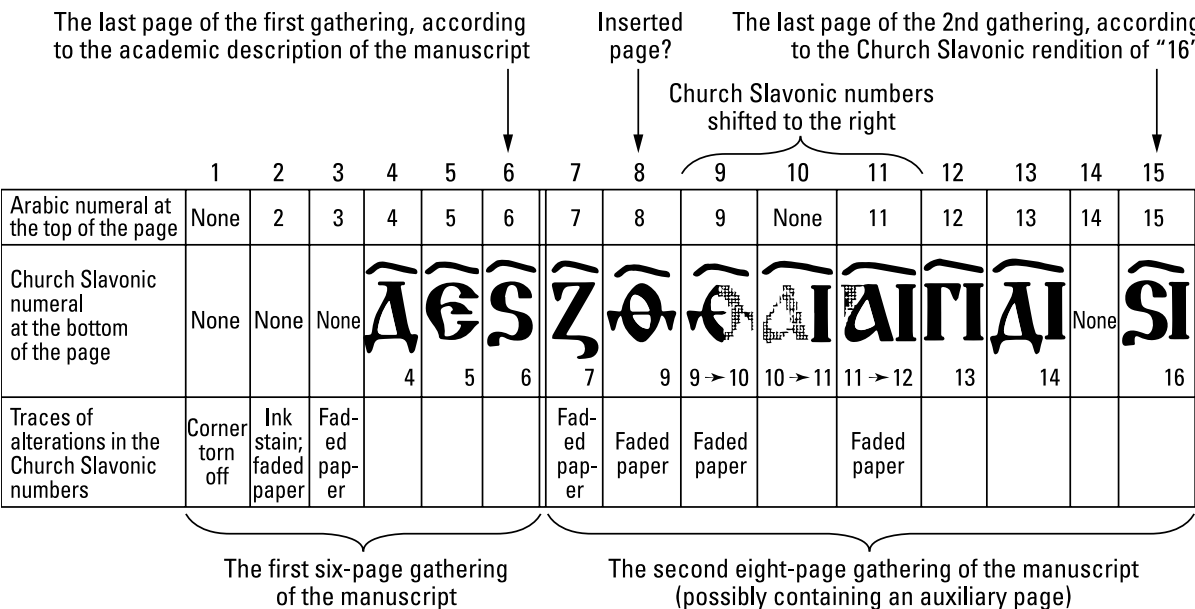


Fig. 1.4. A scheme of the alterations introduced in the numeration of the first and the second gathering of the *Radzivilovskaya* chronicle. The first row indicates the Arabic numeration, the second – its Church Slavonic equivalent, and the third refers to traces of alterations affecting the Church Slavonic numeration. Missing Arabic and Church Slavonic numerals are represented by the word “none”.

Once we studied the Church Slavonic numeration of the first two sections attentively, it turned out that the numbers of three pages (10, 11 and 12 in Church Slavonic numeration) must have been retouched by someone – namely, made greater by a factor of one. Their previous Church Slavonic numbers had been 9, 10 and 11, respectively, q.v. in the photocopy from [\[715\]](#).

In fig. 1.5 we demonstrate how this was done; this is most obvious from the page with the Church Slavonic number 12, q.v. in fig. 1.6. One needs to write “bi” in order to transcribe the number 12 in Church Slavonic; the chronicle page in question was numbered “ai”, or 11. Someone had drawn two lines on the Church Slavonic “a”, which made it resemble “b”. This retouching was done in a rather sloppy manner, and is therefore very difficult to overlook ([\[715\]](#)).

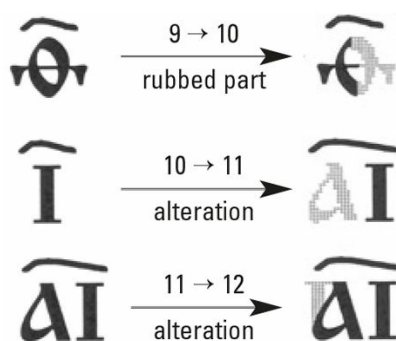


Fig. 1.5. Falsified page numbers in the *Radzivilovskaya Chronicle*.



Fig. 1.6. Slavonic number on the eleventh page of the *Radzivilovskaya Chronicle*. It stands for “twelve”. An obvious forgery. Taken from [\[715\]](#).

In figs. 1.7-1.10 one sees the Church Slavonic numbers on pages 7, 9, 10 (formerly 9) and 11 (formerly 10). It is perfectly obvious that something

wasn't quite right with the numbers of the pages. They must have been altered several time; one can clearly see traces of retouching.

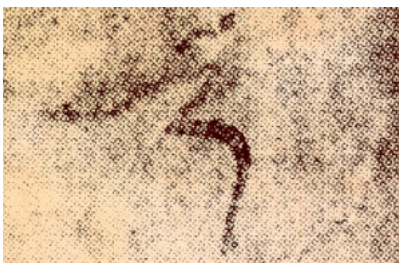


Fig. 1.7. Slavonic number on the seventh page of the Radzivilovskaya Chronicle. Taken from [\[715\]](#).



Fig. 1.8. Slavonic number on the eighth page of the Radzivilovskaya Chronicle. It stands for “nine”. A forgery. Taken from [\[715\]](#).



Fig. 1.9. Slavonic number on the ninth page of the Radzivilovskaya Chronicle. It stands for “ten”. A forgery. Taken from [\[715\]](#).



Fig. 1.10. Slavonic number on the tenth page of the Radzivilovskaya Chronicle. It stands for “eleven”. A forgery. Taken from [\[715\]](#).

On the first page of the three the Church Slavonic figure of ten, or “i”, was obviously “manufactured” from the Church Slavonic figure of nine that used to be here before – the “phita”, which had simply lost its entire right side. However, one can clearly see the remains of its horizontal line, q.v. in fig. 1.8. Changing 10 for 11 in the second page of the three was hardly a problem – one would simply have to add the numeric letter “a”. This is why the Church Slavonic number on page 11 looks clean.

We see that the Church Slavonic numeration of three pages was shifted forward by a value of one, making place for the Church Slavonic figure of nine, which we shall consider below.

However, in case of such a numerical shift one would expect to see two pages with the Church Slavonic number of 12 – the original, and the one “converted” from 11, whereas in reality we only have the latter. Where did the other one go?

The “extra” page with the original Church Slavonic figure of twelve is most likely to have been removed; we see a gap in the narrative where it used to be. Indeed, the page with the Church Slavonic number of 12 begins with a miniated (red, done in cinnabar) letter of the new sentence. Yet the last sentence of the previous page (number 12 after the alterations were introduced, and originally 11) isn’t finished – it ends abruptly.

Of course, the person who had torn the page out tried to make the gap in the narrative as inconspicuous as possible; still, making it impossible to notice turned out impossible. This is why the modern commentators point out this strange place; they are forced to write that the letter was miniated by mistake: “The manuscript ... contains a red led letter that was miniated by mistake” ([\[716\]](#), page 18, see the commentary to the beginning of the page with the Arabic number of 12, or page 13 in the Church Slavonic numeration.

Let us linger here for a while. First of all let us remind the readers who

are compelled to study the photocopy from [\[715\]](#) themselves that the full stop mark in the chronicle plays the part of a modern comma. The modern full stop that marks the end of a sentence looks like three triangular points in most cases. Apart from that, the beginning of every new sentence is marked by a red (miniated) letter.

Let us take a look at page 11 in Arabic numeration, where someone had changed the Church Slavonic number for 12.

The text at the end of the page followed by the gap that we are referring two ends with the words “the reign of Leon, son of Vassily, who had also called himself Leo, and his brother Alexander, who had reigned...” ([\[715\]](#), the page with the Arabic number 11, reverse. Next we find a comma.

The next page after the gap (12 in Arabic numeration and 13 in Church Slavonic) begins with a list of dates: “In such-and-such year” etc.

Whoever was responsible for the forgery must have thought this place convenient for bridging the gap. His presumption had been that the words “had reigned” can be linked with the beginning of the Church Slavonic page 13, which would give us a more or less proper-sounding sentence as a result – “had reigned in the year” etc.

However, this would require declaring the first miniated letter to have been highlighted in red by mistake – and, possibly, altering some parts of the text, which is the only way in which a proper sentence could appear.

The gap was thus bridged, albeit poorly – however, whoever was responsible for the forgery didn’t care much about which page to remove; a minimal disturbance of the narrative was the only criterion, which is why this page had been chosen.

The main objective of the forgery was to make place for the page with the Church Slavonic number 9. The previous page 9 was transformed into page 10 to make space, q.v. below.

Thus, it appears as though we found the place in the chronicle where somebody had planted an extra page. It is the page with the Church Slavonic number 9 and the Arabic number 8.

It has to be noted that this page is immediately conspicuous, since its

part of a spread q, v in figs. 1.11 and 1.12)

1.11. The eighth page of the Radzivilovskaya chronicle (an insert). Front
Taken from [\[715\]](#), page 8.



Fig. 1.12. The eighth page of the Radzivilovskaya chronicle (an insert). Reverse. Taken from [715], page 8, reverse.

Moreover, we find a later note attached to one of its missing corners, which tells us that the page in question should be numbered 9 and not 8; this note is making a reference to a book that came out in 1764, which is therefore the earliest date that the note could be written (see fig. 1.13).

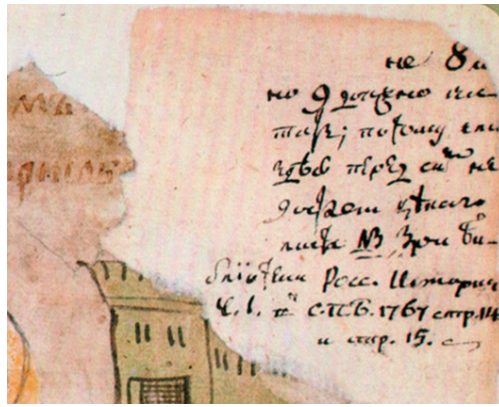


Fig. 1.13. The lettering glued to the missing upper corner of the eighth page of the Radzivilovskaya Chronicle. Taken from [\[715\]](#).

Let us proceed to read this eighth page. What shall we find here? Why would someone prepare a place for this page and insert it into the book? Was it necessary to discuss it at this great a length?

4.5. Who could have planted a page with the “Norman” theory into the *Povest Vremennyh Let*?

What we find in this page is the story about the Varangians summoned to govern Russia, no less – the basis of the famous Norman theory, in other words. Basically, the Slavophiles and the Occidentalists had argued about this very page for the duration of the entire XIX century. If we are to remove this page from the chronicle, the Norman theory shall immediately vanish. Rurik shall become the first Prince of Russia – and one who came from Rostov at that.

However, the planted page mentions the Ladoga lake, which rather conveniently indicates that the first capital of Rurik was somewhere in the Pskov region, amidst the swamps.

If we are to remove this page, we shall see that the geographical roots of Rurik and his brothers can be traced to the Volga region – namely, Beloozero, Rostov and Novgorod; no sign of the Pskov region. As we shall explain in the chapters to follow, the name Novgorod was used for referring to Yaroslavl on the Volga. The meaning of the above shall be

made even clearer by the chapters to follow.

Corollary. By having planted the page with the Church Slavonic number 9 in the book (Arabic number 8), the falsifier had provided a base for two fundamental hoaxes at once:

- *First hoax.* The alleged summoning of the princes from the North-West, which was later transformed into modern Scandinavia. This was clearly done for the benefit of the Romanovs, since their dynasty came from the North-West – Pskov and Lithuania.
- *Second hoax.* Novgorod the Great was allegedly located in the Pskov region near Ladoga. This served as the a posteriori “validation” of what had already been a *fait accompli* as a political action – the false transfer of the Great Novgorod upon the Volga to the Pskov Region. This served as the “chronographical basis” for depriving Yaroslavl of its former name, that of the Great Novgorod.

It becomes clear why the academic description of the *Radzivilovskaya Letopis* ([\[715\]](#)) is strangely silent about the section with the odd page. This is most likely to be the section with the “Norman” page, or some odd page right next to it – and traces of forgery and mystification surrounding the page in question also make it fall under suspicion.

This criminal fact must have been made known to as few people as possible in the Romanovian epoch – just imagine the XIX century Slavophiles learning of the fact that the notorious Norman theory in its Romanovian version, one that they had battled against with such vehemence, was based on a single suspicious page, and possibly a *planted* one at that. The scientific circles would have gone amok.

However, we have already seen that no “strangers” were allowed to access the original of the manuscript – only “trusted persons”, or those who were prepared to keep silent. It becomes clear why now.

It would make sense to remind the reader of the strange story with the dispute between the Academy of Sciences and A. N. Olenin, the

archaeographer and the director of the Imperial Public Library who would obstinately refuse to return the manuscript to the Academy. He is supposed to have “intended to publish it”, and, according to A. A. Shakhmatov, “asked the Academy for three thousand roubles; the request was complied with. The outcome of Olenin’s endeavour remains unknown, as well as the reasons why the publication of the *Radzivilovskaya Chronicle* had stopped... In 1818, S. Ouvarov, the new president of the Conference, enquired about this ... the conference replied that ‘it could not be held responsible for the delay in publication, which resulted from the fact that Mr. Olenin was greatly occupied and involved in numerous affairs’” ([967], pages 15-16).

So, Mr. Olenin was too busy and had no time for explanations – yet he did take the money, and a hefty sum at that - three thousand roubles. Why didn’t he publish anything? What was happening to the manuscript? As we realise now, it is most likely that the “incorrect” pages were being replaced by the “correct” ones.

4.6. How the “scientific” Norman theory got dethroned and declared antiscientific

As we already mentioned, the authorship of the “scientific Norman theory” belongs to Bayer ([797], page 100). Today we already understand that this “theory” was based on blatant misinterpretation aided by artful falsification of real historical facts. The real Russian Prince (or Khan) called Ryurik, also known as the Great Prince Georgiy Danilovich according to our reconstruction, whose another double is Genghis-Khan – the founder of the cyclopean Great = “Mongolian” Empire and the first one to unite the numerous Russian principalities, was declared foreign and a native of the modern Scandinavia. (We demonstrate it in “The Origins of Russia as the Horde” that the image of Ryurik incorporates data pertaining to the Trojan King Aeneas, who fled from the burning city of Troy (or Czar-grad) in the early XIII century and came to Russia.)

The Great Novgorod = Yaroslavl, which had once been the capital of Ryurik (or, rather, his brother and successor Ivan Kalita = Batu-Khan), was moved (on maps) into the swampy wilderness of the Pskov region, closer to Scandinavia – the alleged “homeland” of Ryurik.

The general plot of this “theory” must have been invented by the first Romanovs. However, a scientist was required for transforming this political theory into a “scientific” one – someone who would prove it with the aid of “old documents”.

Such a scientist was found. It might have been Bayer, which is what the Encyclopaedia is telling us ([\[797\]](#), page 100). Yet the creation of the “scientific basis” for this theory, or the insertion of the “Norman page”, must be credited to Schlezer, who had worked with the actual *Radzivilovskaya Letopis*, or one of his predecessors. The Romanovian academic science had been defending the Norman theory for many years to follow – Miller, Karamzin, Solovyov, Klyuchevskiy etc, Lomonosov’s attempt to refute the theory long forgotten ([\[493\]](#)). However, after the fall of the Romanovs, the necessity to keep the “theory” alive became obsolete, and it transformed from “scientific” into “antiscientific” without too much publicity. It appears as though the Russian historians took an unbiased look at the chronicle and discovered that the page with the “Norman theory” was in fact an inset.

In general, the whole section in question turns out to consist of overlapping fragments predominantly – Academician B. A. Rybakov is perfectly correct to note that “one cannot help noticing the lack of thematic and even grammatical correlation between certain fragments [the ones that Rybakov had divided the first section into – *Auth.*]... Each one of said fragments fails to demonstrate any kind of logical connexions with the preceding fragment, nor does any of the fragments constitute a finished whole by itself. The eclectic terminology also attracts one’s attention instantly” ([\[753\]](#), pages 129-130).

B. A. Rybakov found gaps, anachronisms and shifts in the very first section ([\[753\]](#), page 120). There was no opportunity of discussing any of

them openly in the time of the Romanovs. However, the “work methods” used by the founders of the Russian historical science that were summoned by the Romanovs from Germany in the XVIII century (arbitrary insets and so on) are usually omitted from the texts of the modern commentators. It isn’t just a question of the “Norman theory” – the entire foundation of the Russian history was shaped in the pro-Romanovian way by these German “founding fathers”; their involvement in the numerous forgeries will inevitably cast a shadow of suspicion over their entire body of work, or the basics of the Russian history itself.

Nowadays we can easily understand the true reasons why the publication of the *Radzivilovskaya Letopis* had been delayed in this odd a manner and for so long; the first edition of 1767 wasn’t based on the original, but rather the copy made for Peter the Great in 1716 ([967], page 14). According to A. A. Shakhmatov, this edition even accounted for pencil markings in Peter’s copy; he claims that it wasn’t a scientific edition at all, since the latter had a priori allowed for numerous corrections, sizeable insertions etc. ([967], pages 13-14).

The next publication only took place in 1902! It was a photomechanical replica of the manuscript, already detailed enough for the discovery of the forgeries mentioned above. However, public interest in the “Norman theory” and Russian history in general had dwindled by that time, and no one would care to dig up old manuscripts in order to disprove Miller’s version, which had already become consensual and backed by the voluminous academic publication of Solovyov, Klyuchevskiy and other “specialists in the field of Russian history”.

Another 87 years passed by. The *Radzivilovskaya Letopis* finally became published in the *Complete Collection of Russian Chronicles*. This happened in 1989, when Russian history had already been long past the turmoil and the disputes with the Slavophiles. The Norman theory was declared antiscientific – in Russia, at least. No more obstacles for publication.

The 1989 edition came out without stirring any controversy whatsoever,

and an excellent colour photocopy of the chronicle was published in 1995 ([715]). This can truly be seen as an important event in academic life; nowadays everyone can witness the fact that the *Radzivilovskaya Letopis* contains phenomena even more fascinating than the inset with the “Norman page”. We shall be discussing them shortly.

4.7. Having planted a page into the chronicle, the hoaxer prepared space for another, soon to be “fortunately found.”

The chronology page of the *Radzivilovskaya Letopis*

There is a peculiar note attached to one of the missing corners of the “Norman page” ([715]). According to several embarrassed comments, the handwriting it is written in dates to one of the three following epochs:

- the late XVIII century ([716], page 15, comment “x-x”),
- the XIX century ([715], Volume 2, page 22),
- the XX century ([715], Volume 2, page 22).

The note tells us the following: “this place is preceded by a missing page” ([716], page 3).

And so we have an anonymous commentator who is kind enough to tell us about a whole page that is missing from the book. Let us examine the text of the *Radzivilovskaya Letopis* ([715]) and see what we can find there. Oddly enough, there is no gap in the narrative; the preceding page ends with an explicit full stop, which is transcribed as three triangular dots in the chronicle. The last sentence in this page is complete.

As for the next page, it begins with a red miniated letter, which marks a new sentence. This sentence can be considered to continue the previous one – there is no gap of any kind in the narrative. See for yourselves – both the end of the page and the beginning of the next one are cited below.

“They have found the Khazars dwelling in these hills, and the Khazars said: ‘You must pay us tribute’. The Polyane pondered this, and each

house gave a sword. Upon seeing this, the Bulgars realised they could provide no resistance, and implored to be baptised, conceding to surrender to the Greeks. The king had baptised their prince, and all their nobility, and made peace with the Bulgarians” ([\[715\]](#), Volume 2, pages 22-23).

Where is the gap in the narrative? One sees no missing pages anywhere – what we have in front of us is coherent text. Nevertheless, a certain complaisant hand writes that some page is presumably missing from this part of the book. This page was “finally found”, courtesy of Schlezer and his “scientific” school. Its contents have been included in all the editions of the *Povest Vremennyh Let* ever since, the photocopy ([\[716\]](#)). What do we see on this page?

We see nothing short of the entire chronology of the ancient Russian history and the way it relates to the global chronology, which is why we are calling this “subsequently discovered” page the “chronology page”.

The page informs us of the following, in particular: “In the year 6360 of the 8th indiction, the reign of Mikhail began, and the land became known as the Russian land. We possess knowledge of this fact, since the Russian army had come to Czar-Grad under this ruler, as [the name of the author one expects to find here is missing for some reason – *Auth.*] writes in his Greek chronicle; therefore, let us begin henceforth, and use the following numbers:

- 2242 years passed between Adam and the Deluge;
- 1082 years between the Deluge and Abraham;
- 430 years between Abraham and the Exodus of Moses;
- 601 years between Moses and David;
- 448 years between David, as well as the beginning of Solomon’s reign, and Jerusalem falling captive;
- 318 years between the captivity and Alexander;
- 333 years between Alexander and the Nativity of Christ;
- 318 years between the Nativity and Constantine;
- another 452 years stand between Constantine and this Mikhail,

- 29 years passed between the first year of this Mikhail's reign and the first year of Oleg, the Russian prince;
- 31 years between the first year of Oleg, who reigned in Kiev, and the first year of Igor;
- 83 years between the first year of Igor and the first year of Svyatoslav;
- 28 years between the first year of Svyatoslav and the first year of Yaropolk;
- Yaropolk had reigned for 8 years;
- Vladimir had reigned for 27 years;
- Yaroslav had reigned for 40 years;
- thus, we have 85 years between the deaths of Svyatoslav and Yaroslav;
- a further 60 years passed between the deaths of Yaroslav and Svyatopolk" ([\[716\]](#), page 15).

What we see related here is the entire chronology of the Kiev Russia in relation to its chronology of Byzantium and Rome.

If we are to remove this page, the Russian chronology of the *Povest Vremennyh Let* becomes suspended in the thin air, losing its connexions with the global Scaligerian history. This leaves room for all kinds of interpretation – such as different versions of reading the dates found in the chronicle.

The hoaxers were perfectly aware of just how important this “missing” page would be for someone faced by the task of creating the chronology of the Russian history. It was therefore treated with a great deal more care and attention than the “Norman page”; the latter must have been planted in the book rather haphazardly, with the task of making heads or tails of Rurik's origin left to the Romanovs as the interested party.

As for chronology, the task proved to be a great deal more serious; this is becoming more and more obvious to us today. The issue at hand was that of falsifying global history, and not just that of Russia. Apparently,

Schlezer and his XVIII century colleagues were well aware of this, remembering the labours it took to introduce the Scaligerian chronology and concept of history and knowing them to be an arbitrary version, propagated by force and still recent in that epoch.

Therefore, there had been no hurry with the “chronology page” – the hoaxers simply prepared space for it, making the sly margin announcement concerning the missing page. Could another chronicle (the so-called *Moskovsko-Akademicheskaya Letopis*, or the “Academic Moscow Chronicle”) have been manufactured with the whole purpose of justifying the “missing” page? It is contained therein – possibly to preclude anyone from declaring it apocryphal.

4.8. The “Academic Moscow Copy” of the *Povest Vremennyh Let*

The doubtless relation between the next copy of the *Povest Vremennyh Let* that was discovered (the so-called “Academic Moscow Copy”) with the one known as the *Radzivilovskaya Letopis* was mentioned by Academician A. A. Shakhmatov. He wrote that “the similarity between large and continuous parts of the two had led me to the initial hypothesis about the first part of the *Moskovsko-Akademicheskaya Letopis* being ... but a copy of the *Radzivilovskaya Letopis*” ([967], page 44).

Shakhmatov was absolutely right. However, he must have subsequently become aware of the danger inherent in this postulation ([967], page 45). It would automatically mean that the *Radzivilovskaya Letopis* was the prototype of the *Moskovsko-Akademicheskaya Letopis*, and that there were numerous errors and “corrections” in the latter, such as the abovementioned “chronology page”.

The implication is that someone had “touched up” the *Radzivilovskaya Letopis*. When did that happen? Could it be the XVIII century? Apparently, Shakhmatov was well aware of the fact that this presumption casts a shadow of suspicion over the *Moskovsko-Akademicheskaya*

Letopis – a copy including later falsifications.

Furthermore, one learns that “the *Moskovsko-Akademicheskaya Letopis* is suspicious at any rate – for instance, the fact that it possesses distinctive characteristics of a copy made from an illustrated original (the actual chronicle hasn’t got any illustrations in it)” ([967], page 46). The example cited by Shakhmatov implies that the miniatures contained in the illustrated original were the same as the ones in the copy known as the *Radzivilovskaya Letopis*. Moreover, we learn that “the *Moskovsko-Akademicheskaya Letopis* confuses the sequence of events in the exact same manner ... as the *Radzivilovskaya Letopis*” ([967], page 46). In other words, it was copied from the latter – complete with the mistakes in pagination introduced randomly in the process of binding!

At the same time, the chronicle in question contains “many insertions and corrections”.

Our opinion is that all the subsequent full copies of the *Povest Vremennyh Let* that repeat the *Radzivilovskaya Letopis* almost word for word date from the eighteenth century and not any earlier – their authorship is most likely to be credited to Schlezer and his colleagues.

4.9. Other signs of forgery in the *Radzivilovskaya Letopis*

It turns out that the first eight pages of the manuscript that relate the very beginning of Russian history – the chronology, the origins of the Russian tribes, the foundation of Novgorod and Kiev etc, either contain no numeration whatsoever, or have it indicated in obviously different styles. Moreover, these pages are odd, meaning that they don’t fit into the folding of the section, q.v. in [715].

One gets the impression that this part of the chronicle was “corrected” by someone, which is also implied by B. A. Rybakov’s research. By the way, Rybakov bases his corollaries on the analysis of text exclusively, neither mentioning the odd pages, nor the gaps in numeration. Yet what he states in re the introductory part of the chronicle being an assortment of odd and poorly put together passages of a fragmentary nature is in perfect

correspondence with the fact that the first section of the manuscript is indeed a collection of individual pages, with distinct marks of corrections present in the Church Slavonic numeration. These figures are absent in half of the cases, q.v. in [\[715\]](#).

It appears as though the first part of the Radzivilovskaya chronicle was subjected to heavy editing in the second half of the XVIII century, when the forgery of Russian history had already been a fait accompli courtesy of Miller, Schlezer, Bayer et al. The barebones version of their “scientific” theory was structured in accordance with the Romanovian court version of the XVIII century (in order for the latter to receive validation “from the position of the scientific avant-garde”, as it were); however, some of the details would subsequently undergo substantial modification. This must be why the “original source” needed to be edited upon the completion of the entire body of work.

4.10. What is the chronicle that served as the original for the *Radzivilovskaya* chronicle, also known as the Königsberg chronicle?

Historians themselves claim the Radzivilovskaya chronicle to be a copy of a long-lost ancient original – miniatures as well as the text:

“All the researchers are of the same opinion about the fact that the illustrators of the *Radzivilovskaya Letopis* were copying illustrations that predated their time” ([\[715\]](#), Volume 2, page 5).

We are being told explicitly that the Königsberg copy, or the actual *Radzivilovskaya Letopis*, was manufactured in the early XVIII century. The original’s identity is of the utmost interest to us.

The research of the miniatures contained in the manuscript led the experts to the opinion that the *Radzivilovskaya Letopis* is a copy of a certain chronicle originating from Smolensk and dated to the XV century ([\[715\]](#), Volume 2, page 300). This doesn’t contradict what we were saying

above – on the contrary, it makes the general picture somewhat clearer.

Our hypothesis is as follows. Some chronicle was indeed written in the XV century; it contained the descriptions of XV century events contemporary to the creation of the manuscript – in particular, the famous dispute of the epoch between Smolensk, or Western Russia = Lithuania = the White Horde = Byelorussia and the Golden Horde = Velikorossiya, or the Great Russia, whose centre had remained in the Volga region. Moscow would become capital a lot later.

This chronicle wound up in Königsberg, where it had served as the prototype of the *Radzivilovskaya Letopis*, also known as the Königsberg copy. The copy was naturally far from exact. The scribes introduced a new chronology thereinto, as well as the new interpretation of the Russian history – already understood in the Romanovian spirit; the Romanovs had been rulers of Russia for a century in that epoch, after all. If the manufacturers of the copy were indeed trying to please Peter, they must have introduced political considerations of some sort into the chronicle.

The implication is that the *Radzivilovskaya Letopis* must have been based on the real events of Russian history, which were seriously distorted by the editors of the XVII-XVIII century.

4.11. Which city was the capital of the Polyane = Poles: Kiev or Smolensk?

One mustn't overlook the fact that historians themselves are of the opinion that some of the miniatures contained in the *Radzivilovskaya* chronicle depict Smolensk as the centre (or the capital) – see [\[715\]](#), Volume 2, page 304.

The question mark belongs to the historians themselves, since the city of Smolensk could in no way have been a capital around that time, since the epoch in question is the very dawn of the Kiev Russia. The foundation of Kiev is still in process – yet, lo and behold, we already have a capital in Smolensk!

This isn't the only miniature that ascribes excessive importance to Smolensk, according to the modern commentators, who are irritated by this fact to a great extent ([\[715\]](#), Volume 2, page 300).

Au contraire, we find nothing surprising about this. As we shall discuss below, Smolensk had really been the capital of the White Horde. This is why one of the miniatures draws it together with Novgorod and Kiev – the respective capitals of the Golden Horde and the Blue Horde ([\[715\]](#), Volume 2, page 300).

Poland (or the Polyane tribe) was part of this very White Horde in the XV century, which must be why the *Radzivilovskaya Letopis* ended up in Königsberg. The manuscript was therefore written from the position of the Polyane, or the Poles.

As for the Golden Horde, it is called Bulgaria, or Volgaria – “region of the river Volga”; the entire beginning of the chronicle is concerned with the struggle between the Polyane and the Bulgarians. The text is telling us that the Polyane come from Kiev; however, the miniatures betray their Smolensk origins. It is possible that when the text had been edited for the *Radzivilovskaya Letopis*, many references to Smolensk were replaced by those to Kiev; however, the more succinct indications that one finds in the miniatures were left unnoticed, and the necessity to alter a few illustrations didn't occur to the editors. Nowadays researchers notice the discrepancies between the text and the illustrations and shake their heads in confusion.

4.12. The arrival of Peter in Königsberg

It is possible that the *Radzivilovskaya Letopis* was prepared specifically for the arrival of Peter the Great in Königsberg in 1711, who had seen it before. After that it has transformed into the primary source of knowledge on the Russian history.

In general, the manuscript bears distinct marks of being unfinished and written against a tight deadline ([\[715\]](#), Volume 2, page 5). This is particularly obvious in comparison with the excellent miniatures from the Litsevoy Svod. The two schools of art are obviously very different from

each other.

Apparently, apart from the deadline, the Königsberg artists were affected by the need to copy a style that was alien and only vaguely familiar to them.

The incomplete nature of the *Radzivilovskaya Letopis* is especially manifest in the fact that the red miniated letters are missing from every single page that follows page 107, with the sole exception of page 118 ([\[716\]](#), page 4). One gets the impression that the final stages of the chronicle's manufacture were greatly affected by the hurry factor, and the chronicle was left unfinished for some reason. The work was interrupted when it had been going full steam, and never resumed. Even the miniated letters were omitted, let alone the signs of coarse corrections in the miniatures.

We are of the opinion that this is easily explained. The Königsberg artists were in a hurry to have the chronicle ready for Peter's arrival in Königsberg. Such situations usually mean hectic work. Peter was approaching the city, and the miniatures had still looked rather raw; some irate official commanded the artists to hurry up and paint the capital letters red in the beginning of the chronicle at least, since the latter had to be presented to Peter at once, and the lack of the miniated letters would look conspicuous.

The artists only got as far as the 107th page; the miniature was left unfinished and coarse, possibly bound immediately, with nobody to notice the fact that the paper used in this process had had a new type of watermarks upon it; those betrayed its XVIII century origin. The chronicle must have been given to Peter some thirty minutes after its completion.

The chronicle caught Peter's attention and ignited his interest at once, and he demanded a copy. The original had no longer been of any use to anyone, with the manufacture of the copy having become a new priority. It was abandoned.

How was anyone to know that the war with Russia would begin in 50 years, which would result in Königsberg captured, and the priceless

“ancient” original triumphantly claimed as a Russian trophy? Had the Königsberg hoaxers foreseen this, they would have certainly painted every single capital letter red.

4.13. A brief summary of our analysis of the *Radzivilovskaya Chronicle*

We are therefore of the opinion that the history of the “most ancient” *Radzivilovskaya Chronicle* is as follows. It was manufactured in Königsberg in the early XVIII century, apparently in preparation for the arrival of Peter the Great, right before it. Some really old chronicle of the XV-XVI century must have been used as a prototype; however, this ancient copy had undergone a substantial transformation before it became the *Radzivilovskaya Chronicle*. The old original was destroyed.

The Königsberg “Nestors” of the XVIII century were adhering to the Romanovian version of the old Russian history for the most part, as related in the official Synopsis dating from the middle of the XVII century. Their goal had been the creation – or, rather, the forgery of the missing original source, the presumably ancient chronicle that would confirm the Romanovian version of Russian history. Peter had approved of the Königsberg chronicle, and the *Radzivilovskaya Chronicle* has been known as the “oldest Russian chronicle” ever since. The original source that would serve as foundation for the entire edifice of Russian history finally came into existence.

However, the foundations of court Romanovian history aren’t limited to the chronicle in question; the Romanovs invited foreign professors of history in order to make their version “conform to international standards” – Bayer, Schlezer, Miller and others. The latter carried out their order and dutifully wrote the “cosmetic” version of the Romanovian history that would meet the stipulations of the historical science of that epoch. The Romanovian “court” version had undergone its transformation into a “scientific” one.

Apparently, when the German professors were approaching the completion of their work, they conscientiously decided to “correct” the original source, and therefore some of the pages were planted in the chronicle, and others removed therefrom. Special attention was naturally paid to the “Norman” and the “chronological” pages. Apparently, these pages needed to be re-written or even written from scratch in order to correspond to their new version; consider the process equivalent to putting the final layer of varnish on the product.

However, numerous signs of corrections remained in the *Radzivilovskaya Letopis*; this could lead to many unwanted questions. Therefore, the original had to be kept further away from prying eyes. Its publication took place a whole century later, when everyone had already forgotten about the taboo.

5.

Other chronicles that describe the epochs before the XIII century

Apart from the *Radzivilovskaya Letopis*, we have several other copies of ancient Russian chronicles at our disposal to date. The following ones are considered the most important:

- the Lavrentyevskaya Letopis,
- the Ipatyevskaya Letopis,
- the Academic Moscow Chronicle (also known as the Troitse-Sergievskiy copy),
- the Novgorodskaya Letopis,
- the Chronograph of Pereyasavl-Suzdalskiy, also known as the Archive Chronograph or the Judean Chronograph.

There are many other chronicles whose first part describes the Kiev Russia, or spans the historical periods before the alleged XIII century. However, it turns out that all the copies known to us nowadays that contain descriptions of this epoch somewhere in the beginning are variants of the *Povest Vremennyh Let* – or the *Radzivilovskaya Letopis*, in other words.

A detailed comparison of the existing copies of the *Povest Vremennyh Let* was made by N. A. Morozov ([\[547\]](#)). All of these copies turned out virtually identical, which had been known before. However, Morozov came to the conclusion that we feel obliged to cite herein:

“Apart from minor stylistic corrections ... the main body of text is virtually the same, notwithstanding the fact that the three copies were ‘discovered’ at a great distance from each other: the *Radzivilovskaya Letopis* was found in Königsberg, the *Lavrentyevskaya Letopis* – presumably in Suzdal, and the *Troitse-Sergievskiy*

copy was discovered in the Province of Moscow. If all of them are copies of the same older original that predated the invention of the printing press, one must think that said original was common for the entire territory between Königsberg and the Province of Vladimir or even a vaster one, which makes it a mystery how the surviving copies, being distant in territory and in relation to one another, fail to contain substantially greater textual alterations. One must therefore come to the conclusion that both the anonymous scribe responsible for the *Troitse-Sergievskiy* chronicle and Lavrentiy, the monk from Suzdal, were using the popular edition of 1767; thus, the texts date from the end of the XVIII century, a short while before their discovery by the laborious searchers of ancient chronicles like Moussin-Pushkin ... this explains the fact that none of them stops at 1206, which is the case with the *Radzivilovskaya Letopis*, but rather carries on with relating the chronology of the events ... and so we discover that the further sequence of events in one of the copies isn't repeated in any of the others ... not a single common word, which is quite normal for independent records of one and the same event" ([\[547\]](#)).

Above we cite another observation in favour of Morozov's opinion – apparently, all the copies of the *Povest Vremennyh Let* known to us today were written on the same kind of paper with identical watermarks – the “bull's head” and the variations thereof. It appears that they all came out of the same workshop. Could it have been the one in Königsberg?

We come to the three following conclusions.

1. Nowadays we have but a single text at our disposal that describes the events of the ancient Russian history before 1206. Let us remind the reader that this oldest epoch in the history of Russia is known as that of the Kiev Russia. In the Millerian version, the ancient Kiev lost its status of a capital after Batu-Khan had captured it in 1238.
2. This text exists in copies that are unlikely to predate the XVIII century, which is when it became known. The important thing is that the Russian sources that predate this time contain no references to the *Povest Vremennyh Let* whatsoever; apparently, this text had still been unknown in the beginning of the XVII century.

3. 3) All the copies of the *Povest Vremennyh Let* were apparently written around the same time (late XVII or the XVIII century), and in the same geographical location to boot.

6.

The publication rate of the Russian chronicles remains the same as time goes on

The publication of the *Complete Collection of Russian Chronicles* began as early as in 1841 ([797], page 1028). 24 volumes were published over the course of the 80 years that had passed between 1841 and 1921. This was followed by a 27-year break; then, in 1949, the publication had resumed. The last volume in the series to date is the 39th. Fantastic publication speed, isn't it?

Despite the fact that the publication has been going on for over 150 years, many Russian chronicles haven't been published yet – for instant, the *Karamzinskaya Letopis* from Novgorod, q.v. in [634], page 540.

The grandiose compilation of chronicles known as the *Litsevoy Letopisniy Svod*, usually dated to the XVI century, was only published in 2006. Its volume amounts to 9000 pages. It spans the period between the Genesis and 1567 ([797], page 718). In particular, it contains sixteen thousand excellent miniatures, many of which are often reproduced. There are many references to the *Litsevoy Svod* – and yet not a single complete edition in existence to predate 2006! The illustrations were available to the public, but not the text.

The facsimile edition of the *Litsevoy Svod* was published by the Akteon publishing house in Moscow as a result of it being discussed at length by a large number of people. This was an event of paramount importance.

A propos, the *Radzivilovskaya Letopis*, presumably the oldest one, was published as late as 1989 – in the 38th volume of the *Complete Collection*. Bear in mind that the publication of the series began in 1841!

What could possibly be the reason for such bizarre procrastination in the publication of the Russian chronicles? Judging by the publication speed of

the *Complete Collection*, we shall have to wait until the year 3000 to see printed copies of all the other Russian chronicles that remain unpublished to this day.

Let us mention another thing about the *Litsevoy Svod*. Below we shall demonstrate that some of the allegedly “ancient” Russian chronicles are most likely to have been created in the XVIII century. This fact makes us reconsider the *Litsevoy Svod* as seen in the context of other Russian chronicles. It may have been created in the XVII century, thus being the first version of the Russian history written at the order of the Romanovs. In this case it is one of the earliest chronicles to have survived until our day, rather than one of the more recent ones – see chapters 8 and 9.

7.

The traditional scheme of the ancient Russian history

In this referential section we shall remind the reader of the chronology and the primary landmarks of the ancient Russian history in the version suggested by Miller and his colleagues. We shall be citing their datings herein; our own datings, as given in the chapters to follow, shall be substantially different.

7.1. The first period: from times immemorial to the middle of the IX century A.D.

The *Povest Vremennyh Let* begins with a short section that relates Biblical history, starting with the deluge and ending with the Byzantine emperor Michael. Nowadays this emperor is supposed to have reigned in the middle of the IX century A. D. This brief introductory part of the chronicle hardly gives us any information concerning the history of Russia at all.

7.2. The second period: from the middle of the IX century to the middle of the XII – the Kiev Russia starting with Rurik and ending with Yuri Dolgoroukiy (of Rostov)

This is the epoch of the Great Princes who had ruled the Kiev Russia, q.v. in the *Radzivilovskaya Chronicle* ([\[362\]](#)).

We are of the opinion that the existence of numerous discrepancies between various sources – namely, different reign durations, occasionally also different names specified by different chronicles, gaps in dynastic sequences and a general lack of consensus in the descriptions of riots and civil disturbances, should be telling us that we are dealing with genuine ancient documents primarily. They have naturally undergone heavy editing

in the XVII-XVIII century, but nevertheless relate real historical events. Had Russian history been a mere fantasy of Miller and his colleagues, they would have streamlined it and avoided such obvious discrepancies. All of it leaves one with the hope that we can yet reconstruct the true Russian history from the chronicles available to date.

- *Ryurik*, 862-879, reigned for 17 years, capital in Novgorod the Great (Velikiy Novgorod).
- *Igor*, 879-945 or 912-945, reigned for 66 or 33 years, capital in Kiev since 882.
- *Oleg*, 879-912, reigned for 33 years, capital in Kiev.
- *Olga*, 945-955 or 945-969, reigned for 10 or 24 years, capital in Kiev.
- *Svyatoslav*, 945-972 or 964-972, reigned for 27 or 8 years, capital in Kiev. Transferred the capital to Pereyaslavl. Let us point out the lacuna in the chronicle that spans the years 955-964; it is unclear whether it had been Olga's or Svyatoslav's reign. Hence the different reign durations.
- *Oleg II* in 972, reigned for 1 year, capital in the land of the Drevlyane (Ovrouch?).
- *Yaropolk*, 972-980, reigned for 8 years, capital in Kiev. Prince of Velikiy Novgorod before 980.
- *Boris* in 1015, reigned for 1 year, capital in Murom.
- *Gleb* in 1015, reigned for 1 year, capital in Vladimir.
- *Svyatopolk*, 1015-1019, reigned for 4 years, capital in Kiev.
- *Yaroslav (= Georgiy) the Wise*, 1019-1054, reigned for 35 years. Prince of Velikiy Novgorod before 1019, moved to Kiev thereafter.
- *Mstislav Khrabriy (the Brave)* in 1035, reigned for 1 year, capital in Tmutarakan. It must be said that according to the XVI century sources described in [\[183\]](#), Volume 2, page 28, Tmutarakan used to be another name of Astrakhan. Certain historians are still trying to find the famous Tmutarakan – these efforts are quite futile, since the learned scholars are searching in the wrong place.

- *Izyaslav (= Dmitriy)*, 1054-1078, reigned for 24 years, capital in Kiev.
- *Vsevolod*, 1078-1093, reigned for 14 years, capital in Kiev. Originally a Prince of Pereyaslavl; his reign was preceded by that of his brother Izyaslav, which is considered to have been a time of embroilment and strife. The years of Vsevolod's reign could therefore have been counted from the date of Yaroslav's death. In this case, his reign covers the 39-year period between 1054 and 1093.
- *Svyatopolk (= Mikhail)*, 1093-1113, reigned for 20 years, capital in Kiev.
- *Vladimir Monomakh*, 1113-1125, reigned for 12 years; alternatively, 1093-1125, in which case his reign duration shall equal 32 years. Capital in Kiev.
- *Mstislav*, 1125-1132, reigned for 7 years, capital in Kiev.
- *Yaropolk*, 1132-1139, reigned for 7 years, capital in Kiev.
- *Vsevolod*, 1139-1146, reigned for 7 years, capital in Kiev. Igor in 1146, reigned for 1 year, capital in Kiev.
- *Izyaslav*, 1146-1155, reigned for 8 years, capital in Kiev.
- *Youri (= Georgiy) Dolgoroukiy*, starting with the death of his father in 1125 or with 1148, the year when he was crowned Great Prince in Kiev ([\[716\]](#), page 117). Alternatively, he could have come to power in 1155, at the end of Izyaslav's reign, and reigned until 1157. We get three versions of his reign duration as a result – 30 years, 9 years or 2 years. The main version is the 9-year one: starting with the beginning of his reign in Kiev and until the actual end of his reign. The capital is Rostov originally, and then Kiev; next it gets transferred to Suzdal.
- *Andrei Bogolyubskiy*, 1157-1174, reigned for 17 years, or 1169-1174 and a 5-year reign, accordingly. Here 1169 is the year when Andrei had conquered Kiev; his capital was in Suzdal or Vladimir. It is presumed that the capital was transferred elsewhere from Kiev in his reign.

Commentary. Up until the conquest of Kiev by Andrei, the city had been

the capital of the following Great Princes, which can be regarded as his co-rulers:

- *Izyaslav Dadidovich*, 1157-1159, reigned for 2 years, capital in Kiev.
- *Rostislav Mikhail*, 1159-1167, reigned for 8 years, capital in Kiev.
- *Mstislav Izyaslavich*, 1167-1169, reigned for 2 years, capital in Kiev.

This epoch is only known to us in the rendition of the *Povest Vremennyh Let*. Nowadays Kiev (the modern city on the Dnepr) is presumed to have been the capital of the state. The epoch of Kiev Russia ends with the transfer of the capital to Suzdal first, and then to Vladimir – under Youri Dolgoroukiy and Andrei Bogolyubskiy. This happens in the middle of the alleged XII century. The circumstances of the transfer of the capital from Kiev to Vladimir are described differently in various chronicles, with several datings of said events specified. The transfer is credited to Youri Dolgoroukiy in some cases, and to Andrei Bogolyubskiy in others. Youri Dolgoroukiy is also said to have founded Moscow in the alleged year 1147.

7.3. The third period: the Russia of Vladimir and Suzdal, starting with the middle of the XII century and ending with Batu-Khan's conquest in 1237

- *Mikhail*, 1174-1176, reigned for 2 years, capital in Vladimir.
- *Vsevolod "Bolshoye Gnezdo" ("The Great Nest")*, 1176-1212, reigned for 36 years, capital in Vladimir.
- *Georgiy*, 1212-1216, reigned for 4 years, capitals in Vladimir and Suzdal.
- *Mstislav of Novgorod*, reigned from 1212 according to [\[362\]](#), Volume 1, page 103. His reign duration therefore equals 7 years.
- *Constantine*, 1212-1219, reigned for 7 years, capitals in Yaroslavl and Rostov before 1216, Vladimir and Suzdal after that.
- *Youri (= Georgiy)*, 1219-1237, reigned for 18 years ([\[36\]](#), page 30).

Capital in Vladimir.

Once again, the beginning of this epoch is only known to us in the version of the *Povest Vremennyh Let*; the sequence of events related therein ends with 1206 – a few years before Batu-Khan's invasion, that is. The last year covered by the chronicles is in close proximity to the fall of Constantinople in 1204; however, this famous event is absent from the *Povest Vremennyh Let* for some reason. This omission is very odd indeed, since this chronicle pays a lot of attention to Byzantine events. We shall get back to this later.

The end of the third period is marked by the well-known “collation” of two different groups of Russian chronicles. Some of them cease their narration here, whereas others only start with this epoch. There are a few chronicles that don't interrupt at this point formally – the *Arkhangelogorodskiy Letopisets*, for instance; however, some of the chronicles manifest a chronological shift here, q.v. below. For instance, the *Oustyuzhskiy Letopisets* of Lev Vologdin, compiled in 1765, survived in its original form; there are also 22 copies of this chronicle kept in the archives of Moscow, St. Petersburg, Kiev and Oustyug Velikiy ([\[36\]](#), page 8). All of the editions (the original as well as the copies) contain “wrong” A.D. datings for the entire interval between 1267 and 1398. The rate of the chronological shift accumulated, amounting to a hundred years by 1398 – namely, the chronicle refers to 1398 instead of 1299, which is the “correct” dating. This year is reflected in a large fragment of text; after that, the chronicle leaps to 1415, and the chronological shift disappears. Thus, according to the Romanovian-Millerian chronology of the manuscript, the latter contains a gap between 1299 and 1415. Apparently, Lev Vologdin, a priest of the Uspenskaya Cathedral in Velikiy Oustyug, was still poorly familiar with the consensual chronology of the Russian history, which had still been “polished” by Miller in St. Petersburg.

The fact that the gap in Vologdin's chronicle is a centenarian one has an explanation, which will be related in detail below.

7.4. The fourth period: the yoke of the Tartars and the Mongols, starting with the battle of Sit in 1238 and ending with the 1481 “Ougra opposition”, which is considered to mark the “official end of the Great Yoke” nowadays

- *Batu-Khan* from 1238 and on.
- *Yaroslav Vsevolodovich*, 1238-1248, reigned for 10 years, capital in Vladimir. Came from Novgorod ([\[145\]](#), he had reigned in 1237-1247 (10 years altogether).
- *Svyatoslav Vsevolodovich*, 1248-1249, reigned for 1 year, capital in Vladimir ([\[145\]](#), page 165. He ruled in Suzdal between 1252 and 1262, after the capture of Suzdal by Nevruy, q.v. below.
- *Lacuna* or *Nevruy Saltan*, 1252-1259, reigned for 7 years ([\[36\]](#)).
- *Alexander Vassilyevich of Novgorod*, 1259-1264, reigned for 5 years ([\[36\]](#), page 70). This character might be a duplicate of Alexander Nevskiy for all we know, in which case Yaroslav’s alias “Vassily” really stands for “Basileus”, or “King”. It turns out that the *Arkhangelogorodskiy Letopisets* doesn’t mention Alexander Yaroslavich (Nevskiy!) at all, telling us about Alexander Vassilyevich instead – this must be the same person as Alexander Nevskiy. The latter is considered to have been a stepson of Batu-Khan; the *Arkhangelogorodskiy Letopisets*, on the other hand, refers to Alexander Nevskiy as to an actual son of Batu-Khan, whom we already identified as Yaroslav, q.v. below. Other sources collate the reigns of Nevruy and Alexander, suggesting that the latter had reigned in Suzdal all the while.

Could “Nevruy” be the “Tartar” name of Nevskiy? For instance, we have discovered that Batu-Khan was merely the “Tartar” name of Yaroslav. The *Vologodskiy Letopisets*, for instance, is telling us about Alexander Nevruy who came from the Horde when it relates the events of 1294. According to the text, this Alexander Nevruy (Nevskiy?) had presided over the council

of the Princes and been in charge of the division of principalities. One must note that the names NEV-ruy and NEV-skiy only differ in suffixes; also bear in mind that Nevruy was known as “Saltan”, or simply “Sultan”! The next event mentioned in [\[145\]](#) after the 1294 assembly of the Princes led by Alexander Nevruy is the death of “Fyodor, the Great Prince of Yaroslavl and Smolensk” in 1299. This prince must be yet another double of Alexander Nevruy, since the assembly didn’t appoint any other prince. Fyodor, the Great Prince of Yaroslavl and Smolensk, is a well-known prince who was canonized as a saint, q.v. in the Russian Orthodox monthly books of psalms under 19 September and 5 March (old style). This must be another reflection of Alexander Nevskiy.

- *Mikhail Khrabriy (The Brave) of Kostroma*, 1249-1250, reigned for 1 year ([\[36\]](#)), capital in Vladimir.
- *Andrei of Suzdal*, 1250-1252, reigned for 2 years ([\[36\]](#)), capital in Vladimir.
- *Yaroslav of Tver*, 1263-1272, reigned for 9 years according to [\[36\]](#).
- *Mikhail Yaroslavich*, 1267-1272, reigned for 5 years according to [\[36\]](#). Some of the other chronicles don’t mention him at all.
- *Vassily I of Kostroma* with his sons *Boris* and *Gleb* ([\[362\]](#) – 4 years, that is. Capital in Vladimir.
- *Dmitriy I of Pereyasavl*, 1276-1294, reigned for 18 years according to [\[145\]](#), page 165.
- *Andrei Gorodetskiy*, 1294-1304, reigned for 10 years according to [\[36\]](#), which mentions Ivan Kalita as the next Great Prince to have succeeded Andrei in 1328.
- *Mikhail Svyatoi (The Holy)*, Prince of Tver and Vladimir, 1304-1319, reigned for 6 years according to [\[145\]](#). Capital in Vladimir.
- *Youri of Moscow (Moskovskiy)*, Uzbek-Khan’s son-in-law, 1319-1325, reigned for 6 years according to [\[36\]](#) Youri isn’t called the Great Prince.
- *Dmitriy of Vladimir the Bodeful-Eyed (“Groznye Ochi”)*, 1325-1326,

reigned for 1 year according to [\[145\]](#).

- *Alexander*, 1326-1328, reigned for two years with his capital in Vladimir, according to [\[145\]](#).

The title of the Great Prince goes over to the Muscovite princes, beginning with Ivan I Kalita.

- *Ivan Danilovich Kalita the 1st* – 1328-1340, reigned for 12 years according to [\[145\]](#) we find two datings marking the possible beginning of his reign – 1322 and 1328. The beginning of his reign as the Great Prince is indicated as 1328 the second time. The capital is in Moscow. Actually, the name Kalita is most likely to be a derivative of “Caliph” or “Khalif”, which is a well-known title. Bear in mind the flexion of T and Ph (phita).
- *Simeon Gordiy (The Proud)*, 1340-1353, reigned for 13 years according to [\[145\]](#). Capital in Moscow.
- *Ivan II Krotkiy (or Krasniy)* – “*The Humble*” or “*The Red*”, 1353-1359, reigned for 6 years according to [\[145\]](#), between 1354 and 1359. Capital in Moscow.
- *Dmitriy of Suzdal*, 1359-1363, reigned for 4 years according to [\[145\]](#). Capital in Moscow.
- *Dmitriy Ivanovich Donskoi*, 1363-1389, reigned for 26 years according to [\[145\]](#). Capital in Moscow.
- *Vassily I Dmitrievich*, 1389-1425, reigned for 36 years according to [\[145\]](#), with his capital in Moscow.
- *Youri Dmitrievich*, 1425-1434, reigned for 9 years according to [\[145\]](#), pages 169-170. Capital in Moscow.
- *Vassily II Tyomniy (The Dark)*, 1425-1462 according to [\[365\]](#) specify his reign as 1450-1462.
- *Dmitriy Shemyaka the Cross-Eyed (“Kosoi”)*, 1446-1450, reigned for 4 years according to [\[362\]](#), his reign spans the years between 1445 and 1450.

Formally, the independence of Russia from the Horde begins with the reign of the next ruler, Ivan III. The “Great Yoke” of the Mongols and the Tartars ends. This dating is however of an arbitrary nature.

The epoch between Ivan Kalita and Ivan III is a very special period in Russian history, which we shall discuss in detail below.

It is presumed that Russia had lost independence in this epoch, transforming into the “Mongol Tartaria” in the eyes of the foreigners.

Let us jump ahead and share our opinion that this very epoch opens the most important period in the entire history of Russia (Horde); earlier epochs are most likely to be phantom reflections of the XIV-XVI century, and are obscured by impenetrable tenebrosity for the most part. We can virtually say nothing at all about the real history of Russia before the XIII century.

7.5. The fifth period: the Moscow Russia starting with Ivan III and ending with the Great Strife, or the enthronement of the Romanovs in 1613

- *Ivan III Vassilyevich the Great*, 1462-1505 (according to [\[36\]](#) dates the end of his reign to 1507. His son and co-ruler is Ivan Ivanovich Molodoi (The Young, or The Junior), 1471-1490 – 19 years altogether ([\[794\]](#), page 158). Moscow is the capital.
- *Vassily III*, also known as Ivan = Varlaam = Gavriil ([\[145\]](#), he reigned in 1507-1534.
- *Youri Ivanovich*, 1533, reigned for 1 year according to [\[776\]](#). The capital is Moscow.
- *Yelena Glinskaya + Ivan Ovchina*, 1533-1538, reigned for 5 years according to [\[775\]](#), with their capital in Moscow.
- The *Semiboyarshchina*, or the Reign of the Seven Boyars (the Guardian Council) – 1538-1547, 9 years altogether according to [\[775\]](#). Moscow is the capital.
- *Ivan IV the Terrible (Grozniy)*, 1533-1584, reigned for 51 years

according to [\[775\]](#); capital in Moscow.

- *Simeon Beckboulatovich*, 1575-1576, reigned for 1 year according to [\[775\]](#) with his capital in Moscow. The alleged “co-ruler” of Ivan the Terrible.
- *Fyodor Ioannovich*, 1584-1598, reigned for 14 years according to [\[362\]](#). Capital in Moscow.
- *Boris Fyodorovich Godunov*, 1598-1605, reigned for 7 years according to [\[362\]](#). Capital in Moscow.
- *Fyodor Borisovich*, 1605, reigned for 1 year according to [\[362\]](#). Capital in Moscow.
- *Dmitriy Ivanovich*, or the so-called “*False Dmitriy*” (“*Lzhedmitriy*”), 1605-1610, reigned for 5 years with his capital in Moscow first, and then Tushino. He was presumably killed in 1606; however, in the very same year Dmitriy comes to power again – historians are of the opinion that this second Dmitriy was a different person ([\[436\]](#), pages 362-363). This is why we indicate Dmitriy’s reign as ending with his murder in 1610; one may also consider this period to be “the sum of the two Dmitriys”.
- *Vassily Shouyskiy*, 1606-1610, reigned for 4 years according to [\[362\]](#). Capital in Moscow.
- The *Great Strife*, 1610-1613, lasted for three years.

According to our hypothesis, the epoch between Ivan III and the Great Strife is the primary source for all the phantom duplicates inherent in Russian history and dated to the epochs before the XIV century. All the epochs in question and a rough scheme of chronological duplicates in Russian history can be seen in the illustrations at the beginning of the next chapter.

7.6. The sixth period: dynasty of the Romanovs

What we have here is a radical change of dynasty; the new ruling dynasty of the Romanovs comes to power. The first king of the dynasty is Mikhail

Romanov, 1613-1645. We shall refrain from listing the other Romanovs herein, since Russian history of the Romanovian epoch is already beyond our concern; that is the epoch when the consensual version of the ancient Russian history was created.

PART TWO

The two chronological shifts inherent in the history of Russia

8.

A general scheme of the parallelism

In the present chapter we shall relate the statistical parallelism between the dynasties of the Russian rulers that we discovered in the course of our research, as a result of applying the methods of ancient dynasty analysis that we have already used extensively, q.v. in [Chron1](#) and [Chron2](#).

The consensual version of the Romanovian-Millerian “Russian history textbook” is represented schematically in fig. 2.1.



Fig. 2.1. A chronological scheme of Russian history in its Scaligerian and Millerian version.

In fig. 2.2 one sees the real construction of this “textbook” unravelled by our research and the primary chronological shifts present therein, whereas fig. 2.3 represents a very general scheme of Russian chronology in our reconstruction.

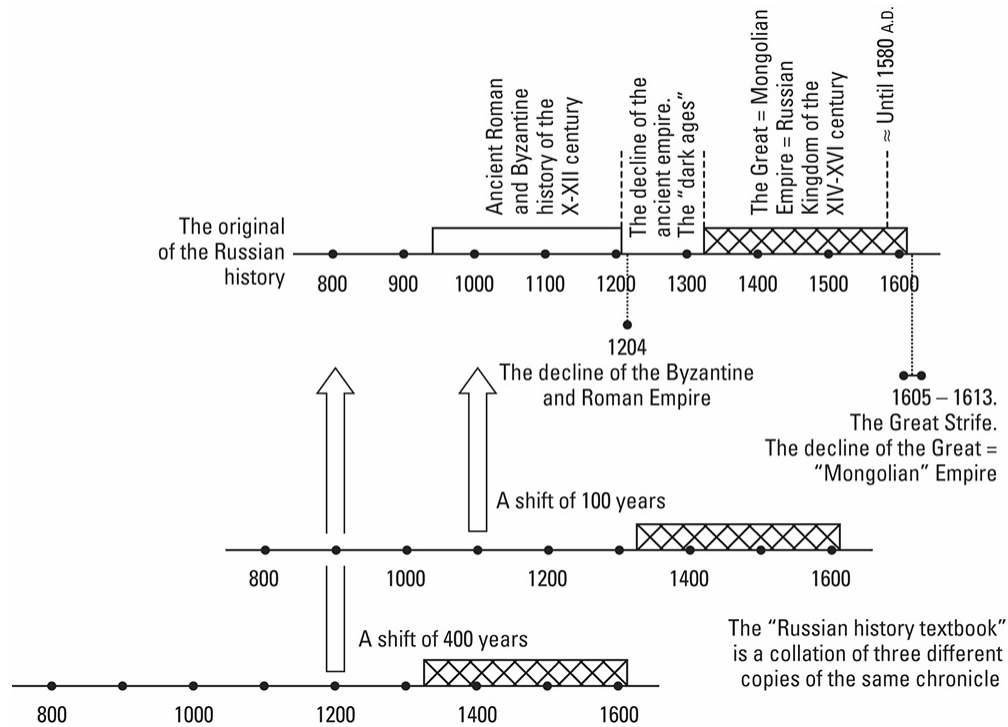


Fig. 2.2. The structure of the shifts inherent in the erroneous chronology of the Russian history. The Scaligerian and Millerian “Russian history textbook” is compiled of three different versions of a single chronicle.

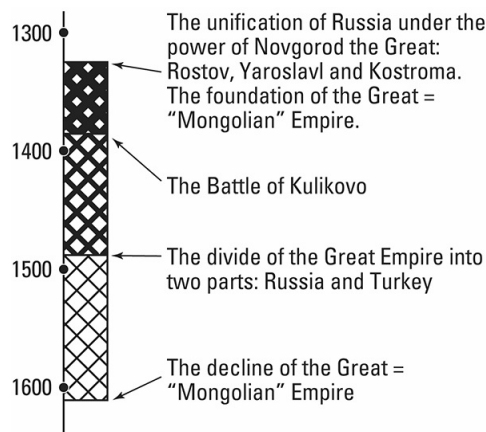


Fig. 2.3. A general chronological scheme of the Russian history after the rectification of the errors inherent in the Scaligerian and Millerian version. Our reconstruction.

In fig. 2.4 we see the scheme of the 400-year parallelism inherent in Russian history as discussed below. The formal empirico-statistical result of our research is presented in figs. 2.1-2.6.

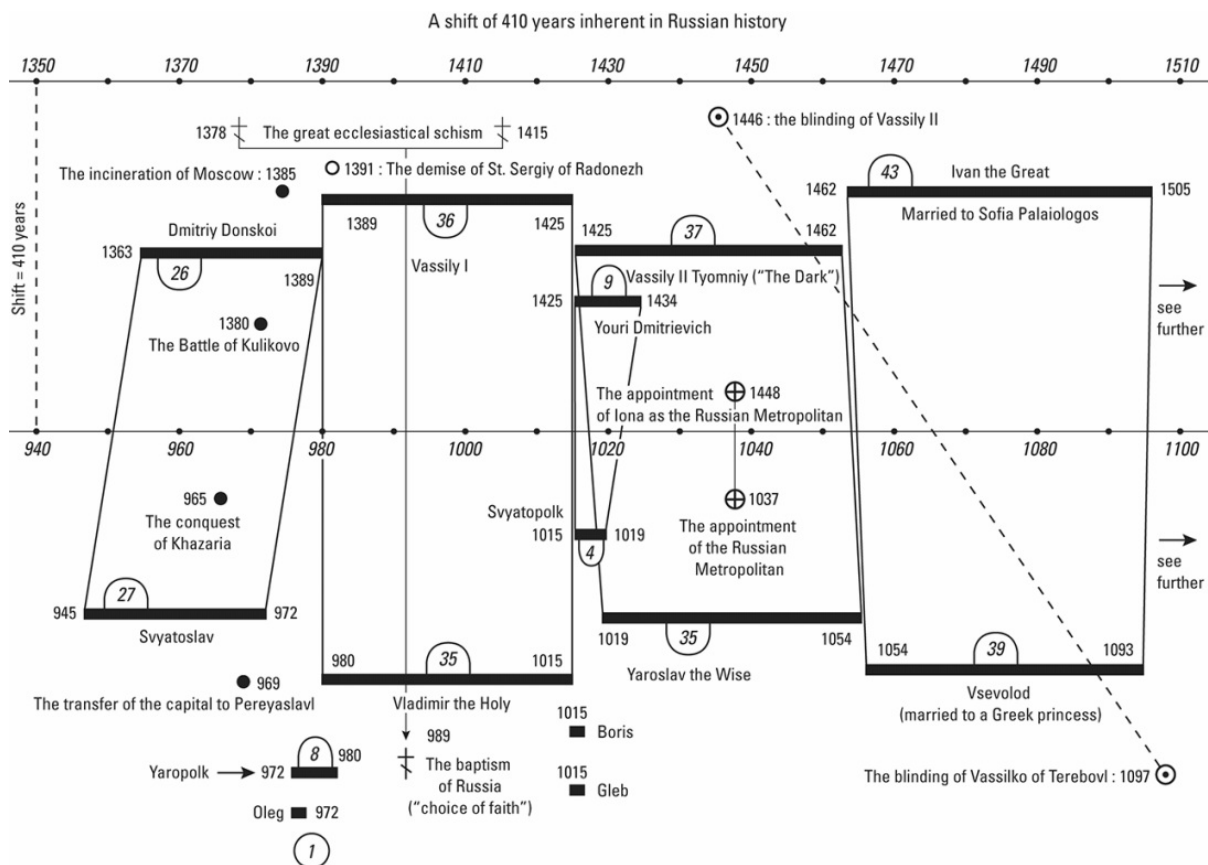


Fig. 2.4. A chronological shift of 410 years inherent in Russian history in its Millerian and Scaligerian version. First part of the parallelism.

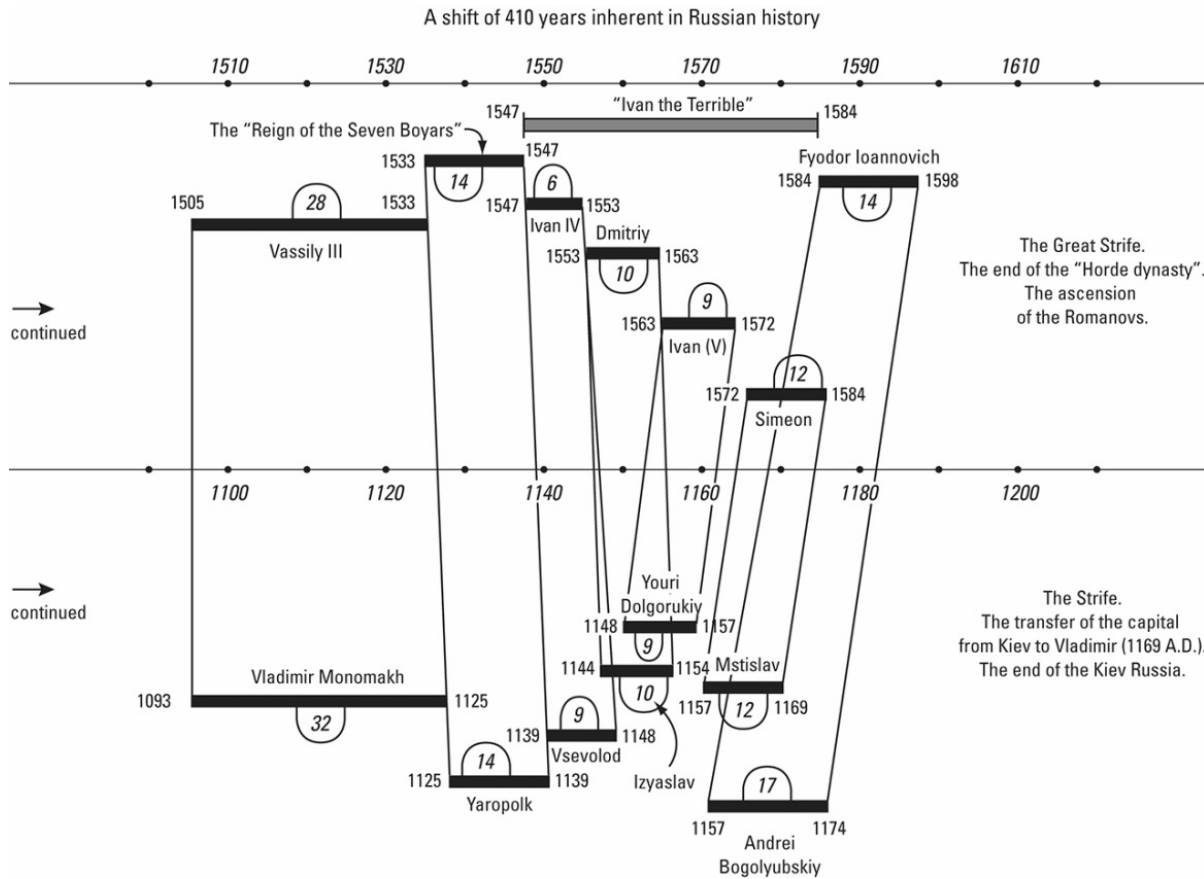


Fig. 2.5. A chronological shift of 410 years inherent in Russian history in its Millerian and Scaligerian version. Second part of the parallelism.

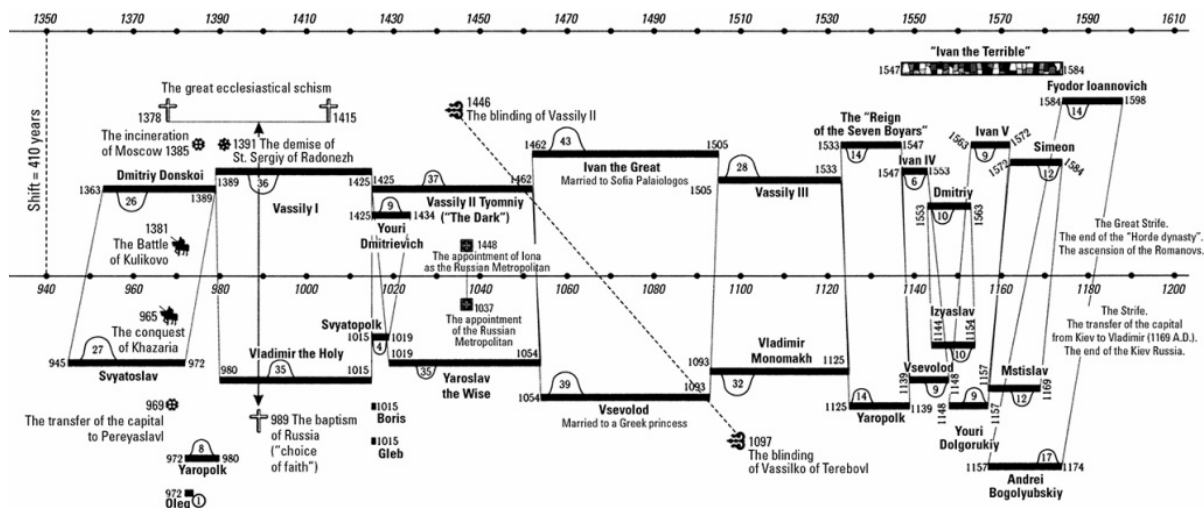


Fig. 2.6. The general view of the chronological shift of 410 years inherent in Russian history.

1. The period between 1300 and 1600 served as the original for the

ancient and mediaeval history of Russia.

2. The period between the middle of the IX and the beginning of the XIII century is a phantom duplicate of the above.
3. The period between 1200 and 1600 is a “sum” of the two chronicles, the first one being the original that spans the period between 1300 and 1600, and the second – the very same original, but shifted backwards by some 100 years. The superimposition of the two chronicles gives us the 1200-1600 chronicle extended by a 100 years.

The entire period between 1327 and 1600 is referred to as “the Moscow Russia” in modern textbooks; however, according to our reconstruction, this name only applies to the end of this epoch. We have discovered the period of the XIV-XVI century to contain the originals of all three epochs that Russian history is divided into nowadays:

- the ancient Kiev Russia,
- the ancient Vladimir Russia,
- the mediaeval Moscow Russia.

Below we cite comparative tables of events for the discovered dynastical parallelisms inherent in the history of Russia. It has to be said that the events listed below are related in accordance with the consensual Millerian version as opposed to our reconstruction; nevertheless, we occasionally refer to the results described in detail in [Chron4](#), which we expect the readers to be familiar with for a more fundamental understanding of the tables and their content.

9.

A brief description of the 100-year shift manifest in Russian history

a = Russian history of the XIV century.

■ *b* = Russian history of the XIII century.

1*a* = *The XIV century*. Takhta-Khan, 1291-1313, reigned for 22 years, and Daniel of Moscow, 1281-1303, reigned for 22 years.

■ 1*b* = *The XIII century*. Genghis-Khan, the alleged years 1205-1227, reigned for 22 years, and Vsevolod Bolshoye Gnezdo, the alleged years 1176-1212, reigned for 36 years.

1.1*a*. *The XIV century*. Daniel of Moscow is the founder of the Muscovite dynasty. His reign was followed by the conflict between the princes of Moscow and Tver.

■ 1.1*b*. *The XIII century*. Vsevolod Bolshoye Gnezdo is the founder of a dynasty, succeeded by his sons and their offspring. His very name translates as “The Great Nest” and refers to his foundation of the Vladimir-Suzdal dynasty.

2*a*. *The XIV century*. Uzbek-Khan, 1312-1340, reigned for 28 years, and Mikhail, 1304-1319, reigned for 15 years. Next we have Youri, 1319-1328, with a reign duration of 9 years, followed by Ivan I Kalita, or Caliph (Khalif), who had reigned for 12 years between 1328 and 1340.

■ 2*b* = *The XIII century*. Batu-Khan (the name Batu relates to the Russian dialect forms of the word “father” – *batya* and *batka*), 1227-1255, reigned for 18 years, and Constantine, 1212-1219, reigned for 7 years. After that we see Youri’s 18-year reign in the alleged years 1219-

1237, followed by the 8-year reign of Yaroslav Vsevolodovich (1238-1246).

2.1a. *The XIV century.* Unlike his predecessors, Uzbek-Khan left a significant mark in Russian history, having become a relation of Youri the Muscovite (the latter was his son-in-law). It is presumed that Uzbek-Khan had been greatly influenced by Ivan Kalita (Caliph), who remained in the Horde all the time; another presumption is that the power of the Muscovite princes was entirely based on the military potential of the Horde, which is the only reason why they could unite and conquer the entire Russia ([\[435\]](#), pages 189-190).

■ 2.1b. *The XIII century.* Batu-Khan conquers Russia, which marks the beginning of the Tartar rule in Russia. The Tartars had presumably ruled by proxy of the Great Princes of Vladimir. Batu-Khan made Yaroslav Vsevolodovich prince, and became his relation, since Alexander Nevskiy, the son of Yaroslav, became Batu-Khans adopted son. Batu-Khan had helped the princes of Vladimir to conquer the whole of Russia; prior to that, other independent princes and principalities had also existed. The title of the Great Prince of Kiev also ceased to exist around that time. The dynasty of the Kiev princes ended with the conquest of Kiev by Batu-Khan.

2.2a. *The XIV century.* This is the end of the Vladimir-Suzdal dynasty of Yaroslav Vsevolodovich, the son of Vsevolod Bolshoye Gnezdo, and also the beginning of the new Moscow dynasty.

■ 2.2b. *The XIII century.* This period marks the end of the Kiev dynasty of Yaroslav the Wise, which is also the end of the Kiev Russia. Next we have the Vladimir-Suzdal period as well as the “yoke of the Tartars and the Mongols”.

3a. *The XIV century.* Chanibek-Khan, 1341-1357, reigned for 16

years, and Simeon Gordiy (“the Proud”), 1340-1353, reigned for 13 years.

■ *3b. The XIII century.* Berke-Khan, the alleged years 1255-1266, reigned for 11 years, and Alexander Nevskiy, the alleged years 1252-1263, reigned for 11 years.

3.1a. The XIV century. The reign of Simeon is the time of the conflict between Pskov and the Germans from Livonia. Prince Alexander Vsevolodovich (whose “origins remain unknown to us”, according to Karamzin, q.v. in [\[362\]](#), Volume 4, page 157), appears in Pskov around the same time. This prince defeated the Germans and laid the entire South-East of Livonia waste. This took place in 1342; we see a good parallelism with the deeds of Alexander Nevskiy.

■ *3.1b. The XIII century.* The most famous deed of Alexander Nevskiy is presumed to be the defeat of the Livonian knights on the Choudskoye Lake in the alleged year 1242. The Livonians are assumed to have been a German military order. Alexander set forth to fight the Livonians from Pskov, q.v. in [\[435\]](#), pages 162-164. Bear in mind that Alexander Nevskiy is a descendant of Vsevolod Bolshoye Gnezdo (his grandson, to be precise), and can therefore be referred to as “Vsevolodovich”, or “descendant of Vsevolod”. What we see is a manifestation of the chronological shift that equals 100 years in this case.

3.2a. The XIV century. After this victory, prince Alexander leaves Pskov. “The natives of Pskov implored him to return, but to no avail ... their pleas to the Novgorod government to provide them with a local ruler and an army were also in vain” ([\[362\]](#), Volume 4, page 157).

■ *3.2b. The XIII century.* Shortly after the victory the relationship between the people of Novgorod and Alexander deteriorates, and the latter moves to Pereyaslavl ([\[435\]](#), page 164).

3.3a. *The XIV century*. The dispute between Simeon and Novgorod. The people of Novgorod had bound Simeon in chains and declared to him that the city should elect princes autonomously and tolerate no alien rulers. Simeon reacted by preparing his army for the battle. The townsfolk called to arms as well, and a military conflict was escaped very narrowly. However, the commonality revolted, supported Simeon and had some of the boyars banished, with one of their number, and a very distinguished boyar, at that, killed ([362], Volume 4, pages 155-156). The dispute had ended, and Simeon disbanded the army.

■ 3.3b. *The XIII century*. The dispute between Alexander Nevskiy and the city of Novgorod ranks among his most important biographical episodes; the denizens of the city banished his son Vassily in a humiliating fashion, and the situation was approaching the stage of an armed conflict. Alexander had tried to take Novgorod by force, but the city capitulated, having demoted the vicegerent Ananiya in 1255 ([362], Volume 4, pages 45-47).

Commentary. In general, Simeon's reign was characterised by wars waged against Novgorod and Pskov by the Swedes and the Germans, according to N. A. Karamzin ([362], Volume 4, pages 163 and 158). Alexander Nevskiy's reign is marked by similar events, and famous for his wars with the Livonian order and disputes with Novgorod primarily. The relations between the Horde and Alexander, likewise Simeon, are described in the same words; both knights were known as pillars of the Khan's power and frequent visitors in the Horde, where they were considered figures of great authority.

4a. *The XIV century*. The embroilment of 1359-1381. 25 khans had reigned over these 22 years.

■ 4b. *The XIII century*. Mentutenir-Khan (possibly Mengutimur-Khan), the alleged years 1266-1291, reigned for 25 years. Strife and

struggle between the sons of Alexander Nevskiy in 1281-1328 (according to [\[649\]](#), pages 18-19, 32-34 and 53), which equals 47 years, or, alternatively, in 1299-1328, 29 reign years altogether starting with the death of Fyodor, Great Prince of Yaroslavl and Smolensk, and ending with Ivan Kalita.

5a. *The XIV century.* Tokhtamysh-Khan, 1381-1395, reigned for 14 years; in his reign we see Mamai the warlord and Dmitriy Donskoi (1363-1389), who had reigned for 26 years. Tokhtamysh-Khan defeated Mamai in 1381.

■ 5b. Takhta-Khan, the alleged years 1291-1313, reigned for 22 years, and Nogai the military leader, defeated by the khan in the alleged year 1299. Takhta-Khan is accompanied by Dmitriy of Pereyaslavl, 1276-1295.

Commentary. Apart from the parallelisms between events, we see a distinct similarity between how the names sound:

- *Takhta-mysh* = *Takhta*,
- *Mamai* = *Nogai*,
- *Dmitriy* of Don (or Donskoi) = *Dmitriy* of Pereyaslavl (or Pereyaslavskiy).

5.1a. *The XIV century.* Mamai is the “custodian” of the khans; he was the de facto ruler who could enthrone khans. Tokhtamysh-Khan defeated Mamai.

■ 5.1b. *The XIII century.* Nogai is the fiduciary of the small Takhta-Khan. When Takhta had grown up, he crushed Nogai. Nogai had also possessed the power to enthrone the Khans, and would “keep making their power more and more nominal” ([\[362\]](#), Vol. 4, Chapters 5-6).

5.2a. *The XIV century.* Mamai is a military leader of high rank ([\[216\]](#),

page 159).

■ 5.2b. *The XIII century*. Nogai is also a top military leader ([216], page 137).

5.3a. *The XIV century*. Mamai usurps power ([216], page 159).

■ 5.3b. *The XIII century*. Nogai also usurps power ([216], page 137).

5.4a. *The XIV century*. Mamai becomes a leader of a “pro-Western political party” in the Horde ([216], page 159).

■ 5.4b. *The XIII century*. Nogai rules over the Western parts of the Horde ([216], page 137).

5.5a. *The XIV century*. Mamai’s army consisted of Osetians, the Cherkesi, the Polovtsy and the natives of Crimea, q.v. in [216], pages 160-165.

■ 5.5b. *The XIII century*. The main contingent of Nogai’s army is characterised as the natives of the steppes adjacent to the Black Sea and the Northern Crimea, see [216], page 137.

5.6a. *The XIV century*. Mamai is defeated by the Russian troops that fought alongside the Tartars from Siberia and the Volga region ([216], pages 162-163).

■ 5.6b. *The XIII century*. Nogai is defeated by the Tartars from the Volga region supported by the Russian army, as well as the Tartars from Siberia and Central Asia ([216], page 138).

5.7a. *The XIV century*. Tokhtamysh-Khan defeated Mamai in alliance with Dmitriy Donskoi, a Russian prince.

■ 5.7b. *The XIII century*. Takhta-Khan defeats Nogai in alliance with Andrei Aleksandrovich, a Russian prince ([216], page 137).

10.

A 400-year shift in Russian history and the resulting dynastic parallelism

The second chronological shift inherent in Russian history amounts to roughly 410 years and comprises the following two epochs:

1. The epoch between 945 and 1174, or the so-called Kiev Russia – starting with Great Prince Svyatoslav and ending with the transfer of the capital under Andrei Bogolyubskiy.
2. The epoch between 1363 and 1598. It is referred to as the “Moscow Russia”; it begins with the Great Prince Dmitriy Donskoi and ends with the Czar Fyodor Ivanovich.

For the cases with several variants of a single king’s reign, we only cite the one that corresponds with the parallelism the best. However, there are few such variants, and all of them are rather close to each other in general. We also omit references to sources herein, since all of them were already indicated above. The formal aspects of our empirico-statistical methods as used in the discovery of dynastic parallelisms and the principles of comparison applied to the latter are related in [Chron1](#) and [Chron2](#). A demonstrative graphical representation of the dynastic parallelism discussed herein is given in fig. 2.4.

Bear in mind that the comparative tables cited herein make references to results related in the chapters to follow; they contain our brief commentary of certain episodes that comprise the parallelism, and indications of the most interesting coincidences in the description of historical events one is traditionally accustomed to deem separated from each other by several centuries, which duplicate each other nonetheless, as estimated by our mathematical methods.

The beginning of the Kiev Russia dynasty, by which we understand the epoch of Ryurik, Olga and Oleg, is usually said to predate 945. The next series of dynastic founders (Ivan Kalita, Simeon the Proud and Ivan the Humble (or the Red), comes before 1363. The early XIV century must therefore be the very springhead of the Russian history. We are referring to Georgiy Danilovich, followed by Ivan Danilovich Kalita, his brother (1318 or 1328-1340). Ivan Kalita = Caliph = Khalif is the double of Batu-Khan, also known as Uzbek-Khan, Yaroslav Vsevolodovich and Yaroslav the Wise. He was also known as Georgiy-Yaroslav, q.v. in the epistle to the Swedish king written by “Ivan the Terrible” ([\[639\]](#), page 136).

a = The Kiev Russia.

■ *b = The Moscow Russia.*

1a. The Kiev Russia. The legendary founders of the dynasty – Ryurik, Oleg and Olga. The alleged years 862-955.

■ *1b. Russia-Horde.* The founders of the real dynasty – Georgiy Danilovich, his brother Ivan Kalita = Caliph or Khalif, Simeon the Proud and Ivan the Humble (or the Red) in the alleged years 1318-1359.

Commentary to 1b. There is another shift inherent in the history of Russia – a centenarian one, q.v. discussed above. It superimposes the founders of the real dynasty (see 1b) over the beginning of the Great = “Mongolian” invasion. This superimposition is constructed in the following manner:

- a. Yaroslav Vsevolodovich, aka Batu-Khan, 1238-1248 = Ivan Kalita (Caliph), aka Uzbek-Khan, 1328-1340.
- b. Alexander Nevskiy, 1252-1263 = Simeon the Proud (“Gordiy”), 1340-1353.
- c. Yaroslav of Tver, 1262-1272 = Ivan the Humble (“Krotkiy”), 1353-1359.

- d. Vassily I of Kostroma, 1272-1276 = Dmitriy of Suzdal, 1359-1363.
 - e. Dmitriy I of Pereyaslavl, 1276-1294 = Dmitriy Donskoi, 1363-1389.
-

2a. *The Kiev Russia*. Svyatoslav, 945-972, reigned for 27 years.

■ 2b. *Russia-Horde*. Dmitriy Donskoi, 1363-1389, reigned for 26 years. Their reign durations are in good correspondence.

2.1a. *The Kiev Russia*. The transfer of the capital to Pereyaslavl in 969.

■ 2.1b. *Russia-Horde*. Pereyaslavl is captured by Holgerd, while Dmitriy lays the foundations of the Moscow Kremlin and its walls in 1368. This date corresponds to the real foundation of Moscow in our reconstruction. However, Moscow isn't yet a capital at this point, and Kremlin won't be built until the XVI century – see below ([Chron4](#), Chapter 6) and in [Chron6](#).

3a. *The Kiev Russia*. Vladimir, 980-1015, reigned for 35 years.

■ 3b. *Russia-Horde*. Vassily I, 1389-1425, reigned for 36 years. Their reign durations correspond to each other very well.

3.1a. *The Kiev Russia*. The famous baptism of Russia in 989.

■ 3.1b. *Russia-Horde*. The reign of Vassily I is known as the period of the so-called Great Schism (1378-1415), which is when virtually every country in the world was faced with “the choice of faith”.

Commentary to 3.1. According to our reconstruction, the early XV century was the time of religious discord and confessional granulation in the countries of Europe and Asia. The custom of baptising brides into a different confession dates to this very epoch, as well as religious disputes in general and the use of the word *latinstvo* (literally “Latinry”, which refers to the Unionist leanings of the Orthodox populace in the West of

Russia – Lithuania in particular). Russian chronicles contain no prior memory of any substantial religious contentions, which was duly noted by N. A. Morozov ([\[547\]](#)).

The ensuing Union of 1439, which had temporarily united the Byzantine Church with its Roman counterpart, would lead to the severance of relations between Constantinople and Russia; the latter had refused to recognize the union. It is presumed that the Russian Church became independent around that time, q.v. below. See [Chron6](#) for our discussion of the legend about the “baptism in the Dnepr” and its possible original.

4a. *The Kiev Russia*. Svyatopolk, 1015-1019, reigned for 4 years.

■ 4b. *Russia-Horde*. Youri Dmitrievich, 1425-1431, reigned for 6 years with intermissions. There is a good correspondence between the reign durations of the two.

4.1a. *The Kiev Russia*. Power struggle and the death of Svyatopolk, presumably an usurper.

■ 4.1b. *Russia-Horde*. Youri Dmitrievich had been forced to struggle for power all his life; he was deposed a number of times, but kept returning. He was the alleged usurper of power in the time of Vassily I.

5a. *The Kiev Russia*. Yaroslav the Wise, 1019-1054, reigned for 35 years.

■ 5b. *Russia-Horde*. Vassily II the Dark (Tyomniy), 1425-1462, reigned for 37 years. Their reign durations are in good correspondence with each other.

5.1a. *The Kiev Russia*. In the alleged year 1037 Yaroslav founds the Russian archdiocese, which is independent from Constantinople. This is where the de facto history of the Russian Church begins; chronicles leave one with the impression that “there had been an absence of

events” prior to that ([\[372\]](#)). This is the time of the Russian Archdeacons (Metropolitans), who had presumably been Greek before.

■ 5.1b. *Russia-Horde*. In 1448 the Russian Metropolitan Iona is appointed without the consent of Constantinople; such appointments had been the prerogative of the latter up until then. The Russian Church severs all ties with the Unionist Church or Constantinople; it is presumed that the former has been independent from the latter ever since ([\[372\]](#)).

5.2a. *The Kiev Russia*. In 1097, Vassilko, Prince of Terebovl, was blinded in the course of the fratricidal war between the children of Yaroslav.

■ 5.2b. *Russia-Horde*. Vassily II the Dark (Tyomniy) was blinded. We have a very obvious parallelism between the names (Vassily = Vassilko), as well events (both have been blinded). See below for more extensive commentary.

5.3a. *The Kiev Russia*. The name is Vassilko. Blinded.

■ 5.3b. *Russia-Horde*. The name is Vassily. Blinded.

5.4a. *The Kiev Russia*. Vassilko is presumably a prince.

■ 5.4b. *Russia-Horde*. Vassily is presumably a Great Prince.

5.5a. *The Kiev Russia*. The conspiracy against Vassilko is masterminded by Svyatopolk, the Great Prince of Kiev.

■ 5.5b. *Russia-Horde*. The leader of the plot against Vassily is Boris, the Great Prince of Tver.

5.6a. *The Kiev Russia*. The blinding was preceded by the council of the princes “where they signed a truce” ([\[632\]](#), page 248). Both princes kissed a cross in order to demonstrate their good faith.

■ 5.6b. *Russia-Horde*. Vassily reminds the plotter about the recent truce and the kissing of the cross before the blinding: “For we have both kissed the Holy Cross ... and sworn ourselves brothers ... and, verily, one guardeth not against one’s brother” ([\[635\]](#), page 508).

5.7a. *The Kiev Russia*. We have a plot here led by David, Prince of Vladimir.

■ 5.7b. *Russia-Horde*. Also a plot, actually led by Prince Dmitriy Shemyaka.

5.8a. *The Kiev Russia*. Svyatopolk, the Great Prince of Kiev, takes no part in the actions of the cabal, which is emphasised in the chronicle.

■ 5.8b. *Russia-Horde*. Boris, the Great Prince of Tver and the leader of the conspiracy, doesn’t take part in the plot as it is carried out, either ([\[635\]](#), page 504).

5.9a. *The Kiev Russia*. Svyatopolk repents, and eventually sets forth to fight against David ([\[632\]](#), page 260).

■ 5.9b. *Russia-Horde*. It is none other but Boris of Tver who later helps Vassily II to regain his throne in Moscow ([\[635\]](#)).

5.10a. *The Kiev Russia*. Vassilko is accused of striving to deprive Svyatopolk of his throne ([\[632\]](#), page 248).

■ 5.10b. *Russia-Horde*. Vassily II is accused of plotting to become the Prince of Tver ([\[635\]](#), page 504).

5.11a. *The Kiev Russia*. Despite the fact that the plot is led by Great Prince Svyatopolk himself, the plotters “tremble in terror” ([\[632\]](#), page 250). This is somewhat odd; apparently, the Great Prince must mastermind a plot only to dethrone some perfectly insignificant “Prince Vassilko”.

■ 5.11b. *Russia-Horde*. The conspiracy turns out as one against the monarch himself. The plotters are trying to exonerate themselves: “Prince Ivan has told him: ‘Sire, if we wish you ill, may this ill befall ourselves as well, but we are doing it for the sake of Christianity and the tribute that you must pay to the Tartars, which they will cut down ... upon seeing this’ ” ([635], page 509).

Commentary. For some reason, chronicles are anything but eloquent when it comes to Terebovl, the town where Vassilko had ruled. The only time we see this town mentioned in a chronicle is the legend about the blinding of Prince Vassilko. If this town had really been of such importance, why don’t any chronicles mention it in any other context? On the other hand, we know the story of Vassilko the Terebovlian to be a phantom duplicate of real events surrounding an attempted coup d’état in Tver. Could the “town of Terebovl” be a corrupted reference to the city of Tver that became recorded in chronicles in this form? The sounds B and V often transform into one another in the course of flexion, in which case the unvocalized root of the name is virtually the same – TRB vs. TVR.

5.12a. *The Kiev Russia*. Prior to his blinding, Vassilko had come to a monastery to pay his dues to the halidoms concealed therein; after that he was summoned to Kiev and got blinded ([632], page 250).

■ 5.12b. *Russia-Horde*. Vassily II was captured in the Troitskiy monastery, where he had come to pray at the ossuary of St. Sergiy. He was taken to Moscow and subsequently blinded ([635], pages 508-510).

5.13a. *The Kiev Russia*. Vassilko was forewarned, but refused to believe, saying: “How could it be they want to slay me? We have kissed the cross together and made peace; whosoever breaks it shall go against the cross and the rest of us” ([632], page 250).

■ 5.13b. *Russia-Horde*. Vassily II had received a warning about the plot in preparation, but refused to believe it: “They want to confuse us. I

have kissed the cross together with my brothers; how can this be true?” ([635], page 506).

5.14a. *The Kiev Russia*. The Prince’s cabal had left the princely dwelling so as not to participate in the actual blinding, which is when Vassilko was seized by the servants ([632], page 250).

■ 5.14b. *Russia-Horde*. Prince Ivan of Mozhaysk, the capturer of Vassily II, had also left the church so as not to participate in the blinding personally right before the servants laid their hands on Vassily ([635], page 508).

5.15a. *The Kiev Russia*. Vassilko was incarcerated and blinded the next day after a lengthy counsel ([632], page 152). Then he got transferred to Vladimir for his subsequent imprisonment.

■ 5.15b. *Russia-Horde*. Vassily II was taken to Moscow on Monday and blinded on Wednesday ([635], page 511); after that, he was sent prisoner to Ouglich.

5.16a. *The Kiev Russia*. The blinding of Vassilko leads to a civil unrest; however, the war comes to a halt just as it starts ([632], page 254).

■ 5.16b. *Russia-Horde*. A strife begins after the blinding of Vassily II; however, it fails to evolve into a full-scale war and ends shortly ([635], pages 513-514).

5.17a. *The Kiev Russia*. The chronicle contains a detailed account of how Svyatopolk and David conferred with the blinded Vassilko in their attempts to nip the war in the bud. They promised Vassilko freedom for assistance, as well as a new domain to rule over – however, the domain in question is not the town of Terebovl, which is emphasised in the chronicle ([632], page 258).

■ 5.17b. *Russia-Horde*. Prince Shemyaka had made the decision to set Vassily II free and to give him Vologda as a new domain ([\[635\]](#), page 514). It is clear that Shemyaka didn't have a single intention of returning Vassily to his rightful ex-domain of Moscow, since he had seized the throne for himself; however, the phantom reflection of this episode in the history of the Kiev Russia looks rather odd – indeed, what could possibly have been the problem with letting Vassilko have his old insignificant domain back so as to stop the war?

5.18a. *The Kiev Russia*. A war begins.

■ 5.18b. *Russia-Horde*. Here we also have the beginning of a war.

5.19a. *The Kiev Russia*. David proves incapable of resistance and flees without fighting.

■ 5.19b. *Russia-Horde*. Shemyaka fled the battlefield as soon as the war began.

5.20a. *The Kiev Russia*. The siege of Vsevolozh and the slaughter of its inhabitants. David isn't in the city. Next we see him under siege in Vladimir.

■ 5.20b. *Russia-Horde*. The capture of Moscow and the punishment of the boyars held responsible. The plotters are absent from Moscow. Next comes the siege of Ouglich.

5.21a. *The Kiev Russia*. The Great Prince Svyatopolk chased David away to Poland ([\[632\]](#), page 260).

■ 5.21b. *Russia-Horde*. Shemyaka fled to Galich, towards the Polish border ([\[36\]](#), page 88).

5.22a. *The Kiev Russia*. Wars against David. David returns to Vladimir a couple of times, but eventually dies in Dorogobouzh ([\[632\]](#),

pages 262-265).

■ 5.22b. *Russia-Horde*. Shemyaka rules over Oustyug for a while, but the troops of Vassily II chase him out. Died in Novgorod, presumably poisoned ([35], pages 88-89).

5.23a. *The Kiev Russia*. The story about the blinding of Vassilko is considered an independent piece of narration introduced into the *Povest Vremennyh Let* apocryphally ([632], page 448).

■ 5.23b. *Russia-Horde*. There is a separate literary work in existence entitled *Story of the Blinding of Vassily II*.

5.24a. *The Kiev Russia*. The narrative text in question is credited to a certain Vassily ([632], page 448).

■ 5.24b. *Russia-Horde*. It is assumed that the *Story* was dictated by Vassily II himself ([635], page 593).

6a. *The Kiev Russia*. Vsevolod, 1054-1093, reigned for 39 years.

■ 6b. *Russia-Horde*. Ivan III, 1462-1505, reigned for 43 years. We see the two reign durations to be in good correspondence with each other.

6.1a. *The Kiev Russia*. Vsevolod was married to a Greek princess; the first mention of the famous “Monomakh’s Hat” is associated with his reign; he presumably received it from the King of the Greeks “as a ransom”, according to the legend. Nowadays the legend in question is naturally presumed “erroneous”, since there had allegedly been no large-scale campaigns against Constantinople in Vsevolod’s reign. The Greek emperor who had given him the hat was called Constantine Monomakh, hence the name.

■ 6.1b. *Russia-Horde*. Ivan III is married to Sophia Palaiologos, the Greek princess. He introduces such attributes of royal power as the orb

and Monomakh's hat. This hat is drawn on the head of Metropolitan Iona as represented in an icon; it distinguishes him from the rest of the Muscovite metropolitans. In 1453 Constantinople falls into the hands of the Ottomans, or the Atamans, whose troops set forth from Russia (see [Chron5](#) for more details). The legend of "the ransom" as related above instantly becomes understandable.

7a. *The Kiev Russia*. Vladimir Monomakh, 1093-1125, reigned for 32 years. He was baptised Vassily ([\[632\]](#), page 392).

■ 7b. *Russia-Horde*. Vassily III, 1505-1533, reigned for 28 years. Note the coinciding names and the good correspondence between their reign durations.

7.1a. *The Kiev Russia*. Vladimir Monomakh was the son of a Greek princess, which is emphasised by his actual nickname. Vladimir Monomakh would be drawn wearing Monomakh's Hat and holding a royal orb; he was called "Czar".

■ 7.1b. *Russia-Horde*. Vassily III is the son of a Greek princess who used to wear Monomakh's Hat and was often drawn wearing it.

8a. *The Kiev Russia*. The two brothers Mstislav and Yaropolk, 1125-1139, reigned for 14 years.

■ 8b. *Russia-Horde*. The Reign of the Seven Boyars (Semiboyarshchina), 1533-1547, lasted for 14 years. We see a good correspondence in the reign durations.

9a. *The Kiev Russia*. Vsevolod, 1139-1146, reigned for 7 years.

■ 9b. *Russia-Horde*. Ivan IV, 1547-1553, died in 1557, reigned for 6 or 10 years. This is the first part of the period known as the reign of the "Terrible King" (see Chapter 8 for details). The durations of these reigns are rather similar.

10a. *The Kiev Russia*. Izyaslav, 1146-1155, reigned for 9 years.

■ 10b. *Russia-Horde*. Dmitriy, an infant, 1553-1563, reigned for 10 years. This is the second part of the period known as the reign of the “Terrible King”. The reign durations correlate with each other well.

11a. *The Kiev Russia*. Youri Dolgoroukiy, 1148-1157, reigned for 9 years.

■ 11b. *Russia-Horde*. Ivan, an adolescent, together with the Zakharyins, the Yourievs and the *oprichnina* terror of 1563-1572, 9 years altogether. This is the third part of the period known as the reign of the “Terrible King”. The reign durations are in good correspondence.

12a. *The Kiev Russia*. Izyaslav Davydovich + Mstislav Izyaslavich, 1157-1169, reigned for 12 years in Kiev. Next came a period of civil unrest, marking the end of Kiev as a capital. This pair of rulers (father and son) appears to comprise a separate short dynasty of their own.

■ 12b. *Russia-Horde*. Simeon-Ivan, 1572-1584, reigned for 12 years. This is the fourth and final part of the period known as the reign of the “Terrible King’s” reign, and we notice a good correspondence between the reign durations.

13a. *The Kiev Russia*. Andrei Bogolyubskiy, 1157-1174, reigned for 17 years. The end of the Kiev Russia.

■ 13b. *Russia-Horde*. Fyodor Ioannovich (Ivanovich), 1484-1498, reigned for 14 years. His reign was followed by the famous strife of the XVI century. This is the end of the Yaroslavichi dynasty (the descendants of Yaroslav). The reign durations are in good concurrence. However, this is where the biographical parallelism ends. As we demonstrate in the “King of the Slavs”, the biography of Andrei Bogolyubskiy, or Andronicus Comnene, the Constantinople emperor,

served as the basis for the Evangelical rendition of the life of Christ.

Commentary. The shift of dates equals 350 years here and not 400; nevertheless, the blinding of Prince Vassilko of Terebovl is an obvious duplicate of the blinding of Great Prince Vassily II. Bear in mind that the chronicle pays a great deal of attention to this event for some reason, despite the fact that Prince Vassilko of Terebovl isn't famous for any actions at all. Moreover, the *Povest Vremennyh Let* even interrupts its brief annual narration here, and devotes a whole four pages and nineteen illustrations to the “blinding of Vassilko” ([\[635\]](#), pages 504-521).

Our motion forward along the historical timeline of the Moscow Russia has brought us to the epoch when the power in the state was seized by the Romanovs. Let us jump ahead and relate our reconstruction of this epoch in brief.

Fyodor was succeeded by Boris Godunov; the XVII-XX century historians describe him as an old and experienced politician who had enjoyed a great influence even in the time of Ivan the Terrible. He is presumed to have been the de facto ruler of the country on behalf of Fyodor Ioannovich over the 14 years of the latter's reign. Our analysis also demonstrates that the biography of Godunov became seriously distorted under the Romanovs, q.v. in [Chron4](#), Chapter 9.

According to our reconstruction, Czar Boris (“Godunov”) had been a very young man – miles away from his Romanovian image of the “old and seasoned politician”, which belongs to an altogether different prototype, namely, his maternal uncle by the name of Dmitriy Godunov. According to our reconstruction, the latter had been the brother of Irina Godunova, the wife of Czar Fyodor Ioannovich. Queen Irina was therefore the mother of Boris “Godunov”, and not his sister, which makes Boris Fyodorovich “Godunov” the most likely candidate for the lawful son and heir of the

previous Czar, Fyodor Ivanovich. This means that he had died at a much earlier age than it is presumed by the adherents of the Millerian-Romanovian history. A propos, this explains the strange fact that his heir, Fyodor Borisovich, had still been an infant guarded by his mother at the time of Boris's death.

It is common knowledge that a great civil unrest began in the reign of Boris "Godunov". Dmitriy Godunov, old and experienced in court affairs, had already been dead by that time; according to our reconstruction, the throne was occupied by the young king Boris "Godunov" at the time. This is when we see the advent of another contender to the royal title – Prince Dmitriy, the so-called "False Dmitriy" (*Lzhedmitriy*).

Romanovian historians declared him an impostor who had borne no relation to the royal family whatsoever; however, our reconstruction makes it likely that he had been the son of one of the previous Czars – namely, Ivan Ivanovich, therefore a rightful claimant. Our hypothesis makes Czar Ivan Ivanovich one of the several Czars that became collated into a single figure of "Ivan the Terrible" by later Romanovian historians, q.v. in [Chron4](#), Chapter 8. The "False Dmitriy-to-be" was raised in the family of the Zakharyins-Romanovs, who were the rulers during this period. Ivan Ivanovich was subsequently dethroned and had accompanied Czar Ivan-Simeon; his death came in 1581, q.v. in [Chron4](#), Chapter 8.

Further events unfurled in the following manner. Prince Dmitriy = "The False Dmitriy" had attempted to seize the throne; the attempt was successful. Although Dmitriy had suffered defeat in open military confrontation, he must have had allies in Moscow, since Czar Boris "Godunov" had apparently been poisoned (died as he stood up from the table). Therefore, Dmitriy's enthronement is a result of the boyar conspiracy. The boyars had killed the infant monarch Fyodor Borisovich and his mother, letting Dmitriy into Moscow. We agree with the standard version for the most part in this particular instance.

It is presumed that about a year after his enthronement, Dmitriy got killed as a result of yet another boyar conspiracy organised by Vassily

Shouyskiy, who makes himself Czar.

However, we are of the opinion that Dmitriy had really managed to survive; his re-appearance is considered to have been the advent of another “False Dmitriy” by the modern historians – the so-called “Thief from Tushino”, after the name of his royal residence. By the way, some of the most distinguished boyars had been members of his court. He got killed eventually.

The Zakharyins-Romanovs had originally supported Dmitriy, but betrayed him after his first enthronement, declaring their support of Shouyskiy. Filaret Nikitich Romanov was chosen Patriarch in the camp of the “impostor”, despite the fact that there had already been a living patriarch by the name of Iov in Moscow. After the death of Dmitriy, the civil war raged on even harder; the Polish troops had remained in Moscow for a long time.

When the Poles were finally ousted, the Romanovs succeeded in making Mikhail Romanov Czar. The circumstances of this election are very obscure indeed, likewise the entire reign of this ruler. Let us simply point out that Filaret was made Patriarch twice, the second time already after the election of Mikhail. Someone must have tried to hush up his alliance with Dmitriy, but to no avail; thus, Filaret’s first Patriarchal election is a well-known fact ([\[372\]](#)).

It is easy to understand why the Romanovs became supporters of the version about “prince Dmitriy being an impostor” when they had come to power, despite their having been in the camp of his supporters initially. They may even be the authors of this version! The supporters of Czar Boris (“Godunov”) may have accused Dmitriy of having been a “renegade priest”, or someone who had given monastic vows and broken them – this would invalidate a person’s claims to the throne in their opinion. They would have no reasons to doubt his being a prince; it is a well-known fact that Dmitriy’s mother, Maria Nagaya, confessed to her motherhood several times, with many people present. It is usually presumed that she made a denouncement after the murder of Dmitriy; however, her real words testify

to the opposite ([\[372\]](#)). However, declaring Dmitriy an impostor was vital for the Romanovs, since Dmitriy's four-year-old son had still been alive when Mikhail Romanov was elected – the lawful heir to the throne, unlike the Romanovs.

On the other hand, the supporters of Boris “Godunov” would hardly benefit from planting this rumour, seeing as how Boris had been a perfectly legitimate ruler and heir to the throne with no reasons to accuse Dmitriy of being an impostor. Having come to power, the Romanovs started to use the name Godunov for referring to Boris (his mother's maiden name). They also ascribed to him a political ploy of their very own, namely, spread the rumour that Dmitriy was called impostor by Boris himself. They also removed all possible obstacles to the throne, having disposed of the young son of “the impostor Dmitriy”, and, possibly, of Czar Dmitriy Ivanovich himself, q.v. in [Chron4](#), Chapter 9.

Despite the fact that the four-year-old prince had really been the rightful heir to the throne, he was hanged on the Spasskiye Gates; his death was thus made known to the general public ([\[436\]](#), page 778).

HISTORY: FICTION OR SCIENCE?

THE HORDE FROM PACIFIC TO ATLANTIC



ANATOLY FOMENKO
GLEB NOSOVSKIY

Contents

[Overview of the e-Series](#)

[About the authors](#)

[From the publisher](#)

PART 1. Our hypothesis

1. Russia and the Horde

1.1. Different points of view

1.2. Our hypothesis formulated in brief

2. The origins of the Mongols and the Tartars

2.1. Ethnic composition of the Mongolian troops

2.2. How many Mongols were there? Mongols as seen by contemporaries.
Mongolian and Russian attire of the epoch under study

3. The “Tartar and Mongol conquest” and the Orthodox Church

4. Cossacks and the Horde

4.1. The Cossacks were the regular army of Russia (Horde)

4.2. Why the Muscovite rulers were accompanied by the “Tartars” rather
than armies in military campaigns. The Tartars from Poland and Lithuania

5. The real identity of the Horde

6. On the conquest of Siberia

7. A general remark concerning the word “Cossack”

8. Tartar names and Russian names in old Russia

8.1. Tartar nicknames

8.2. The “strange” effect of the Mongolian conquest on the Russian culture

8.3. Russian and Tartar names illustrated by the Verderevskiy family tree

9. The real identity of the Mongolian language

9.1. How many Mongolian texts are there in existence?

9.2. What language were the famous Khan’s yarlyks (decrees, in particular
– documents certifying the Princes’ rights to their domains) written in?

9.3. In re the Russian and the Tartar letters

9.4. History of the Mongols and the chronology of its creation

10. Gog and Magog. Chief Prince of Rosh, Meshech and Tubal. Russia-Horde and Moscow Russia on the pages of the Bible

11. The real location of Novgorod the Great

11.1. What we know about the city of Novgorod (the Great)

11.2. Our hypothesis about Yaroslavl being the historical Novgorod the Great

11.2.1. Why the traditional identification of the Old Russian capital (Novgorod the Great) as the modern town of Novgorod on the Volkhov is seen as dubious

11.2.2. Yaroslavl as an ancient trading centre. The Molozhskaya fair

11.2.3. Novgorod and Holmgrad

11.2.4. Yaroslav's Court as the court of a Great Prince

11.2.5. How Nizhniy Novgorod had received its name

11.2.6. The Yaroslavl Region as the domain of the Great Prince

11.2.7. "Gospodin Velikiy Novgorod" ("Lord Novgorod the Great") as the agglomeration of towns and cities in the Yaroslavl region

11.2.8. The famous Icon of Novgorod and the Icon of Yaroslavl

12. The falsification of history and archaeology of Novgorod-upon-Volkhov

12.1. The real chronology implied by the "layer section" of the pavements in Novgorod-upon-Volkhov

12.2. Novgorod-upon-Volkhov had also been known as "okolotok" (Russian word used for a parochial settlement)

12.3. The tourist sights presented as the famous "Sovereign's Court", where the Archbishop of Novgorod the Great had resided

12.4. Novgorod-upon-Volkhov: oddities in occupation layer datings

12.5. Birch bark documents had been used by the "ancient" Romans, and therefore cannot predate the XIV century

12.6. In re the "Novgorod Datings" of A. A. Zaliznyak and V. L. Yanin. How the abovementioned Academicians date late XVIII century birch bark

documents to the XI century

12.7. Historians' response to our article on the Novgorod datings of A. A. Zaliznyak and V. L. Yanin

13. A hypothesis about the etymology of the word "Russia" ("Rouss")

PART 2. Ancient Russia as seen by contemporaries

14. Abul-Feda claimed the Russians to be "a people of Turkish origin"

15. Russia and Turkey

16. What one sees on the famous Arab map by Al-Idrisi from mediaeval Spain

17. Greater Russia as the Golden Horde, Lesser Russia as the Blue Horde, and Byelorussia as the White Horde

18. The beginning of the Tartar and Mongol invasion as described by contemporaries

19. Amazons in the XVII century Russia. Russian women wearing yashmaks

What mainstream historians say about the New Chronology?

Overview of the seven-volume print edition

Also by Analoly T. Fomenko

Also by Gleb V. Nosovskiy

Bibliography

PART ONE

Our hypothesis

1. Russia and the Horde

1.1. Different points of view

Let us remind the reader that there are two different viewpoints that concern the interactions between Russia and the Horde.

The first one was introduced by the XVIII century historians (Miller, Bayer and Schlezer); that is the very version that is taught in schools nowadays. According to this version, the entire state of Russia, originally populated by the Slavs, fell into the hands of foreign invaders (the Mongols and the Tartars) in the first half of the XIII century; they presumably came from the faraway steppes where one finds Mongolia nowadays. Let us remind the readers right away that the state of Mongolia was formed as late as in the XX century. Its level of technical and military development remains rather low to this very day. This can hardly be regarded as solid argumentation, but these days one finds it next to impossible to imagine that this country had been one of the most powerful aggressors in the Middle Ages, an empire that had conquered “half of the world”, whose influence had reached as far as Egypt and Western Europe. One can only assume that this powerful empire had degraded in some strange way. Scaligerian history offers us lots of similar examples: kingdom of Babylon fallen into oblivion, the decline of the Roman Empire, mediaeval Europe sliding into barbarism and ignorance in the dark Middle Ages and so on.

However, there is another point of view. The matter is that the consensual theory about the Mongolian conquest and the Mongolian yoke isn't supported by any Russian source whatsoever, which doesn't preclude anyone from teaching it in schools and refer to Russian chronicles for support. Some historians were of the opinion that Russia and the Horde had been two independent states that co-existed around the same time as empires equal in their power, whose balance of forces would shift one

way or another over the course of time. The famous historian L. N. Gumilev, for instance, used to write about it ([\[211\]](#)).

We find it needless to cite Gumilev's argumentation herein – interested readers can study his works themselves. We must however note that we strongly disagree with his so-called “passionarity theory”. His opinion is that this mysterious passionarity results in cyclic recurrence of historical events. However, this “cyclic recurrence” is of a phantom nature and results from the errors inherent in the Scaligerian chronology. Nevertheless, Gumilev must be credited with having been the first one to declare openly that the theory of the Mongol and Tartar yoke in Russia in its consensual Millerian version isn't based on any documental information whatsoever, since neither Russian, nor foreign historical sources confirm it in any way at all. In particular, Gumilev made a very reasonable observation in one of his public lectures that were read in the USSR AS Kurchatov Institute of Atomic Energy in particular and attended by one of the authors in the early 80's, namely, that the entire theory of the Mongol and Tartar yoke in Russia dates to the XVIII century; its authors had been foreign (Bayer, Miller and Schlezer), and they tailored their theory to fit the popular theories about the alleged “slavish origins of the Russians”.

History of the Cossacks by A. A. Gordeyev ([\[183\]](#)) can also be regarded as an important contribution into the analysis of the relations between Russia and the Horde. Gordeyev demonstrated that the predecessors of the Russian Cossacks had once been part of the “Tartar and Mongol” army, basing his research on the Western European descriptions of Mongolia and on a number of Russian sources.

Our own study of historical sources, Russian as well as foreign, has brought us to the conclusion that both Gumilev and Gordeyev were on the right track; however, they didn't manage to comprehend the issue in question in its entirety.

1.2. Our hypothesis formulated in brief

The key to the mysteries of Russian history is the simple fact that *the Mediaeval Mongolia and Russia were really the same state*. In particular, we are referring to the following hypothesis of ours.

1) The mediaeval Mongolia was a multinational state whose borders had initially been the same as those of the Russian Empire. *Russia has never been conquered by any foreign invaders*. The original population of Russia consisted of the same ethnic groups as one finds inhabiting its territory to this day – the Russians, the Tartars etc.

2) The very name “Mongolia” (or “Mogolia”) is likely to be a derivative of the Russian word for “many” (*mnogo*), which is also related to such Russian words as *mnogo*, *moshch*, *mog* and *mnozhestvo* (“many”, “might”, a past tense form of the verb “can” and “multitude”, respectively). Alternatively, it may be a derivative of the Greek word *megalion*, or “the great”, according to N. M. Karamzin and a number of other authors; however, it is possible that the word *megalion* also derives from the Slavic word *mnogo*. We don’t find the names “Mongolia” or “Mogolia” in any Russian historical sources – however, said sources often mention “The Great Russia”. It is a known fact that foreigners had used the word “Mongolia” for referring to Russia. We are of the opinion that this name is merely a translation of the Russian word for “great”.

Linguists consider the term “*Velikorossiya*” (or “*Velikaya Rossiya*”) to be a carbon copy of the Greek formula “*Mega Rossiya*”. The *Etymological Dictionary of the Russian Language* by M. Fasmer, for instance, tells us that the term “The Great Russia” (“Μεγαλη Ρωσσια”) was coined by the Constantinople patriarchy ([\[866\]](#), Volume 1, page 289). However, the origins of the word may just as well be Russian. At any rate, what we see is that the old Greek name for Russia used to begin with the word “Mega” – a possible derivative of the Russian words *mog*, *moshch* and *mnogo* as mentioned above. They may have transformed into “Mogolia” and then “Mongolia” over the course of time.

3) The so-called “yoke of the Tartars and the Mongols” is a wrong definition of a specific period in Russian history when the entire

population of the country was separated into two primary strata – the civil population ruled by the Princes, and the Horde (or the regular army) ruled by military commanders (Russians, Tartars etc). The Horde had obeyed the power of the Czar, or the Khan, who was also the head of the state. There were therefore two active administrations in Russia during that period: military (functioning within the Horde), and civil (local).

4) It is a commonly known fact that Russia had once paid tribute to the Horde – a tenth of all property and a tenth of all populace. Nowadays it is presumed to prove Russia's dependent position under the yoke of the Tartars. We are of the opinion that this tribute should really be called a tax paid by the people in order to keep a regular army, aka the Horde, twined with the obligatory recruitment of young people. Cossacks would get drafted in childhood and never return home; this recruitment was the very “tribute of blood” that had allegedly been paid to the Tartars by the Russians. This practice had also existed in Turkey up until the XVII century, being a far cry from the “tribute paid to the conqueror by an enslaved nation”. The Empire used to keep a regular army in this manner; refusal to pay would naturally ensue punitive expeditions sent to the rebellious regions. These expeditions are what historians present as “Tartar raids” nowadays; they would obviously lead to violent excesses and executions at times.

5) The so-called “conquest of Russia by the Mongols and the Tartars” is of a figmental nature. Nobody had conquered Russia – the phenomenon known under the name of the “yoke” nowadays had really been an internal process that involved the consolidation of Russian principalities and the aggrandizement of the Khans' (Czars') power. We shall discuss this “conquest”, or unification, of Russia that took place in the XIV century below.

6) The remnants of the regular Russian army (Horde) have survived until our day, still known under the name of the Cossacks. The opinion of certain historians that the Cossack troops consisted of serfs who either ran away or were deported to the Don region in the XVI-XVII century quite

simply doesn't hold water. In the XVII century the Cossacks lived all across Russia – the sources that date to the epoch in question mention Cossacks from the regions of Yaik, Don, Volga ([\[183\]](#), Volume 2, pages 53 and 80), then Terek, Dnepr, Zaporozhye and Meshchera ([\[183\]](#), Volume 2, page 76), Pskov ([\[84\]](#), page 73), Ryazan ([\[362\]](#), Volume 5, Chapter 4, page 230; also [\[363\]](#), Volume 5, page 215), as well as city Cossacks, or ones residing in cities ([\[183\]](#) and [\[436\]](#)). One also finds mentions of Cossacks from the Horde, the Azov region, the Nogai Steppe etc ([\[362\]](#), Volume 5, page 231).

We must inform the reader that, according to *The Cossack Dictionary and Handbook* ([\[347\]](#), see under “The Zaporozhye Cossacks”), the Dnepr or Zaporozhye Cossacks were known as the Horde Cossacks before the XVI century. Furthermore, “the Lower Zaporozhye was known as the *yurt* (homeland) of the Crimean Cossacks” ([\[347\]](#), page 257). This once again confirms our hypothesis that the Cossacks (whose actual name might derive of the Russian word “*skakat*”, “to ride”) were the regular army of the Mongolian Horde. Also, the word *yurt* translates as “dwelling”, “homeland” etc; Cossacks frequently used the word in the names of their settlements and encampments. The Mongolian word *yurt* may a possible derivative of “*orda*” or “*rod*” (“horde” and “clan” or “genus”, respectively); it is a Cossack term. One sees the it in such sentences as “the Zaporozhye Cossacks didn't let their former interamnian *yurt* between Dnepr and Bug fall into the hands of the Turks ... apparently, the governorship of Crimea didn't consider the severance of official duty bond with its Cossacks in the Horde to be a sufficient reason for depriving them of their old *yurt*” ([\[347\]](#), page 256).

We could also try to find out about the Cossacks mentioned by N. M. Karamzin. It would be expedient to use the name index compiled by P. M. Stroyev for this purpose ([\[362\]](#), Volume 4, page 323). We find the following:

Cossacks from Dnepr, the Cherkasses from Kanev, Cossacks from the Lesser Russia, the Zaporozhye, Don, Volga, Meshchera, Gorodetsk (also

known as Kasimovtsy), the Horde, the Azov Region, the Nogai Steppe, Terek, Yaik and Perekop ([347], page 254), Belgorod (ibid.) and the cities. Nowadays there are Tartars in the Nogai and the Kasim regions – could Karamzin have called them Cossacks? Apparently, the two words were synonymous in the Middle Ages, by and large.

It appears that “as late as in the end of the XVI century, the Zaporozhye Cossacks had still seen no reason to be hostile towards their neighbours and past allies. The Cossacks had left the Khans, since the latter had been falling under the Turkish influence. The two parties had initially coexisted peacefully; the Cossacks would even take part in the competition between the political parties at the Crimean court ... however, the influence of the Turks over the Khans had become too great, and the former kinship with the Cossacks was forgotten ... the Cossacks were finding it more difficult with the year to deal with the Khans; however, the final severance wouldn't follow until much later” ([347], page 256).

7) The royal dynasty of Ivan Kalita (Caliph) regnant in the XIV-XVI century is the dynasty of the Horde's Czar Khans, and can therefore be called the Horde dynasty. This is the term used by the authors of the present book; we must however reiterate that it had been a Russian dynasty and not a foreign one.

8) The unique Horde period in history of Russia spans the XIII-XVI century, ending with the Great Strife of the early XVII century. The last ruler of this dynasty had been the Czar-Khan Boris “Godunov”.

9) The Great Strife and the civil war of the early XVII century ended with the ascension of a principally new dynasty – the Romanovs, who came from the West of Russia – allegedly, from Pskov. The old dynasty had been defeated in the civil war of the XVII century; this signifies the end of the Horde epoch. However, some remnants of the Horde had existed as independent states up until the XVIII century. The last one had been conquered by the Romanovs in the war with “Pougachev”. A new epoch began in the XVII century; the one that had preceded it became declared the “famous Great Yoke of the Mongols and the Tartars”.

Scaligerian-Millerian history misdates this change of epochs to the end of the XV century.

10) The new dynasty of the Romanovs needed to strengthen its authority, since other descendants of the old Horde dynasty had still existed and made claims for the throne. The Khans of Crimea and other surviving descendants of the Horde Czars from the Cossack clans must have been among them. The Romanovian dynasty was therefore faced with the necessity of presenting the Khans as the historical enemies of Russia; this resulted in the creation of the historical theory about the military opposition between Russia and the Horde, or the Russians and the Tartars. Romanovs and their tame historians have declared the Horde dynasty of the Russian Czars alien and “Tartar”. This has changed the entire concept of the Horde epoch in ancient Russian history; the Romanovs have planted the “enemy figure” – a foe that needed to be crushed. Thus, having altered no actual historical facts, they have greatly distorted the role of the Horde in Russian history.

11) The Tartars have naturally been one of the ethnic groups living in Russia, as is the case today. However, the contraposition of the Russians and the Tartars as two opposing forces, the latter the victors and the former, the defeated party, is an “invention” of later historians introduced in the XVII-XVIII century. They were the ones who had distorted Russian history and thought up the scenario of “Slavic Russia” conquered by the “Tartar Horde”.

12) The famous White Horde can be identified as the White Russia, or Byelorussia. A propos, this name had implied a much greater territory than that of the modern Byelorussia; the entire Moscovia was known as the White Russia in the XV-XVI century, for example ([\[758\]](#), page 64). This might be the reason why the Czar in Moscow had been known as the White Czar. The Volga region had been the domain of the Golden Horde; it had also been known as Siberia in those days, hence the name of Simbirsk, a town on the Volga. The third most important Horde was known as the Blue Horde; its territories had included the modern Ukraine

and the Crimea. The toponymy of the name might have something to do with “Blue Waters”, cf. the name of river Sinyukha (“The Blue”), a tributary of the Southern Bug ([\[347\]](#), page 257).

13) The distortion of the old Russian history had led to several geographical shifts that concerned a number of well-known mediaeval names. In particular, Mongolia had travelled a long way to the East, and the peoples inhabiting the territory in question were “designated to be Mongolian”. Historians remain convinced about the fact that modern Mongolians descended from the very same Mongols that had conquered the entire Europe and Egypt in the Middle Ages. However, insofar as we know, there wasn’t a single ancient chronicle found anywhere in Mongolia that would mention the expansion campaign of the Great Batu-Khan and his conquest of a land called Russia far in the West. The name of Siberia had followed Mongolia eastwards.

The readers must become accustomed to the uncommon concept that geographical names would drift from place to place in the Middle Ages; this process had only stopped with the invention of the printing press and the mass production of uniform books and maps, which had naturally led to the “solidification” of the names used for nations, cities, rivers and mountains. This process had more or less finished by the XVII-XVIII century, when the prototypes of the modern textbooks were published.

We shall stop here for a short while; the key elements of our hypothesis about Mongolia and Russia-Horde being a single state in the XIII-XVI century. Let us turn to the documents now.

2. The origins of the Mongols and the Tartars

2.1. Ethnic composition of the Mongolian troops

Western documents contain direct indications that the name “Tartars” had once been used for referring to the Russians. For instance:

“Roussillon’s documents often mention ‘White Tartars’ alongside the ‘Yellow Tartars’. The names of the ‘White Tartars’ (Loukiya, Marfa, Maria, Katerina and so forth) betray their Slavic origins” ([674], page 40).

We find out that even before the “conquest” of Russia, “the Mongolian troops contained a number of Russians led by their chieftain Plaskinya” ([183], Volume 1, page 22).

“Rashed ad-Din mentions that Tokhta-Khan’s army had included ‘Russian, Cherkassian, Kipchakian, Majarian and other regiments’. The same author tells us that it was a Russian horseman from Tokhta-Khan’s army who had wounded Nogai in the battle of 1300... Al-Omari, the Arabic author, reports that ‘the sultans of this country have armies of Cherkasses, Russians and Yasses’” ([674], pages 40-41).

It is known that the Russian Princes accompanied by their troops used to be part of the Tartar army, no less ([674], page 42). “A. N. Nasonov had been of the opinion that already in the first years of the Great Yoke, the *darougi* (“Mongolian” troop leaders) had been recruiting Russians from the ranks of the populace governed by a local *baskak* (governor-general)” ([674], page 42).

Let us point out the obvious similarity between the words “*darougi*” and “*drougi*” or “*drouzhinniki*” – this is how the elite troops of the Princes were called in the Russian army. They would obviously be in charge of recruiting new soldiers – which makes them likely to be identified as the “Mongolian” *darougi*.

Historians are of the opinion that the participation of the Russians in the Tartar army had been of a compulsory character – however, they still admit that “the obligatory service in the Tartar army must have happened at the initial phase; further on, Russians participated as mercenaries” ([674], page 43).

Ibn-Batouta tells us “there were many Russians in Saray Berk” ([674], page 45). Furthermore, “Russians had constituted the majority of the Golden Horde’s military personnel and workforce in general” ([183], Volume 1, page 39).

Let us reflect for a moment and imagine just how nonsensical the entire situation is. The Mongolian victors arm their “Russian slaves”, who serve in the army of the invaders without any qualms whatsoever, and “constitute its majority” on top of that. Bear in mind that the Russians had presumably just been defeated in an open battle. Even in Scaligerian history we don’t see any examples of masters arming slaves; the victorious party would, on the contrary, seize all the weapons of the defeated enemy. In all known cases of former enemies serving in the armies of their conquerors, the former had been a puny minority, which would naturally be considered untrustworthy.

What do we learn about the composition of Batu-Khan’s troops? Let us quote:

“Batu-Khan’s army was described in the reminiscences of the Hungarian king and his letter to the Pope... The king had written the following: ‘When the entire land of Hungary was devastated after the plague-like invasion of the Mongols, all sorts of infidel tribes had gathered round it like wolves around a sheep-fold – Russians, Brodniki from the East [a Slavic tribe from the Azov region – Transl.], Bulgarians and other heretics from the South’” ([183], Volume 1, page 31).

Let us ask a simple question: where are the Mongols? The king mentions Slavic tribes exclusively – the Russians, the Brodniki and the Bulgarians. If we are to translate the word “Mongol” from the King’s missive, we shall end up with the invasion of “the great (Mongol = Megalion) tribes from

the East” as mentioned above. We can therefore recommend the readers to translate the word “Mongol” into “the great” upon encounter, which shall leave us with a reasonable and understandable text with no mention of faraway invaders from a distant land near the Chinese border. A propos, none of the documents contain a single reference to China.

“The borders [of Mongolia – *Auth.*] needed to be guarded against Poland, Lithuania and Hungary in the West. Batu-Khan had founded military settlements for the observation and protection of borders; the settlers had formerly been residents of Russian principalities... These settlements had guarded the entire territory of the Horde from the West. More military settlements were founded in the neighbouring Mongolian *uluses* (principalities) of the Great Khan and the Khan of Central Asia; they were located along the banks of Terek and Yaik ... among the Terek settlers there were Russians, tribes from the Northern Caucasus, Cherkasses from Pyatigorsk and the Alanians... The strongest line of defence ... was needed to be built on the west bank of the Don ... and in the North-Western principalities, the so-called *Chervonniy Yar* ... this region became the new homeland of a large group of ethnic Russians... There were lines of postal communication between Saray, the capital, and faraway provinces in every direction, their length reaching thousands and thousands of miles ... there were yamy [courier stations – *Transl.*] every 25 verst [1 verst = 3500 ft. – *Transl.*] ... there were boat and ferry services on every river, run by the Russians ... the Mongols had no historians of their own” ([\[183\]](#), Volume 1, pages 41-42).

The word yama gave birth to the word *yamshchik* (courier). This postal communication system had existed until the end of the XIX century, and only became obsolete with the introduction of railroads.

One can therefore see that the Russians had occupied key positions everywhere in the Golden Horde, or the Mongolian state, controlling roads and communications. Where were the Mongols? Giving orders, as historians are telling us? In that case, why weren't they overthrown by their armed slaves, who had also constituted the majority of the Mongolian army, controlled roads, ferries and so on? This appears very odd indeed.

Wouldn't it make more sense to assume that the description in question relates the state of affairs in Russia, which hadn't been conquered by any invaders whatsoever?

Plano Carpini doesn't mention a single Mongolian governor in the account of his visit to Kiev, presumably recently conquered by the Mongols. Vladimir Yeikovich remained the local military commander, which is the position that he had occupied before Batu-Khan's conquest ([\[183\]](#), Volume 1, page 42). The first Tartars were seen by Carpini when he had already passed Kanev. We learn of Russians occupying positions of power as well; Mongolians transform into ephemeral apparitions that no one ever sees.

2.2. How many Mongols were there? Mongols as seen by contemporaries. Mongolian and Russian attire of the epoch under study

History textbooks as used in schools are trying to convince us that the Mongols and the Tartars had been wild nomadic peoples with no literacy, who have swarmed the entire Russia and arrived from somewhere near the Chinese border on horses. It is presumed that there were "lots and lots" of these invaders. On the other hand, modern historians report things that contradict this point of view totally. The Tartars and the Mongols only occupy the top governing positions in their army; besides, there are "few of them" – the majority is Russian, qv above. It becomes perfectly unclear just how a handful of savages on horses could have conquered large civilized countries up to Egypt and made the inhabitants of said countries part of their army.

Let us turn to the records left by the contemporaries of the Mongols. Gordeyev gives a good overview of references to Mongols from the Western sources in [\[183\]](#).

"In 1252-1253 William Rubricus, envoy of Louis IX, was passing through Crimea accompanied by his entourage, on his way from Constantinople. He had paid a

visit to Batu-Khan's camp and proceeded onwards into Mongolia. He recorded the following impressions of the Lower Don region: 'Russian settlements permeate the entire Tartaria; the Russians have mixed with the Tartars and taken to their customs, likewise garments and lifestyle... The kind of headdress worn by the local women is similar to what the French women wear; the hems of dresses are decorated with fur – ermine, squirrel and otter. Men wear kaftans and other short-skirted attire, with lambskin hats on their heads; ... all the communications in this vast country are served by the Russians, they are at every river ferry' ” ([\[183\]](#), Volume 1, pages 52-53).

We must point it out to the reader that Rubricus visited Russia a mere 15 years after it was conquered by the Mongols. Weren't the Russians a little too quick in mixing with the Mongols and adopting their way of clothing, which they preserved until the very beginning of the XX century, likewise the customs and the way of life in general? One mustn't think that this "Tartar attire" was much different from what the Westerners wore. According to Rubricus, who hails from the Western Europe, "Russian women wear jewellery on their heads, just like ours, and adorn the hems of their dresses with ermine and other kinds of fur" ([\[363\]](#), Volume 5, Chapter 4, comment 400). N. M. Karamzin tells us directly that "the XIII century travellers couldn't even distinguish between the clothes worn in Russia and in the West" ([\[363\]](#), Volume 5, Chapter 4, page 210).

3. The “Tartar and Mongol conquest” and the Orthodox Church

As we mentioned in the Introduction, historians report the following:

“At the very dawn of the Horde’s existence, an Orthodox church was built in the Khan’s headquarters. As military settlements were founded, Orthodox churches were built everywhere, all across the territory governed by the Horde, with the clergy called thereto and Metropolitan Cyril relocated to Kiev from Novgorod, thus completing the restoration of the pan-Russian ecclesiastical hierarchy... Russian Princes were divided into Great Princes, Princes and Vice-Princes; there were also the Ulus Prince [Urus = Russia? – Auth.], the Horde Prince, the Tartar Prince, the Prince of Roads and the Prince of Folk... The Metropolitan had been given a great many privileges by the Mongolians – while the power of a prince was limited to his principality, the Metropolitan’s had been recognized in every Russian principality, including the tribes living in the steppes, or the actual domains of the nomadic *uluses*” ([\[183\]](#), Volume 1, page 37).

Our commentary is as follows: such actions from the part of the Mongol invaders, pagans to the very core, according to Scaligerian-Millerian history, is most bizarre indeed. The position of the Orthodox Church is even harder to understand, since it has always urged the people to resist the invaders, which is a known fact insofar as the veracious historical period is concerned. The Mongols are the single exception – they have received the support of the Orthodox church from the very beginning of the conquest. Metropolitan Cyril comes to join Batu-Khan in occupied Kiev from Novgorod, which had not even been conquered at that time, according to historians. Our opponents will definitely start telling us about the corruption that reigned in the Russian church, and that the entire nation, princes, common folk and all, were either bought or broken. Basically, this is the core of the concept introduced by the XVIII century

historians and shared by their successors. We think this highly unlikely.

We suggest a different approach to Russian history. It suffices to translate the word “Mongol” as “the great” – this instantly eliminates all absurdities, leaving us with quotidian realities of a normal state (and a great one, at that).



Fig. 3.1. Russian prisoners taken to the Horde. Old miniature from a Hungarian chronicle dated to 1488. One can instantly notice that the Mongols who take the prisoners away to the Horde are wearing Cossack hats. They also have distinctly Slavic faces and long beards. Apart from that, they are also wearing Russian clothes – long kaftans, boots and so on. The prisoners are wearing Western European clothes – knee-long clothes, shoes etc; we see no beards on their faces. Had this miniature been painted today, the Mongols would be depicted as typical Asians, and the Russian would look just like the “Mongols” from this miniature. However, the old artist had not yet known the Romanovian version about the “Tartar and Mongol yoke” in Russia, and simply-mindedly drawn whatever he saw in reality. Taken from [\[89\]](#), inset after page 128.

The hypothesis about the Mongols originating from the borderlands of the faraway China appears to be a rather late one. The mediaeval Hungarian author of the miniature one sees in fig. 3.1, for instance, draws the “Mongols” that lead captives to the Horde as Slavic characters dressed in Russian clothes, whereas their captives look distinctly European. The “Mongolian” conquerors have only been drawn “in the Chinese fashion” since the introduction of the theory about the “Mongol and Tartar Yoke”

(qv in the XVIII century drawing shown in fig. 3.2).



Fig. 3.2. A Mongolian warrior as imagined by the historians of today who reconstruct the image from Chinese artwork. Old Chinese miniature; taken from [\[89\]](#), inset after page 128.

According to N. M. Karamzin, “the Tartar supremacy resulted in the ... ascension of the Russian clergy into prominence, the multiplication of monasteries and church lands – the latter neither paid taxes to the Prince, nor to the Horde, and flourished” ([\[363\]](#), Volume 5, Chapter 4, page 208; also [\[362\]](#), Volume 5, Chapter 4, page 223). Furthermore, “only a few of the monasteries that exist until this day have been founded before or after the Tartars; most of them date to their epoch” ([\[363\]](#), Volume 5, Chapter 4).

We see that most Russian monasteries were founded in the epoch of the “Mongolian” conquest. This is understandable; many Cossacks would take the vows after discharge from military service. This has been customary as recently as in the XVII century ([\[183\]](#)). Since the Cossacks were the military power of the Horde, the construction of many monasteries in the epoch of the Horde is perfectly natural from the point of the view of the state as well; the veterans needed and deserved rest. The monasteries were therefore very wealthy and exempt from taxes ([\[363\]](#), Volume 5, columns 208-209; also [\[362\]](#), Volume 5, Chapter 4, column 223). They even had the right of tax-free trade (*ibid.*).

4. Cossacks and the Horde

4.1. The Cossacks were the regular army of Russia (Horde)

Let us reiterate: the Cossacks had constituted the armed force of the Horde, or the “Mongolian” (Great) Empire. As we demonstrate herein, it is for this very reason that the Cossacks had lived all across the country and not just in the borderlands; the latter has been the case from the XVIII century and on. As the civil polity changed, the Cossack lands that lay adjacent to the border of the empire had kept their initial military character to a greater extent. Hence the frontier geography of the Cossack settlements, which marked the borders of the Russian Empire in the XIX-XX century. As for the Cossacks who had lived in the country, those have either lost their martial culture eventually, or been edged out towards the borderlands, blending themselves with the inhabitants of the frontier settlements. This process must have started around the time of the Great Strife and the wars of the XVII-XVIII century, in particular – the ones fought against Razin and Pougachov, when the Horde dynasty, whose power relied on the Cossack troops, was deposed. Nevertheless, certain representatives of the old Horde dynasty had still remained amidst the Cossacks, with claims for the throne to make.

The wars with Razin and Pougachov had really been attempts to restore the former Horde dynasty in Russia (see [Chron4](#), Chapter 12 for more on the war with Pougachov). The documents that we have at our disposal nowadays imply that Stepan Timofeyevich Razin is likely to have been a person of noble birth and not a simple Cossack. The very fact that his name as written in documents contains a patronymic with a “-vich” is a hint all by itself – this form had been reserved for the most distinguished people in that epoch. There is foreign documental evidence in existence that refers to Razin as to the king of Astrakhan and Kazan ([\[101\]](#), page 329). In figs. 3.3, 3.4 and 3.5 one sees a German engraving of 1671

depicting Razin. We see a turban on his head, no less (see fig. 3.4). And this is by no means a blunder from the part of the artist or a fashion of the “simple Cossacks” – Great Princes of Russia and their courtiers used to wear turbans as well, qv in the two mediaeval engravings in figs. 3.6, 3.7 and 3.8 depicting the reception of foreign envoys in Russia. We see the Great Prince and his entourage in large turbans – likewise the Turkish sultans and their servitors (see fig. 3.9, for instance).



Fig. 3.3. Old German engraving of 1671 depicting Stepan Timofeyevich Razin wearing a ceremonial turban. The custom of wearing a turban had been shared by Russia and Turkey. An engraving from the annex to the “Hamburger Zeitung” of 1671. Taken from [\[550\]](#), page 134.



Fig. 3.4. A fragment of an engraving dating to 1671. Turban on the head of S. T. Razin.

Taken from [\[550\]](#), page 134.

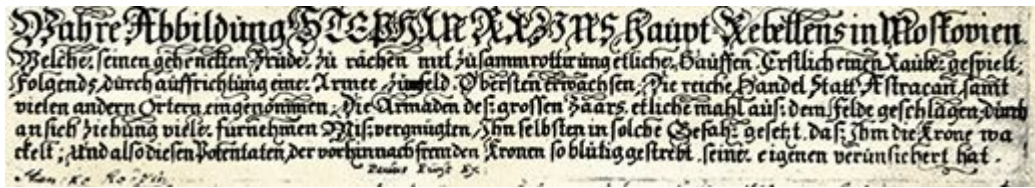


Fig. 3.5. German inscription underneath the engraving of 1671 depicting S. T. Razin.
Taken from [\[550\]](#), page 134.



Fig. 3.6. The reception of a foreign envoy in Russia. Old engraving from an edition of S. Herberstein's "Notes on Moscovia" allegedly dating from 1576 (in reality, this edition of the book is more likely to date from the XVII century). Pay attention to the clothes worn by the Russian official, especially the huge turban with a feather on his head. At the background in the left we see Russian Cossack warriors wearing fur hats with feathers or turbans. Taken from [\[161\]](#), page 50.



Fig. 3.7. Another old engraving from Herberstein's "Notes on Moscovia" allegedly dating from 1576. We see the Great Prince of Russia receiving gifts. He is sitting on a dais and has a turban over his head. We see the boyar on his left wear a turban as well. We can see that turbans had once been common Russian headdress; however, the Turks have managed to preserve it for longer. Taken from [\[161\]](#), page 354.



Fig. 3.8. A close-in of a fragment of the previous engraving. Turban on the head of the Russian Great Prince. Taken from [\[161\]](#), page 354.



Fig. 3.9. A ceremony participated by Sultan Selim III. The sultan and his entourage all wear large turbans. The turbans worn by some of the Ottoman aristocrats resemble the tall headdress of the Russian boyars. Taken from [\[1465\]](#), page 29.

All the Russians portrayed in the old XVII century engraving as seen in figs. 3.10 and 3.11 wear turbans on their heads. The picture is from a “rare French edition entitled ‘Description of the Universe with Different Schemes of the World Attached’” ([\[105\]](#)). We see an old plan of Moscow with some Muscovites drawn below – six of them altogether, all wearing turbans.



Fig. 3.10. An old map of Moscow from a rare book published by Alain Malais in Paris in 1683. The mediaeval artist put the word “Moscou” right above the city on the engraving. Above we see a panorama of Moscow as seen from across River Moskva. The two fragments in the middle depict parts of the Kremlin near the Nikolskiy and Arkhangelkiy cathedrals ([105]). At the bottom we see Muscovites wearing turbans. Taken from [105].



Fig. 3.11. A close-in depicting the mediaeval Muscovites wearing turbans and long

Russian kaftans; they are armed with scimitars, bows and muskets. Taken from [\[105\]](#).

More Russians in turbans can be seen in figs. 3.12 and 3.13.



Fig. 3.12. Fragment of an old Russian icon dating from the XVI century entitled “Ksenia and her hagiography”. The icon was given to the Troitse-Sergiev monastery by Princess Kilikia Ushakova, and dates from 1551. We see three noble youths wearing the clothes of the Russian princes; their heads are covered with turbans with feathers. This is yet another proof of the fact that turbans were worn in Russia a long time ago – the custom only ceased to exist in the XVII century. Taken from [\[48\]](#), illustration 239.



Fig. 3.13. A close-in of a fragment of the icon. Russian youths in turbans. Taken from

Apparently, turbans had once been fashionable in Russia-Horde and were adopted in the Orient – Turkey and other countries; however, the Russians must have forgotten about them (or made forget after the Romanovian reforms), unlike the Eastern countries. One must point out that the Russian word for turban is *chalma*, and it derives from the Russian word *chelo* (“forehead”) – a very logical name for a headdress item.

It appears that the military remains of the Horde, or the Cossacks, were partially pushed back towards the borders of the empire after the military routs of the XVII and the XVIII century as non grata troublemakers. The military reforms of Peter the Great must have served the same purpose - namely, the introduction of mandatory draft and the reformation of the army.

If we open Kostomarov’s *Bogdan Khmelnytsky* ([\[437\]](#)), we shall see that the Cossacks had fought alongside the Tartars, and the Tartars exclusively, since the latter are mentioned throughout the book as the allies of the former, the two being parts of the same army. Furthermore, the Cossacks and the Tartars were present in the Polish troops as well; one is under the impression that the entire Ukraine was filled with the Tartars in the middle of the XVII century. According to our hypothesis, the Tartars were the Cossacks that came from the South of Russia and elsewhere to aid their brethren from Zaporozhye.

Let us however point out that the actual word “Tartar” isn’t present anywhere in the official papers of the XVII century as cited by Kostomarov; however, we see the word Horde used gratuitously. The implication is that the remnants of the Russian “Mongol and Tartar Horde” had still been active on the territory of Russia in the XVII century. If we study the “*Belozertsovskiy Traktat*”, which is a pact signed between the Poles and the Cossacks cited by Kostomarov in [\[437\]](#), pages 545-548, we shall see the word Horde in the text – without any references to the Tartars anywhere. It is perfectly clear that any historian will associate the Horde

with the Tartars – however, it may be that the people in question had in fact been Cossacks, since the Horde (“*Orda*” in Russian) translates as “army” and is a derivative of the old Russian word for “army”, namely, “rat”.

We must also point out that Kostomarov’s book leaves one with the impression that all the Tartars spoke excellent Russian (either that, or all the Ukrainians, Russians and Poles were fluent Tartar speakers). No translators of any kind are mentioned anywhere.

We may encounter counter-argumentation along the lines of “how can historical documents possibly call Russians Tartars, when it is common knowledge that there is a nation by that name that exists to this day?” – If the word had once been used for referring to the Russians in general and Cossacks in particular, how did it change its meaning, and when did that happen?

The key to this is given in the “Chronicle of the Envoys Grigoriy Mikoulin, Nobleman, and Ivan Zinoviev, Clerk, and their Legation to England. 1600, May, 13-14 June 1601” published by Prince M. A. Obolenskiy in [\[759\]](#). This chronicle contains a detailed account of the legation sent to England by Czar Boris in 1601-1602. In particular, it quotes the following dialogue between the Russian envoy Grigoriy Mikoulin and the Scottish ambassador in London:

“The [Scottish – *Auth.*] ambassador enquired of Grigoriy: ‘How is your Great Prince faring, and what about his relations with the Tartars?’ Grigoriy and Ivashko [diminutive variant of the name Ivan – *Transl.*] replied: ‘Which Tartars are you asking about? His Great Imperial Majesty has many men in his service – foreign Kings and Princes galore, and there are many Tartars, from the Kingdoms of Kazan and Astrakhan and Siberia, likewise hordes of Cossacks, Kolmats, and many more Hordes – the Nagais from beyond the Volga, and others from the lands of Kazi, his servants them all’” ([\[759\]](#), Volume IV, page 31).

One plainly sees that in the beginning of the XVII century the Russian envoy couldn’t even understand the foreigner asking him about the

interactions between the Tartars and Moscow. The Scotsman is using the term for some nation that is foreign to the state of the Muscovites, as it is used nowadays; however, the Russian ambassador uses it for referring to the subjects of the Russian Czar, naming several nations or communities that comprised Moscovia. Furthermore, he explicitly mentions the Cossacks among the Tartars, and calls their troops *hordes* – armies, in other words, uses an old Russian word for referring to them.

Au contraire, when the Russian envoy was speaking about Crimea, which is called a “Tartar” land by the modern historians, he didn’t mention any Tartars. Apparently, Tartars had been Russian subjects to him. Let us quote another passage from his dialogue with the Scotsman where the Russian envoy tells him about the war with Crimea: “Our Great Monarch, Czar and Great Prince Boris Fyodorovich, Ruler of entire Russia, had asked the Lord for mercy and set forth against him [the king of Crimea – Auth.] with his royal hordes of the Russians and the Tartars, and many men from other countries as well” ([\[759\]](#), Volume IV, page 32).

Once again we see the Russians and the Tartars mentioned as subjects of the Russian Czar; there were foreigners in his troops as well, but this term isn’t used for the Tartars. The inhabitants of Crimea weren’t Tartars to the Russian ambassador.

Thus, the modern meaning of the word Tartar must date back to the Western European tradition; in the pre-XVII century Russia the term had meant the military communities of the Cossacks, the Kalmyks and the Tartars from Volga (in the modern meaning of the word). All of them had lived on the Russian territory; however, in the XVII century Europeans have started to use the term for the Muslims exclusively, and erroneously at that. This may have been done intentionally, when the Russian history in general was being distorted under the first Romanovs. German historians of the late XIX century write that: “The origins of the Cossacks are Tartar, the name and the institution as well ... the Cherkes Cossacks were known so well that ‘Cherkes’ became a synonym of ‘Cossack’” ([\[336\]](#), Volume 5, page 543).

4.2. Why the Muscovite rulers were accompanied by the “Tartars” rather than armies in military campaigns. The Tartars from Poland and Lithuania

Mediaeval Western Europeans often used the formula: “Such-and-such Muscovite ruler set forth on such-and-such campaign accompanied by his Tartars”.

Let us quote the following passage from a XVI century book by Sigismund Herberstein: “In 1527 they [the Muscovites – *Auth.*] set forth with their Tartars (?) (*mit den Tartaren angezogen*), which resulted in the famous battle of Kanev (?) (*bei Carionen*) in Lithuania” ([\[161\]](#), page 78). Question marks were put here by the modern commentators, who are obviously infuriated about the whole thing.

Another similar example is as follows. A mediaeval German chronological table published in 1725 in Braunschweig (*Deutsche Chronologische Tabellen. Braunschweig, Berleget von Friedrich Wilhelm Mener, 1725*) tells us the following about Ivan the Terrible:

“Iohannes Basilowiz, Erzersiel *mit denen Tartarn*, und brachte an sein Reich Casan und Astracan” (Chronological Tables, 1533, page 159). The translation is as follows: “Ivan Vassilyevich had set forth and conquered Kazan and Astrakhan accompanied by his Tartars.”

Modern commentators are rather unnerved by this strange custom of the Muscovite rulers who are accompanied by some mysterious Tartars instead of an army. Our opinion is that the Tartars had been the very Cossack army (or Horde) of the Muscovite Czars. This instantly makes things a lot more logical.

Let us mention a rather curious book entitled *The Tartars of Poland and Lithuania (Successors of the Golden Horde)* ([\[206\]](#)). It is a collection of interesting facts that concern the large-scale involvement of the Tartars in the life of Poland and Lithuania – not only in the XVI century, but the XVII-XIX as well. It is significant that “in the early XIX century Tadeusz

Czacki, one of the most prominent Polish historians, discovered an appeal of some sort in the archive, where the Polish and Lithuanian Tartars distinguish the representatives of the Jagiellonian by the name of the ‘White Khans’” ([206], page 17). Further also: “up until the middle of the XIX century, the Tartar populace living in Poland and Lithuania could be separated into three categories ... the first and most privileged group was constituted by the offspring of the sultans and the murzas from the Horde. The title of the sultan was worn by members of just two clans of the Tartars in Rzecz Pospolita – the Ostryńskis and the Punszkis. The eldest representative of each clan wore the title of Czarevich (normally worn by the heir to the throne); other Tartar clans were the descendants of the murzas, and their leaders wore the titles of Princes. Among the most distinguished princely clans we can name the Assanczukowicz, the Bargyńskis, the Juszyńskis, the Kadyszevycz, the Koryzskis, the Kryczyńskis, the Łostajskis, the Łowczyckis, the Smoliskis, the Szyryńskis, the Talkovskis, the Taraszyckis, the Ułans and the Zawickis ... all of them were equal to the regnant nobility in rights” ([206], page 19).

One might wonder about the language spoken by the Tartars in Poland and Lithuania. It turns out that the Tartars had “coexisted with the Christians peacefully. They spoke Russian and Polish and dressed just like the local populace. Marriages with Christians were rather common” ([206], page 28). Also: “Mosques with crescents of tin and gold were nothing out of the ordinary in the Eastern regions of Rzecz Pospolita ... some of them resembled village churches” ([206], page 61). “Another interesting and long forgotten custom is the use of Tartar regimental gonfalons for the decoration of mosques ... the Tartars used written sources of religious knowledge known to us as handwritten qitabs and chamails ... the qitabs were written in Arabic, but the texts were in Polish or Byelorussian” ([206], page 72). “After the deposition of the Romanovs, the Committee of Polish, Lithuanian, Byelorussian and Ukrainian Tartars is formed in Petrograd” ([206], page 87).

Let us cite a number of old illustrations taken from [206]. In fig. 3.14 we

see some soldiers from a Polish Tartar regiment as they looked in the first half of the XVIII century.



Fig. 3.14. “Warriors from a Tartar regiment in the first half of the XVIII century”. Taken from [\[206\]](#), page 35.

In fig. 3.15 we see the soldiers from a Tartar regiment dating to the epoch of Stanislaw August (the late XVIII century). In fig. 3.16 we see the headdress of a Polish Tartar soldier of the Napoleonic epoch. This headdress (with a crescent and a star) was worn by “the soldiers of the Tartar regiment in Napoleon’s army [sic! – *Auth.*]” ([\[206\]](#), page 45). In fig. 3.17 we see the coats of arms (the so-called *tamgas*) of the Lithuanian Tartars.



Fig. 3.15. “Warriors from a Tartar regiment in the epoch of Stanislaus Augustus (late XVIII century)”. Taken from [\[206\]](#), page 39.



Fig. 3.16. “Headdress of a Tartar warrior of the Napoleonic epoch”. Taken from [\[206\]](#), page 43.



Fig. 3.17. “The crests (or the *tamgas*) of the Lithuanian Tartars”. Taken from [\[206\]](#), page 156.

In fig. 3.18 one sees the Polish-Lithuanian national emblem of Leliw city as it was in the XVI-XVII century. Upon it we see two crescents with stars – a larger one below and a smaller one above. This emblem is cited in the foreword to Michalonis Lituanus’s book entitled *On the Customs of the Tartars, the Lithuanians and the Muscovites* ([\[487\]](#)).



Fig. 3.18. Ancient Polish and Lithuanian crest of Leliv with two Ottoman crescents and a star. Taken from [\[487\]](#).

5. The real identity of the Horde

The Horde is the old word that has once been the name of the Russian army. This explains the existence of such passages as “Prince such-and-such left the Horde to become enthroned”, or “Prince such-and-such had served the Czar in the Horde, and returned to rule over his domain after the death of his father” – nowadays we would say “nobleman such-and-such had served the king in the army and returned to govern his estate afterwards”.

There were no domains or fiefs left in the XIX century; however, in earlier epochs the princely offspring used to serve in the army (the Horde) and then return to their fiefs.

Western Europe had a similar custom of sending the young noblemen to serve the king until the death of their fathers, upon which they would inherit their ancient demesnes.

Another example is as follows.

A testament ascribed to Ivan Kalita tells us the following: “Knowing not what fate the Lord may prepare for me in the Horde where I am headed, I am leaving the present testament... I leave the city of Moscow to my children in case of my death” ([\[362\]](#), Volume 4, pages 9-10).

The meaning of the testament is perfectly clear. Ivan was preparing for a lengthy military campaign and wrote a testament. Historians are trying to convince us that similar testaments were written every time the Princes prepared to visit the “vicious khans of the Horde”, which could presumably execute them at a whim.

This is very odd indeed – a ruler could naturally have the right to execute his subject; however, this practice of writing testaments before going away to see the monarch didn’t exist in any other country. Yet we are told that such testaments used to be written all the time, despite the fact that the execution of a prince had been anything but a common event in

the Horde.

We offer a simple explanation. These testaments were written before military campaigns by people who had obviously known about the risk of being killed on the battlefield; such testaments are very common indeed.

6. On the conquest of Siberia



Vasily Surikov. “Yermak’s conquest of Siberia” (1895). Canvas, oil. 5.99×2.85 m. The State Russian Museum, St. Petersburg.

The consensual opinion is that Siberia had first been conquered by the Russians in the XVI century as a result of Yermak’s campaign. It had presumably been inhabited by other ethnic groups before that time. The influence of Moscow is said to have reached Ural and Siberia around the same epoch. However, this turns out to be untrue. The governorship of Moscow used to be recognized in Siberia long before the campaign of Yermak – see evidence to confirm this below. Yermak’s campaign was really a result of a palace revolution and the refusal to pay tribute to Moscow from the part of the new Khan. Therefore, this campaign is likely to have been a punitive expedition aimed at the restoration of order in this part of the Empire. Let us note that the inhabitants of Siberia used to be called *Ostyaki* – the name is still used in order to distinguish the Russian populace of Siberia.

Indeed:

“In the XII century the Eastern and Central Asia was populated by independent tribes, which called themselves ‘Cossack Hordes’. The most important of these Hordes had resided near the headwaters of the Yenissey, between Lake Baikal in the East and the Angara in the West. Chinese chronicles call this horde ‘*Khakassy*’; European researchers deem the term to be a synonym of the word “Cossack”. According to the records left by their contemporaries, the Khakassy belonged to the Indo-Iranian (Caucasian) race and were fair, tall, green- or blue-eyed, courageous and proud. They used to wear earrings” (Richter, German historian of 1763-1825, *Joachim and Essays about Mongolia*; see [\[183\]](#), Volume 1, page 16).

It turns out that the Russians had inhabited the Kingdom of Siberia prior to its conquest by Yermak.

“The Siberian Kingdom was ruled by the descendants of the Mongolian Khans ... the Russians had reached the River Ob as early as in the XV century and made the local populace pay them tribute. Muscovite Princes were recognized as rulers. In 1553 Yedigey, King of Siberia, sent two officials to Moscow with presents and a promise to pay tribute to the Czar ... however, in 1553 Kouchoum had ... killed him and proclaimed himself monarch of Siberia and all the lands adjacent to the rivers Irtysh and Tobol, as well as the domains of the Tartars and the Ostyaki. Kouchoum had initially paid tribute to the Muscovite Czar ... but as his lands had reached Perm, he began to demonstrate hostility towards Moscow and raid the lands around Perm” ([\[183\]](#), Volume 2, page 59).

The Stroganovs had appealed to send the punitive expedition of Yermak in order to deal with the rebels ([\[183\]](#), Volume 2, page 53). So Yermak doesn’t deserve to be credited as “the first conqueror of Siberia” – it had been Russian long before his time. We shall cover Yermak’s campaign in more detail in our book entitled “The conquest of America by Yermak aka Cortez and the Reformation mutiny as seen by the ‘ancient’ Greeks”.

7. A general remark concerning the word “Cossack”

Let us add the following in re the origins of the word Cossack (the root of the word being “guz” or “kaz”). O. Suleimanov mentions in his book entitled *Az and Ya* ([\[823\]](#)) that the word Cossack (Coss-ack) translates as “white goose” or “white swan” from Turkic.

We may add that the name may have once been used for referring to people who breed white geese (goose = *guz*?). Bear in mind that the white goose remains a favourite and well-known folk symbol used by many Germanic peoples – one encounters it in ornaments, shop windows and coats of arms. Could this indicate a historical relation between the Cossacks and the Germans? One may note similarities in the self-discipline, the love for order and the military prowess characteristic for both nations.

Furthermore, the Cossacks are military cavalry – riders, in other words. It is possible that the word Cossack is related to the Russian word “*skakat*” (or “*skok*”) that translates as “ride” or “gallop”. One finds shops called “*Ross und Reiter*” in Germany to this day; they sell accessories for horseback riding and grooming. The word “*Ross*” is the old German word for “horse”; the modern one used commonly is “*Pferd*”.

One instantly thinks about the association between the words “*Ross*” and “Russian”. The Russians = people on horses, riders or Cossacks!

One might also mention the Prussians in this relation, as well as a multitude of details – similarities between the dress of a Cossack woman and the folk dress of the German women with its wide volants. The blouses are tailored, fitted and decorated with a basque or some detail resembling one. Cossack songs often resemble German folk songs melodics-wise; some parts of Germany are inhabited by people who look similar to the Cossacks – large people with long pronounced eyebrows.

All of the above may imply historical kinship and result from the

interactions between the Horde and the Western Europe in the Middle Ages. A research of this possible kinship would be of great utility to us.

8. Tartar names and Russian names in old Russia

8.1. Tartar nicknames

The readers may be of the opinion that the names used in Mediaeval Russia were the same as they are nowadays. Modern Russian names are Greek or Biblical in origin for the most part: Ivan, Maria, Alexander, Tatiana etc. These are the so-called Christian names present in the Orthodox canon and given at baptism. These very names have been used in everyday life and official documentation ever since the XVIII century. However, this hasn't always been the case.

It turns out that people used to have aliases apart from the Christian names mentioned above before the XVII century, used in official documents as well as everyday life. Many of these names were Tartar in origin, or, rather, sound Tartar (in the modern sense of the word) nowadays. Yet these very Tartar names were habitually given to Russian people in the Middle Ages. The famous oeuvre by Y. P. Karnovich entitled *Patrimonial Names and Titles in Russia* ([\[367\]](#)) tells us the following: “In Moscow, Christian names would often become replaced by other Christian names as well as Tartar names, such as Boulat, Mourat, Akhmat etc; these aliases would transform into semi-patronymics that later became surnames of people whose origins were purely Russian” ([\[367\]](#), page 51).

Gordeyev reports the following: “There were many ethnic Tartars among the Don Cossacks. Many of their atamans who had lived in the epoch of Vassily III were known under Mongol and Tartar names. According to the historian S. Solovyov, there was a particularly large proportion of atamans with Tartar names among the cavalry... With the beginning of Ivan Vassilyevich's reign, the names of the famous atamans (from the cavalry as well as the infantry) become purely Slavic – Fyodorov, Zabolotskiy, Yanov, Cherkashin, Yermak Timofeyevich etc.” ([\[183\]](#), Volume 2, pages 5-6).

It is of course possible that some of the Cossacks were ethnic Tartars. Yet we are told that ethnic Russians used to have “Tartar” names as well. If this was the case in Moscow, could it be true for the Don atamans as well? We see the Tartar names disappear from Moscow towards the end of the XVI century. The same appears to happen in the Don region; the modern custom of using Christian names as first names must date to this epoch.

For instance, “Yermak” is a name as well as an alias; it had once been considered Russian, qv above, but one might mistake it for a Tartar name nowadays. Nevertheless, it is likely to be a derivative of the name Herman (Yermak’s Christian name). The name may have had several variants – Herman, Yerman and Yermak ([\[183\]](#), Volume 2, page 62). There is no clear borderline between Tartar and Russian nicknames; this was noticed by N. A. Morozov, who writes: “The excerpts from Chechoulin’s brochure are rather interesting... This is based on different archive records. The only modern historical name we see here is Yaroslav ... other historical names are limited to Mamay and Yermak. The rest of the old Russian names is constituted of animal names (Kobyla, Koshka, Kot, Lisitsa and Moukha – the names translate as “mare”, “tabby”, “tom”, “fox” and “fly”, respectively), names of rivers, such as Volga, Dunai (Danube) and Pechora ... likewise numbers (*Perviy*, *Vtoroi*, *Desyatiy* – “the first”, “the second” and “the tenth”) ... the only ecclesiastical names we find are Dyak (“deacon”), Krestina (a variant of the name Christine) and Papa (“pope”); moreover, there isn’t a single Greek name anywhere!” ([\[547\]](#)).

We feel obliged to add that many of the abovementioned names and nicknames sound purely Tartar, and they’re used just as frequently as Russian names at least – for instance, Murza, Saltanko, Tatarinko, Sutorma, Yepancha, Vandysh, Smoga, Sougonyai, Saltyr, Souleisha, Soumgour, Sounboul, Souryan, Tashlyk, Temir, Tenbyak, Toursoulok, Shaban, Koudiyar, Mourad, Nevruy (! – see above) etc. Let us reiterate that Batu must be a form of the word *batya* (father) – the leaders of the Cossacks were also called *batkas* etc. Mamay is most likely to be a

derivative of the word *mamin* (“mother’s”). The name was used by the Cossacks of Zaporozhye in particular. In fig. 3.19 we see an ancient picture entitled “A Short Bait of Mamay the Cossack” ([169], inset between pages 240 and 241). Unfortunately, we weren’t capable of making out the minute letters underneath the picture. Another old portrait of Mamay the Cossack can be seen in fig. 3.20, accompanied by the following commentary: “The canons of the Ukrainian Cossack Mamay and Buddha Gautama from India. In the middle we see an Indian Brahman, whose earring and hairstyle resemble the Ukrainian Cossacks of the XIII-XVIII century” ([975], page 737).



Fig. 3.19. Old picture entitled “Mamai the Cossack Having a Rest” ([169], inset between pages 240 and 241). We see that the name Mamay had been popular among the Zaporozhye Cossacks. Taken from [169], inset between pages 240 and 241.



Fig. 3.20. The respective hairstyles of the Ukrainian Cossack Mamai (left) and Buddha (right).

One must also mention N. A. Baskakov's book entitled *Russian Names of Turkic Origin* ([\[53\]](#)), which demonstrates many of the Russian first names and surnames to be Turkic in origin. A propos, Baskakov mentions that the surname of the historian N. M. Karamzin "is very obviously derived from the Crimean Tartar language or, possibly, from Turkish, namely, "qara mirsa", *qara* being the word for 'black', and 'mirsa' – the title of a nobleman... Karamzin's coat of arms also betrays the name's Oriental origins – this is emphasised by the silver crescent set against a blue background, facing downwards, with two crossed golden swords above it [below it, as a matter of fact – *Auth.*] – those attributes are characteristic for people whose origins are Oriental ([\[53\]](#), page 178). The coat of arms of the Karamzins can be seen in fig. 3.21. We see the Ottoman crescent next to a Christian cross (or star) formed by two swords.



Fig. 3.21. The crest of the Karamzin family (which N. M. Karamzin, the famous historian, had belonged to). We see a crescent with a cross, or a star, at the bottom. Taken from [\[53\]](#), inset between pages 160 and 161.

Thus, we see that a "Tartar" name didn't necessarily mean that its owner was a Tartar. Furthermore, many Russians could have had Tartar nicknames in the Middle Ages. Many of these nicknames have no meaning in either Russian or the modern Tartar language (cannot be translated adequately, in other words). The issue of Tartar and Russian names, their meanings and their origins is a very convoluted and contentious one; we

are by no means suggesting that we have found anything resembling an exhaustive explanation. All we must emphasise is that Russian people had often used nicknames that sound Tartar nowadays; it is also known quite well that there are many Turkic words in Russian.

Modern historians may attribute the above to the Mongolian conquest. Our hypothesis is different. The Turkic influence is explained by the fact that the populace of the Great = “Mongolian” Empire consisted of Russians as well as people of Turkic origins, who had naturally mingled together and lived side by side for centuries. We witness this to be the case nowadays; therefore, the two languages have obviously borrowed heavily from one another. Let us however mention that the official decrees that have reached our age are written in Russian or Slavonic exclusively.

8.2. The “strange” effect of the Mongolian conquest on the Russian culture

How did the invasion of the Tartars and the Mongols affect the Russian language? It is quite clear that a horde of barbarians that had presumably swarmed the country would distort and deface the purity of the Russian language, make the populace more ignorant as a whole, burning down cities, libraries, monasteries, ancient volumes et al, pillaging, looting and so forth. Historians are convinced that the Tartar invasion had set the development of the Russian culture back by several centuries.

Let us see whether this is indeed the case. One of the best gauges one can use for estimating the cultural level in general is the standard use of an acrolect for a written language – correct Classical Latin, correct Latin, Barbaric Latin and so forth. The times when Classical Latin was commonly used for writing are considered to be the golden age of culture when the immortal classical works were created. The use of Vulgar Latin or regional dialects is obviously a sign that the culture is in decline. Let us see whether this criterion applies to the ancient Russia “in the times of the Mongol yoke” between the XIII and the XV century – three hundred years

are a long enough period, after all. What do we see?

According to N. M. Karamzin, “our language became a great deal more refined in the XIII-XV century” ([363], Volume 5, Chapter 4, page 224). He proceeds to tell us that under the Tartars and the Mongols “the writers followed the grammatical canons of ecclesiastical books or Old Serbian (as opposed to Vulgar Russian) most vehemently indeed ... not just in conjugation and declination, but also in pronunciation” ([363], Volume 5, Chapter 4, page 224). Thus, we see correct Latin nascent in the West, and Church Slavonic in its classical form in the East. If we are to apply the same standards to Russia as we do to the West, the Mongolian invasion marks the golden age of Russian culture. These Mongols were rather odd invaders, weren't they?

8.3. Russian and Tartar names illustrated by the Verderevskiy family tree

We find interesting evidence concerning the names commonly used by the Tartars in the Horde before their baptism in the “Verderevskiy Family Tree” compiled in 1686, qv in the “Archive Almanac of the Moscow Ministry of Justice” published in 1913 (pages 57-58). It tells us how Oleg Ivanovich, the Great Prince of Ryazan, had “summoned the Tartar Solokhmir from the Great Horde accompanied by a force of armed men”. This Solokhmir was later baptised and married the Great Prince's daughter, founding the famous Russian boyar family of the Verderevskiys. His Christian name was Ivan. The Christian names of his children sound familiar to a Slavic ear as well: “Ivan Mirosлавich [the new name of the baptised Tartar – *Auth.*] had a son called Grigoriy... Grigoriy Ivanovich Solokhmirov had four sons: Grigoriy and Mikhailo, also known as Aboumailo, Ivan, alias Kanchey, and Konstantin, alias Divnoi”.

All of the above is really quite fascinating. A Tartar pagan who had just arrived from the Great Horde is known under a purely Russian name (Solokhmir), likewise his Tartar father Mirosлав. It gets even more

interesting – this character was baptised and given a Christian name from the ecclesiastical canon, likewise his offspring. However, as we already mentioned, Christian names weren't used on a daily basis; therefore, children would also receive aliases at baptism. The aliases of boyar names at the court of a Russian prince from Ryazan are Aboumailo, Kanchei and Divnoi; the former two sound “purely Tartar” nowadays, whereas the third is purely Slavic.

How could one possibly come to the educated conclusion about the “Turkic origins” of the people mentioned in Russian chronicles with names like Kanchei, Aboumailo etc? How did a Miroslav wind up in the Great Horde? Our conclusion is as follows. There were many Slavs in the Horde, whose names were both Slavic and Pagan. Their “Tartar names” are but aliases for quotidian use.

It becomes clear why the Church Slavonic language was introduced in the epoch of the Horde – the latter was governed by the Russians who had lived in a multinational empire together with the Tartars and other nations, as is the case today.

Another interesting detail is as follows. Some of the chronicles use the word “*poganye*” for referring to the Tartars – pagans, in other words. There is nothing surprising about this fact. It is possible that the term was used for referring to the Russians who weren't baptised; there must have been quite a few of those in the early days of the Horde.

By the way, certain Swedish sources are telling us that in the epoch of the wars between Russia and Sweden (the XVIII century), “the Russian Cossacks had been good shooters as a rule, armed with long-barrelled rifled weapons called ‘Turks’ ” ([\[987:1\]](#), page 22).

9. The Real Identity of the Mongolian Language

9.1. How many Mongolian texts are there in existence?

What is the Mongolian language really? We are being told that the gigantic Mongolian empire hardly left any written sources in the “Mongolian” language over the centuries of its existence. This is what O. M. Kovalevskiy, a Professor of the Kazan University, wrote in the late XIX century: “Mongolian artefacts of a graphical nature are more than scarce – the only ones known to us being the inscription on a stone that presumably dates from the epoch of Genghis-Khan and the epistles of the Persian kings Argoun and Ouldzeitu to the French king ... later interpreted by Mr. Schmitt in the brochure that he published in St. Petersburg in 1824... There are more manuscripts in Europe, written in the Tartar language with Mongolian letters – the translation of the Persian novel by Bakhtiyar-Name, for instance. These writing had remained unidentified for a long time, and therefore nameless; some specialists in Oriental studies suggested to use the names *Turk oriental* and *Ouighour*... anyone who knows the Turkestan Ouighours will mistake them for Turks ... but could they have been a Mongolian tribe in the days of yore?” ([\[759\]](#), Volume 1, pages 21-23).

What do we see ultimately?

1. The cyclopean Mongolian Empire didn't leave any written documents behind, apart from an inscription in stone, two letters and a novel. Not much by any account; furthermore, the novel is in fact in the Tartar language – the only “Mongolian” thing about it is the kind of writing used, and that according to what historians are telling us.
2. These few texts were translated and deciphered by a single person – a certain Schmitt.
3. The “descendants of the Mongolian conquerors” who have survived

until our day turn out to be Turks. Modern historians are the only ones who know for certain that these Turks have once been Mongols; the Turks themselves are of a different opinion.

9.2. What language were the famous Khan's (decrees, in particular – documents certifying the Princes' rights to their domains) written in?

Everyone who knows Russian history shall recollect that the Mongol Khans had issued a great many decrees known as *yarlyks*, and every chronicle suggests there must be a multitude of those in existence. Those are presumably the authentic written records of the great Mongolian Empire. Let us recollect all that we know about them nowadays. It is presumed that a great many documents have survived since the time of the “Great Mongolian Yoke” in Russia, all of them written in Russian – pacts signed between princes, testaments etc. One might think that must be just as many Mongolian texts at least, since the decrees issued in Mongolian would be coming from the very government of the Empire and thus preserved with special care. What do we have in reality? Two or three decrees maximum; those were discovered in the XIX century among private papers of individual historians and not in any archive of any sort.

The famous *yarlyk* of Tokhtamysh, for instance, was found as late as in 1834 “among the papers that had once been kept in the Crown Archive of Krakow and were subsequently discovered in the possession of Naruszevic, the Polish historian” ([\[759\]](#), Volume 1, pages 4-5). It takes some historian to borrow documents from the state archive without bothering to return them, doesn't it? Prince M. A. Obolenskiy wrote the following about this *yarlyk*: “It [the decree of Tokhtamysh – *Auth.*] allows us to solve the question [sic! – *Auth.*] about the letters and language that were used in the *yarlyks* sent by the Khans to the Russian Princes ... this is the second such decree known to date” (*ibid.*, page 28). It also turns out that this *yarlyk* is written in “odd Mongolian characters, of which there are

multitudes; they are completely different from the *yarlyk* of Timur-Kutluk dating from 1397 that has already been published by Mr. Hammer” (*ibid.*).

Let us sum up. There are just two “Mongolian” *yarlyks* left in existence – the rest of them date to later epochs. The latter (issued by the Crimean Khans) were written in Russian, Tartar, Italian, Arabic etc. As for the two “Mongolian” *yarlyks* (which must date from the same time, seeing as how Tokhtamysh and Timur-Kutluk are presumed to have been contemporaries), we see that they were written in two manifestly different scripts. This is very odd indeed – one finds it highly unlikely that the letters of the hypothetical “Mongolian” language could have changed so drastically over a mere decade. This process usually takes centuries.

Both “Mongolian” *yarlyks* were found in the West. Where are their counterparts from the Russian archives? This question was asked by Prince Obolenskiy after the discovery of the abovementioned *yarlyk*: “The fortunate discovery of the text by Tokhtamysh had led me to applying every effort to the discovery of other original *yarlyks* issued by the Khans of the Golden Horde, thus triumphing over the frustrating nescience of our historians and Oriental scholars about the presence of such originals in the main archive of the Foreign Office in Moscow. Alack and alas, the only result of these searches was an even deeper conviction that all the other originals, possibly of an even more interesting nature ... must have perished in fire” (*ibid.*).

If we are to encapsulate the above, we shall come up with the following postulations:

1. There isn’t a single trace of a single Mongolian *yarlyk* anywhere in the Russian official archives.
2. The two or three *yarlyks* that we have at our disposal were found in the West under conspicuous circumstances – in private archives of historians and not in archives, and set in different kinds of writing to boot. This brings us to the assumption that we’re dealing with forgeries, hence the different letters – the hoaxers didn’t synchronise

their actions.

A propos, there's a Russian version of the *yarlyk* by Tokhtamysh in existence: "whereby there are discrepancies between the Tartar *yarlyk* and the respective decree in Russian ... one can however be certain about the fact that the Russian version also originated in the chancery of Tokhtamysh" (*ibid.*, page 3-4).

It is very egregious that the "Mongolian *yarlyk* of Tokhtamysh" is written on paper with the same kind of watermark with the "oxen head", just like the copies of the *Povest Vremennyh Let* presumed ancient by modern historians (as we demonstrate above, these are most likely to have been manufactured in Königsberg around the XVII-XVIII century). This means that the *yarlyk* of Tokhtamysh dates from the same epoch, and may have come from the same workshop. The above would explain why this document was found in the private archive of Naruszevic and not the state chancery.

The pages of the "Mongolian *yarlyks*" are numbered with Arabic numerals: "The reverse of the second page ... bears the figure of two, which must stand for 'page two' " (*ibid.*, page 14). The notes on the reverse of page one are in Latin, and the handwriting "must date from the XVI or the XVII century" (*ibid.*, page 10).

Our hypothesis is as follows. This "famous Mongolian *yarlyk*" was written in the XVIII century. Its Russian version may have predated it somewhat, and served as the original for its own "ancient Mongolian prototype".

Unlike these two extremely disputable "Mongolian *yarlyks*", authentic Tartar *yarlyks* dating from the epoch of the Crimean Khans look completely different (the letter missive of the Crimean Khan Gazi-Girey sent to Boris Fyodorovich Godunov in 1588-1589, for instance). The latter has got an official seal as well as formal notes on the reverse ("translated in the year 7099") etc (see *ibid.*, page 46). The missive is set in standard and easily readable Arabic script. Some of the letter missives of the

Crimean Khans were in Italian – such as the one sent by Mengli-Girey to Sigismund I, King of Poland.

On the other hand, there are a great many documents that can indeed be dated to the epoch of the so-called “Great Yoke” – all of them *in Russian*, such as the letter missives of the Great Princes, ordinary Princes, testaments and ecclesiastical records. There is therefore a “Mongolian archive” in existence; however, this archive is in Russian – this is hardly surprising, since the “Mongolian” Empire = The Great Russian Empire whose official language had of course been Russian.

It has to be noted that all such documents exist as XVII-XVIII century copies, with the Romanovian corrections introduced. Real documents of the pre-Romanovian epoch were sought out diligently and destroyed by the clerks who had worked for the Romanovs. There are hardly any such documents left nowadays. The apologists of the Millerian version might counter with the presumption that the decline of the Horde was followed by the destruction of all Mongolian documents, whereby the Mongols had instantly transformed into Turks and forgotten about their origins. Should this be the case, one must enquire about the proof of the “Great Yoke’s” actual existence in the form insisted upon by the consensual version. The Romanovian theory of the “Mongolian” conquest is a very serious one consequence-wise; it should obviously be based on a ferroconcrete foundation of scientific proof. This isn’t the case. The actual theory must have been introduced with the works of the XVIII century historians. Nobody had possessed so much as an iota of knowledge about the “Mongolian Yoke” previously. The few chronicles that contain renditions of this theory are also unlikely to predate the XVII-XVIII century, qv above. One needs official documentation as proof of theories as fundamental as this one – sealed, signed and proven, rather than chronicles of a literary character, easily copied and edited tendentiously. Furthermore, some of the vestiges we discover tell us about attempts to fabricate the official documents themselves.

9.3. In re the Russian and the Tartar letters

It is a known fact that Old Russian coins often have inscriptions made in a strange script, which looks very unfamiliar to us nowadays. These inscriptions are often declared “Tartar”, with the implication that the Russian Princes were forced to write in the language of the conquerors. None of the researchers are capable of reading these “Tartar” writings, and declare them void of meaning for this reason. The situation with the Old Russian seals is the same – one finds unfamiliar scripts and unidentifiable sentences (see [\[794\]](#), pages 149-150, for instance, and the illustrations cited therein).

“In 1929 M. N. Speranskiy, a well-known Russian linguist, had published a mysterious inscription – nine lines of text that he discovered on the endpaper of a XVII century book. The scientist had considered the inscription to be ‘beyond decipherment’, since it had contained Cyrillic letters interspersed with unidentifiable symbols” ([\[425\]](#)).

Apparently, “one finds mysterious signs in the cipher used for the Russian diplomatic documents, likewise the inscription of 425 symbols on the bell from Zvenigorod cast under Aleksey Mikhailovich in the XVII century, the Novgorod cryptograms of the XIV century and the secret script of the Serbs... The parallel combinations of the mysterious monograms and Greek writing on the coins dating from an earlier epoch are particularly noteworthy ... many such inscriptions were found among the ruins of the ancient Greek colonies in the Black Sea region... Excavations demonstrated that two scripts were used commonly in all of these centres, one of them Greek and the other defying identification” ([\[425\]](#)). A good example of such writing can be seen in fig. 3.22 – it is the famous inscription from the Zvenigorod bell; we shall discuss it at length in [Chron4](#), Chapter 13.



Fig. 3.22. The lettering on the bell of Zvenigorod. Dates from the XVI-XVII century.
Taken from [\[808\]](#).

Ergo, the “Tartar” language is of no relevance here; mysterious signs could be found alongside the familiar Cyrillic characters in other ancient texts besides the ones written in Russian – Greek, Serbian, Cyprian etc. This mystery alphabet often dominated over the Cyrillic text proportion-wise – there are 77 per cent of them in the abovementioned inscription taken from a XVII century book, Cyrillic characters being a 23% minority ([\[425\]](#)). Old Russian coins and seals have a similar ratio of the two scripts.

The reader might think these characters to be a cryptographic system of some sort. Historians and archaeologists are of this very opinion – the signs aren’t Cyrillic, so they should be a secret script ([\[425\]](#)). But how could a secret script be used on coins? One finds this very odd indeed – coins are used by the general public, which cannot be expected to know cryptographic writing.

The most amazing fact that the interpretation of these “secret characters” often proves an easy task. For instance, the inscription on the book considered “perfectly beyond decipherment” by the famous linguist M. N. Speranskiy was translated by two amateurs independently ([\[425\]](#)). Both came up with the exact same result, which is hardly surprising, seeing as

how there was no cipher used for this inscription – just a different alphabet. The author wrote the following: “this book belongs to Prince Mikhail Fyodorovich Boryatinskiy” ([\[425\]](#)). See fig. 3.23.

Сію = # j : p c m ⊕ # i
 = p = # ѱ б ѱ i ж p i ⊕ p
 + э ш б л x i i x p m л ю ш
 # S II m x p p x m ? + j c r
 ⊕ Δ c j x = # j : x c ш m
 ⊕ Δ # j = Δ = # ѱ б m c j
 + Δ p : ⊕ л m x j x Δ
 m o x ю ш j ≠ c = m j
 c x m э x л = m x

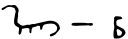
Cyrillic letters	Their cryptographic interpretation	Symbols from Cyprus	Their cryptographic interpretation	Altered graphemes	Their cryptographic interpretation	Pictogram of Cheronese	Its cryptographic interpretation
Г	А	ρ	А	∴	Г		Б
Э	Е	‡, #	В, Н	⊙	Д		
Ӏ, ӑ	И	↑	Е	¥	З		
Ь	Ъ, б	☺, ☻	Л	=, II	К		
Ѥ	Ч	⊖	О	∴	М		
Ю	Я	+ , †	П	m	О		
		X, λ	Р	ζ	С		
		^, S	С	§β	Ф		
		μ, w	Т				
		Я, X	У, Ю				
		*	Х				

Fig. 3.23. Russian lettering discovered in an ancient book. It dates from the XVII century, and the alphabet used strikes us as odd nowadays. The table for converting the symbols of the lettering into Cyrillic characters was compiled by N. Konstantinov.

Taken from [\[425\]](#).

We see the Cyrillic script to have been adopted by the Russians, the Greeks, the Serbs etc relatively recently, since another alphabet was still used in the XVII century (on seals and coins, for engravings on bells and even inscriptions inside books).

Thus, the mysterious “Tartar” letters from the Golden Horde found on

Russian coins prove to be other versions of familiar Russian letters. A table of correspondences for some of them can be found in [\[425\]](#). See more about this in the section of the Annexes entitled “Russian Literacy before the XVII century”.

9.4. History of the Mongols and the chronology of its creation

The theory of the “Great Yoke of the Tartars and the Mongols” has led to a great many false assumptions. We therefore feel obliged to tell the readers about the naissance of the “Tartar and Mongol theory”.

It turns out that the history of the Mongols and the Mongolian conquest in its consensual version doesn't date any further back as the XVIII century; moreover, it had still been in formation as recently as in the XIX-XX century.

“In 1826 the Russian Academy of Sciences had approached the Russian and the Western European scientists with the offer of a 100-chervontsi grant for the writer of a scientific oeuvre on the consequences of the Mongolian conquest, the deadline being set for three years. The work that did meet the deadline was rejected ... six years after the first baffle, the Academy of Sciences made a similar suggestion once again ... formulating the objective as ‘the necessity to write the history ... of the so-called Golden Horde ... using chronicles from the Orient, ancient Russia, Poland, Hungary etc’ ... they received a gigantic oeuvre as a response, written by Hammer-Purgstall, a German specialist in Oriental studies. The Academy declared itself incapable of awarding him with any premium. After the second “failure”, the Academy had ceased with the tender ... the very historiography of the Golden Horde, [according to B. Grekov and A. Yakoubovskiy, who wrote this in 1937 – *Auth.*] which hasn't been compiled as to yet, would be a useful topic, and the scholarly inability to delve deep enough into it is edificatory all by itself... Not a single Russian specialist in Oriental studies has written a comprehensive work on the history of the Golden Horde to date, be it scientific or popular” ([\[197\]](#),

pages 3-5). L.

N. Gumilev wrote that “although the problem of naissance and decline of Genghis-Khan’s empire has been studied by many historians, no one managed to solve it in a satisfactory manner” ([212], page 293).

We have two XIII century sources on Mongolian history presumed authentic, one of them being *The Secret History of the Mongols*. However, the prominent specialists “V. V. Barthold and G. E. Grumm-Grzymajlo raise the question of just how far this source is to be trusted” ([212], page 294).

The second source is called *The Golden Book*; it is based on the collected works of Rashed ad-Din, the Arabic historian. However, I. Berezin, the first Russian translator of this oeuvre in the middle of the XIX century, tells us the following: “The three copies of the *History of the Mongols* that had been at my disposal belonged to the St. Petersburg Academy of Sciences, the... St. Petersburg Public Library, and the third partial copy had once belonged to our former envoy in Persia. The best of these copies is the one from the Public Library; unfortunately, people’s names are often left without any diacritic marks [used for vocalizations – Auth.], and occasionally altogether absent” ([724], pages XII-XIII).

Berezin admits to having been forced to insert names arbitrarily, guided by his “knowledge” of the true chronological and geographical coordinates of their epochs ([724], page XV).

History of the next historical period (the Golden Horde and its Khans) also contains many unclear places. V. V. Grigoryev, the famous specialist in Mongolian studies who had lived in the XIX century, wrote that “the history of the Khans who had ruled in the Golden Horde demonstrates an odd paucity of names and events; despite having destroyed the most important literary relics ... they also obliterated nearly every trace of the Horde’s existence. The once flourishing cities ruled over by the Khans now lay in ruins ... as for the famous Saray, which had been the Horde’s capital – we don’t even know the ruins that we could attribute this name to” ([202], page 3).

Grigoryev tells us further that “Our chronicles should by rights contain definite indications concerning the epoch of Saray’s foundation – yet they frustrate our hopes, since, when they tell us about Princes and their voyages to the Horde, they don’t specify the Horde’s location in any way, simply stating that ‘Prince such-and-such went to the Horde’, or ‘returned from the Horde’” ([\[202\]](#), pages 30-31).

10. Gog and Magog. Chief Prince of Rosh, Meshech and Tubal. Russia-Horde and Moscow Russia on the pages of the Bible

The book of Ezekiel contains a passage that is still regarded as highly contentious. The Synodal translation used by the Russian Orthodox Church gives it as follows:

“Son of man, set thy face against Gog, the land of Magog, the Great Prince of Rosh, Meshech and Tubal, and prophesy against him, And say, Thus saith the Lord God; Behold, I am against thee, O Gog, the Great Prince of Rosh, Meshech and Tubal... Gog shall come against the land of Israel” (Ezekiel 38:2-3, 38:18 ff).

Rosh is also mentioned in the Book of Genesis (46:21), likewise the Horde (as Ard – see Genesis 46:21). Gog and Magog are also mentioned in the Book of Revelation (20:7).

According to some mediaeval chroniclers, Gog and Magog were the names of the Goths and the Mongols (the XIII century Hungarians had been convinced about the Tartar identity of these two Biblical nations, qv in [\[517\]](#), page 174). N. M. Karamzin reports that certain historians had used the names Gog and Magog for referring to the Khazars ([\[362\]](#), Annotation 90 to Volume 1). Cossacks, in other words, qv below.

On the other hand, mediaeval Byzantines had been certain that this passage from Ezekiel referred to the Russians, writing “Prince of Ross” instead of “Rosh” – Leo the Deacon, for instance, describing the campaign of Great Prince Svyatoslav against Byzantium at the end of the alleged X century, writes the following about the Russians:

“Many can testify to the fact that these people are valiant, brave, militant and mighty, likewise the fact that they attack all the neighbouring tribes; divine Ezekiel also mentions this when he says ‘Here, I send against thee Gog and Magog, Prince

of Ross” ([\[465\]](#), page 79).

Leo says “Ross” instead of “Rosh”. The same text in the famous Ostrog Bible (qv in figs. 3.24 and 3.25) contains the formula “Prince of the Rosses”, no less!

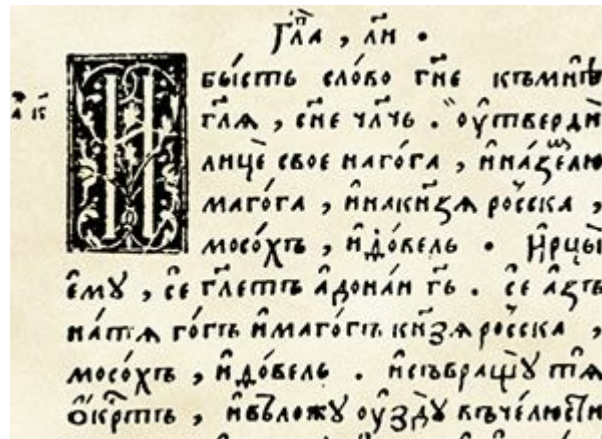


Fig. 3.24. A fragment of the Ostrog Bible (Ezekiel 38:2-3), where the Prince of Ross is explicitly referred to as “Knyaz Rosska”, or “Russian Prince”. Taken from [\[621\]](#).

СНЕ ЧЛЧЬ. ОУТВЕРДИ / ЛИЦЕ СВОЕ НА
ГОГА, И НА КНЗ / МАГОГА, И НА КНЗ
РОССКА, / МОСОХЪ, И ДОВЕЛЬ. И РЦЫ /
ЕМУ, СЕ ГЛЕТЪ АДОНАНЪ ГЪ. СЕ, АЗЪ /
НА ТѢ ГОГЪ И МАГОГЪ КНЗЪ РОССКА, /
МОСОХЪ, И ДОВЕЛЬ.
ВЪ ТОИ ДНЬ, / ВЪ ДНИ ПРИШЕСТВІА
ГОГОВА НА ЗЕМЛЮ / И ИЛЕВЪ...

Fig. 3.25. A drawn copy of the fragment of the Ostrog Bible (Ezekiel 38:2-3) referring to the Russian Prince made by M. I. Grinchouk (MSU) for better readability.

Our reconstruction offers a very simple explanation.

1. The word “Rosh” or “Ros” (also “Rash” and “Ras”) is used for referring to Russia (cf. with the English pronunciation of the country’s name).
2. The names Gog and Magog (as well as Mgog, Goog and Mgoog) apply

to the same nations of the Russian and the Tartars who had founded the empire of Magog (The Great Empire).

3. The name Meshech (MHCH or MSKH) stands for Mosokh – a legendary personality; according to many mediaeval authors, the city of Moscow received its name after this very Mosokh.
4. The word Tubal (TBL or TVL) is a reference to the Tobol region in Western Siberia, which remains an important centre of the Cossack culture. We encounter it in the Authorised Version as well: “Gog, the land of Magog, the chief prince of Meshech and Tubal, (Ezekiel 38:2), and also “O Gog, the chief prince of Meshech and Tubal (Ezekiel 38:3). Gog is called “chief prince” of Meshech and Tubal, or Tobol – the title is identical to that of the Great Prince!

One cannot fail to notice the following circumstance. As we can see, the name Rosh is absent from the Authorised Version of the Bible as published by the British and Foreign Bible Society (cf. with the Russian Synodal translation).

What could be the matter here? It appears that the politically correct translator of the Bible had felt uncomfortable about the presence of this dangerous word in the Biblical context. Having understood its meaning, our interpreter decided to write the “Russians” right out of the canonical text of the Bible so as to keep the pious XIX Britons from asking unwanted questions about the activities of Russian a long time before Christ.

Let us point out that, despite his laudable vigilance insofar as the name Rosh was concerned, the translator left the equally dangerous word Tubal in the text, which is hardly surprising – the XIX century translators were unlikely to have known anything about Russian Siberia. Had the opposite been the case, this name would never have made it past their censorship.

It is, however, possible that the Biblical T-Bal is a reference to T-BAL, or T used as a definite article before the word Bal, or “white” (Babylon) – possibly a reference to the White Russia, or Byelorussia; the name Baltic

must have the same root.

The place from Deacon's book that we quoted above (where he uses the term "Ross" instead of "Rosh" infuriates modern commentators a great deal; they write the following:

"The word Rosh got into the text due to the error contained in the Greek translation; however, the Byzantines had always interpreted it as the name of a nation, and had used it for referring to a number of barbaric peoples from the fifth century and on ... when the Rosses made their presence known to history in the IX century, the eschatological mindset of the Byzantines immediately linked them to the Biblical 'Rosh' ... The first time that we see Ezekiel's text applied to Russians is in the hagiography of Vassily Novy: 'A barbaric nation shall come, by the name of Ros, and Og and Mog' (*The New Basil*, pages 88-89) ... the Biblical text is also distorted here, likewise in the work of Leo Deacon ... this is how the word Russia (Rossiya) was coined. As for Gog and Magog, they were referred to as nations in the Book of Revelations (20:7-8). They have been associated with hostile tribes ever since Eusebius. The most widespread opinion had identified them as the Scythians, which had lent more validity to the scholastic parallel with Russia" ([\[465\]](#), pages 211-212).

The passage from the Slavic Ostrog Bible quoted above, where this reference is more than explicit ("Prince of the Rossians", or the Russian Prince) is never even mentioned by historians – they are highly unlikely to have anything to say about it.

The name Magog had also been used in the form Mog, or Mogol, which was also the name used by the early adepts of the historical science for the Mongols. This is yet another indication that the term was used for the Russian state (Ross), also known as the Empire of the Mongols and the Tartars and Megalion (The Great). Cf. the Russian words *mog*, *moshch* etc ("power" and derivatives thereof) as mentioned in detail above.

Apparently, the famous Assyria (also described in the Bible), or Syria (Ashur) is also identified as Russia (Horde) in a number of chronicles. Reverse unvocalized readings (Aramaic or Arabic) transform Syria into

Ross, and Assyria (or Ashur) into Russia.

The Russian identification of the Biblical Assyria had still been remembered in the XVIII century, during the wars between Sweden and Russia. Peter Englund, a modern Swedish historian who had studied the ancient Swedish documents of the XVIII century and used them as basis for his book *Poltava. How an Army Perished* ([\[987:1\]](#)), reports the following:

“Clergymen such as Westerman had been forced to proclaim from every pulpit and at every battlefield that the Swedes were the chosen nation and the instrument of the Lord, who supported them. This wasn’t a mere ploy aimed at impressing the hoi polloi; the King himself had been certain this were the truth. Likewise the sons of Israel, the Swedish warriors were sent to earth in order to punish the heretics and the sinners... Bizarre tricks with words were cited as proof; one of the priests addressed a squadron with allegations that the Swedes had been the Israelites of their time, since if one were to read Assur (Assyria, or the foe of Israel) backwards, one would get... Russa!” ([\[987:1\]](#)), pages 19-20.

Modern historians comment this ancient testimony rather ironically, qv in Azarov’s article entitled “The Battle of Poltava in the Eyes of the Swedes”, *Literaturnaya Rossiya*, 11.07.1997, No. 28 (1796), page 14). Nowadays commentators treat such reports as anecdotes telling us about the horrendous scholastic ignorance of the Swedes, with gratuitous use of sarcastic omission points and exclamation marks.

Peter Englund assures us that the Assyrian references are a result of the priest’s “games with words” – however, it is possible that the Swedish troops have resurrected an old Reformist slogan of the XVI-XVII century, something along the lines of “Let’s crush the Assyrians!”, since the memory about the Biblical Assyria being the same country as Russia must have still been rather fresh in the Western Europe. We deem it unlikely that the Swedish priests would read linguistic lectures to the soldiers who were about to go into battle and possibly die. It was somewhat later that the XVIII-XIX century historians started to ascribe their own linguistic

theories to XVIII century characters in order to justify the freshly-forged Scaligerian chronology.

By the way, the Finnish word *suuri* also means “great” – it is therefore possible that the Great Empire had possessed several “external” names: The Great = Megalion = Mongolia, as well as Suuri = Assur = Assyria. Let us get back to what we were saying in the beginning of this section and enquire about the date when the Biblical book of Ezekiel had really been created – could it really have been an epoch preceding the new era by a couple of centuries, as Scaligerian history is trying to convince us? As we already understand, the words of Leo Deacon imply that it couldn’t have been written earlier than the XI century of the New Era. Otherwise one must admit that the question of Russian invasion from the North had been discussed with great interest several centuries before Christ.

11. The real location of Novgorod the Great

11.1. What we know about the city of Novgorod (the Great)

Novgorod the Great has played a great part in the history of Kiev Russia, likewise Russia in the Vladimir-Suzdal period. Many of the renowned Great Princes have originated from Novgorod. For the sake of convenience, we shall be using the formula “historical Novgorod” or “chronicle Novgorod” for the time being in order to refrain from making an explicit geographical localization for the time being; the matter is that the town identified as its descendant today, Novgorod on the Volkhov, is very unlikely to have anything to do with its historical namesake. We shall therefore be calling it “Novgorod-upon-Volkhov”, or “modern Novgorod”, hereinafter – our discussion of its origins included.

Ryurik, the first Great Prince of Russia, is presumed to have come from Novgorod. Therefore, the ruling dynasty originates from Novgorod; such characters as Vladimir the Holy, Yaroslav the Great, Yaroslav Vsevolodovich, Alexander Nevskiy etc have all borne the title of a “Great Prince of Novgorod”, whilst the Great Princes of Moscow had retained the title of a “Great Prince of Novgorod and Vladimir” up until the XVI century. The Archbishop of the historical Novgorod had occupied a special position in Russian ecclesiastical hierarchy – he had been the only one with the right to wear a white hood (still worn by the Russian patriarchs) up until the middle of the XVI century; starting with the XVII century, however, there has been no archbishop in Novgorod-upon-Volkhov.

Historical, or chronicle Novgorod, occupies the position of the old Russian capital in pre-XVII century Russian history. First and foremost, it is known as a trade centre and an important river port. Russia had traded with Europe by proxy of Novgorod the Great, which is supposed to have been at the crossroads of important trade routes. However, the excavations

that have been going on in modern Novgorod for many years, demonstrate it rather plainly that Novgorod-upon-Volkhov has never been an important trade centre. One also wonders about the nature of the trade routes that intersected here. It would be hard to find another town whose location would be quite as inconvenient for trade; it is distanced from every known mediaeval trade route, and its geographical location was hopeless from the commercial point of view.

The Novgorod veche, or assembly, is rather famous in history. It had congregated at the so-called Yaroslav's Court in Novgorod. The Novgorod chronicles tell us about people of Novgorod making decisions "assembling a veche at Yaroslav's Court" ([8], Volume 1; also [759], p. 59). In the XVI century Ivan the Terrible had stayed at Yaroslav's Court during his visit to Novgorod ([775], p. 474). Historians are of the opinion that Ivan had even thought of transferring the capital to Novgorod. Oddly enough, modern historians still haven't managed to find so much as a trace of this famous place in modern Novgorod. Great Princes had visited Novgorod constantly, in Kiev and Vladimir-Suzdal Russia. The city is known to have been connected to Moscow by "The Great Route" ([776], p. 13). Let us consider the possible location of this route, assuming that the chronicle Novgorod is the town on the Volkhov River. It is still surrounded by marshes and next-to-impassable terrain, qv in the maps of European Russia as presented in figs. 3.26 and 3.27.

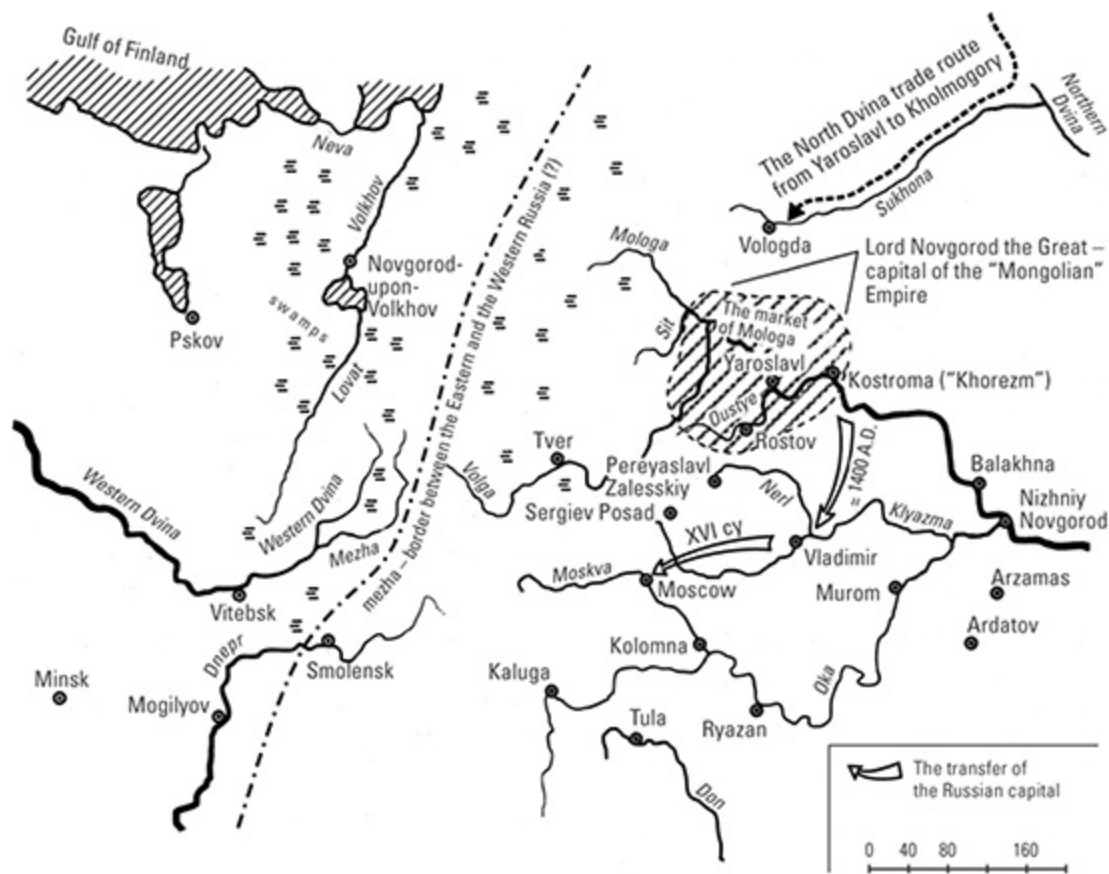


Fig. 3.26-3.27. Our reconstruction of the geography of Russia in the Middle Ages. Novgorod the Great as described in the chronicles identifies as the Vladimir and Suzdal Russia with its centre in Yaroslavl on the Volga. It was known as “Yaroslav’s Court” of Novgorod the Great. The arrows indicate the transfer of the Russian capital in the XIV-XVI century.

In 1259, for instance, the Vasilkovich brothers had celebrated the arrival of Alexander Nevskiy in Rostov en route from Novgorod to Vladimir (CCRC, Volume 1, pages 203 and 226; also Volume 15, page 401). “En route” implies that Rostov lies between Novgorod and Vladimir. Nothing odd about it so far; despite the fact that Alexander had to make a diversion, it hadn’t been that great, qv on the map.

However, we also learn that Great Prince Vassily Vassilyevich had been defeated by Prince Youri under Rostov in 1434, and then fled to Novgorod the Great, making his further escape to Kostroma and Nizhniy Novgorod (Lower Novgorod) – see [\[36\]](#), page 85. A short while later (the same year), Prince Vassily Yourievich “Kossoi” (“Cross-Eyed”) had

“travelled [from Moscow – Auth.] to Novgorod the Great, and thence to Kostroma, and started to gather his troops” ([\[36\]](#), page 85).

We therefore find out that Novgorod the Great had been located between Moscow and Kostroma, and also between Kostroma and Rostov. A study of the map tells us that anyone who would decide to get from Moscow to Kostroma via the modern Novgorod nowadays would be considered eccentric nowadays to say the least – it is all but a journey there and back again. Historians are trying to convince us that Prince Vassily Vassilyevich, who had been defeated near Rostov, had covered 500 kilometres of marshland from Rostov to Novgorod, and then headed back with equal pace, right across the marshland, in order to reach Kostroma as soon as possible.

He may naturally have visited Novgorod en route due to special circumstances – but how can we explain the fact that a few months later his foe takes the same absurd route in order to get from Moscow to Kostroma as soon as possible? Even today, the distance between Moscow and Novgorod-upon-Volkhov would be impossible to cover without the earth-fill railroad and the motorway that connects them. There is a 120-kilometre road between Rostov and Kostroma, which had been solid enough even in the Middle Ages. Another famous mediaeval route connects Moscow and Kostroma; its length equals about 270 kilometres. There are several well-known towns and cities along the way – Sergiev Posad, Pereyaslavl Zaleskiy, Rostov and Yaroslavl. The distance between Moscow and Novgorod-upon-Volkhov equals about 500 kilometres, most of the terrain being marshland. Modern earth-fill roads with hard surface had not existed in the Middle Ages; therefore, the prince who was fleeing makes a gigantic diversion through the northern marshes (one of 1000 kilometres, no less), and then repeats it on his way back, instead of using a decent road. Wouldn't it be easier to reach Kostroma directly from Moscow via Yaroslavl?

All of the above naturally makes one very suspicious about the fact that it is correct to identify the historical Novgorod the Great as the modern city

on river Volkhov, which clearly does not satisfy to conditions specified in the ancient chronicles.

11.2. Our hypothesis about Yaroslavl being the historical Novgorod the Great

11.2.1. Why the traditional identification of the Old Russian capital (Novgorod the Great) as the modern town of Novgorod on the Volkhov is seen as dubious

Once we identify the historical city of Novgorod the Great as Yaroslavl and not Novgorod-upon-Volkhov, we shall eliminate one of the greatest contradictions in Russian history. It is presumed that the Great Princes of Kiev, Vladimir and Moscow had constantly travelled to Novgorod, and that the Great Principality of Kiev and later Moscow had constantly been in touch with Novgorod.

This presumes the existence of roads and old towns and cities in between Moscow and the chronicle Novgorod.

However, this is not the case; Novgorod-upon-Volkhov is a completely isolated town. There are no old historical centres in the direction of either Moscow (about 500 km away) or Kiev (at a distance of more than 1.000 km). There is a great number of old monasteries in Novgorod-upon-Volkhov, which is hardly surprising – monasteries were often built in remote and desolate places, and the modern town of Novgorod had been exactly this in the days of yore, a remote and desolate place. The closest historical Russian cities (apart from the neighbouring Pskov) are Vologda, Yaroslavl and Tver; however, all of them are at least 500 kilometres away.

Historians consider Novgorod one of the most important trade centres in the Middle Ages that had been active before the foundation of St. Petersburg, yet they tell us nothing about the seaport it had used for trading with Europe. Yaroslavl, for instance, had been located at the crossroads of the Northern Dvina and Volga, both of them navigable waterways, and traded with Europe by proxy of Archangelsk and

Kholmogory, whereas Pskov had traded through Ivangorod and Narva. But what about the modern Novgorod on river Volkhov?

11.2.2. Yaroslavl as an ancient trading centre. The Molozhskaya fair

Yaroslavl is the greatest trading centre on the Volga.

“Yaroslavl’s location placed it in between Moscow and the White Sea, and also right next to the Volga route. In the second part of the XVI century, there had been a residence of English trade delegates in the city, and many foreign goods were bought and sold... Yaroslavl had played a major part in Russian foreign commerce, and its large warehouses had made the city a trade centre of paramount importance... In the early XVIII century the primary trade route has moved to St. Petersburg from Archangelsk, and Yaroslavl had ceased to be of any importance in matters of foreign commerce ... however, it has remained a prominent domestic centre of trade” ([994], pages 16, 17 and 24).

A whole chapter of the book ([994]) that deals with the history of Yaroslavl in the XVII century is entitled “The Third Most Important Trade Centre of the Country”.

According to N. M. Karamzin, the period of active trade with the Germans began under Ivan Kalita. Historians are of the opinion that the key figure of this trade had been the modern town known as Novgorod, telling us that “Novgorod had been an ally of the Hanse and sent the produce of the German manufacturers to Moscow and other regions of the country”. One wonders about just how and where Novgorod had procured German wares in the first place before sending them to Moscow. Apparently, Karamzin directly refers to the fact that the main marketplace of the country had been located near Yaroslavl, in the Mologa estuary ([362], Volume 4, page 149).

Deacon Timofei Kamenevich-Rvovskiy, a XVII century historian, writes the following in his essay entitled *On Russian Antiquities*: “In the mouth of the glorious Mologa river there have been great fairs since times immemorial, even before the great and fearsome king Vassily Vassilyevich

Tyomniy [“The Dark”]... Many foreign merchants came to trade – from Germany, Poland, Lithuania, Greece and Rome, likewise Persia and other lands, as it is told” ([362], Volume 4, comment 323).

One also learns that the amount of ships collected in the Mologa estuary had been so great that people could cross the estuary, and even river Volga itself, no less, without a bridge, moving from one ship to another. The marketplace had been at the Molozhskiy meadow: “great and beautiful, seven by seven verst. The treasury of the Great Prince would collect 180 and more poods of silver [1 pood = 16.38 kilos – Transl.] in duty fees alone” ([362], Volume 4, page 323). The famous Old Russian marketplace must have been located here up until the XVI century, if its memory had been quite as fresh and vivid in the XVII century. This must have been the famous “Novgorod fair”, whence the goods would get to all the other Russian towns and cities.

Deacon Timofei proceeds to report the fragmentation of the enormous historical marketplace into several smaller ones – namely, the famous Fair of Yaroslavl (Yaroslavskaya) gave birth to the following most important fairs of the XVI-XVII century, known as Arkhangelskaya, Svinskaya, Zheltovodskaya (aka Makaryevskaya – in the vicinity of Nizhniy Novgorod, which is to be duly noted), Yekhonskaya, Tikhvinskaya of Novgorod (!) etc.

Thus, the Fair of Yaroslavl had not only been the first and most important; it can also be regarded as the progenitor of all the Russian fairs and marketplaces, including the Tikhvinskaya fair in the vicinity of Novgorod-upon-Volkhov – a mere splinter of the oldest and greatest Russian fair in Yaroslavl.

11.2.3. Novgorod and Holmgrad

It is common knowledge that the Scandinavians who had traded with the chronicle Novgorod used to call it Holmgrad (qv in [758], for instance). This name instantly associates with Kholmogory near Archangelsk. Old sources specifically refer to Kholmogory and not Archangelsk as an old

port on the White Sea, the initial point of the famous Northern Dvina trade route, which had retained its importance for commerce until the foundation of St. Petersburg. Yaroslavl had been at the intersection of the Northern Dvina and the Volga trade routes; therefore, the merchants who traded through the port in Kholmogory had been from Yaroslavl, qv above in section 11.2.2. Bear in mind that the Northern Dvina trade route that had led from the White Sea to Vladimir, Suzdal and Moscow passed through Arkhangelsk (Kholmogory), then Velikiy Oustyug and Vologda, approaching Volga right next to Yaroslavl; the great fair had been right here, in the estuary of Mologa. Therefore, the Scandinavians would associate Russian tradesmen with the name Kholmogory, the latter being the closest seaport on the way to Yaroslavl. As for Novgorod-upon-Volkhov, it is withdrawn from all possible trading routes, and couldn't have traded with anyone in the Middle Ages.

11.2.4. Yaroslav's Court as the court of a Great Prince

One needn't look for too long in order to find Yaroslav's Court in Yaroslavl – it is apparently the famous Yaroslavl Kremlin. A propos, modern historians are of the opinion that the term “Kremlin”, which is used by everyone including the inhabitants of Yaroslavl, is “incorrect”, and that one should call it a “monastery”, since “no princes have ever occupied the premises” – this is what they teach in Yaroslavl schools nowadays. We must note that the Yaroslavl Kremlin is made of white stone, just like its counterpart in Moscow is presumed to have once been. The word “court” was apparently used for referring to the court of the prince, or the Kremlin.

11.2.5. How Nizhniy Novgorod had received its name

Once we return the true name of Novgorod the Great to Yaroslavl, we instantly understand why Nizhniy Novgorod is called “Nizhniy”, or “Lower” – it is indeed located lower on the Volga than Yaroslavl, qv on the map.

11.2.6. The Yaroslavl Region as the domain of the Great Prince

Usual mediaeval dynastic practice would make old capitals residences of the rulers' second sons. Indeed, Sigismund Herberstein wrote in the XVI century that "the city and the fortress of Yaroslavl on the banks of the Volga are 12 miles away from Rostov, straight along the road to Moscow. Likewise Rostov ... this territory had been hereditary property of the rulers' second sons (or brothers)" ([161], page 154). This is another indirect proof that Yaroslavl is the old capital of the state. Indeed, it is known that before the XVI century, under Ivan Kalita and his successors, the entire region of Yaroslavl, Rostov and Kostroma had not been hereditary property, but rather considered the domain of the Great Prince, or a capital area. It had belonged to the regnant Great Prince. When N. M. Karamzin tells us about the testament of Ivan Kalita, he points out that "there isn't a single word about either Vladimir, Kostroma, Pereyasavl or any other town that had belonged to whoever was titled Great Prince" ([362], Volume 4, Chapter 9, page 151). The cities named by Karamzin outline the region of Yaroslavl and Rostov. Ivan III had already mentioned Yaroslavl as his domain ([759], page 62). Then this region became the domain of the rulers' second sons, since the capital had been transferred to Moscow. Don't forget that, according to our hypothesis, Moscow only became capital in the XVI century.

11.2.7. "Gospodin Velikiy Novgorod" ("Lord Novgorod the Great") as the agglomeration of towns and cities in the Yaroslavl region

Our hypothesis is as follows. The term "Lord Novgorod the Great", or "Gospodin Velikiy Novgorod" had been used for referring to a whole agglomeration of cities and not just Yaroslavl – the region in question had been a Great Principality up until the transfer of the capital to Moscow; the latter took place in the XVI century, according to our hypothesis.

The Great Principality, or the agglomeration of towns and cities that had formed the capital of Russia between Ivan Kalita (Caliph) and Ivan III consisted of the following cities and their environs: Yaroslavl, Rostov,

Kostroma, Pereyaslavl, Mologa, Vladimir and Suzdal ([\[362\]](#), Volume 4, Chapter 9, page 15; also [\[362\]](#), Volume 5, Chapter 1, page 21).

It is known that Scandinavian sources used to call Novgorod the Great a “land of cities” ([\[523\]](#), page 47) – in other word, considered it to be an agglomeration of towns; see [Chron5](#) for a more in-depth discussion of this issue. Russian sources also tell us about independent *ends* of Novgorod, which even rose against one another occasionally. All of these *ends* were independent from each other, and each had a leader and a seal of its own. The entire Novgorod region had been shared between them; one must also note that all official documents from Novgorod used to have several seals, one for each *end* – there are eight of them on one of the oldest edicts from Novgorod ([\[8\]](#), Volume 1; also [\[759\]](#), page 59). The representatives of *ends* used to meet for the discussion and solution of important issues; these meetings were known as *veches*, and there were two of them at least – at the “Court of Yaroslav”, qv above, and the “*Veche* of Sophia”. The former is presumed to have been the most important. Apparently, the representatives of all the cities that had been part of the Great Prince’s domain used to congregate in Yaroslavl and issue edicts from “Lord Novgorod the Great” thence.

The “*Veche* of Sophia” must have taken place in Vologda, which is located near Yaroslavl. The gigantic Cathedral of Sophia exists in Vologda to this day ([\[85\]](#)). It is dated to the XVI century, and must be the famous Cathedral of Sophia from Novgorod the Great. It is most likely to have been rebuilt in the XVII century.

11.2.8. The famous Icon of Novgorod and the Icon of Yaroslavl

The famous Russian icon known as “The Omen Given to Our Lady in Novgorod” is usually associated with the historical Novgorod the Great. This is a very characteristic representation of Our Lady – bust with two raised hands, with a circle on her breast. We see baby Jesus in the circle; his hands are also raised upwards. The disposition of both characters is different from all the other icons. It turns out that there’s another version

of this icon, full-length – the Icon of Yaroslavl, also known as “Our Lady the Great Panhagia”, qv in fig. 3.28, [\[142\]](#), page 11, and also [\[255\]](#). There is no name on the actual icon – it must be a later invention, since ecclesiastical sources tell us nothing of the kind. This must be a version of the same “Omen” icon, which had been revered in Russia – there has even been a special ecclesiastical feast in its honour. The obvious relation between the two icons led to the introduction of a different name, otherwise the chronicle Novgorod would become mysteriously associated with Yaroslavl.



Fig. 3.28. The Yaroslavl icon known as “Our Lady of Yaroslavl, the Great Panhagia”, or the “Horanta of Yaroslavl”. From the Spaso-Preobrazhenskiy Cathedral of the Spasskiy Monastery, the 1320’s ([\[142\]](#), page 11). The city of Yaroslavl. Taken from [\[142\]](#), page 11.

The famous historical Great Novgorod School of art is very close to the Moscow school, which is perfectly natural and explained by the geographical proximity of the two cities. Modern Novgorod on the Volkhov is at a great distance from Moscow, but rather close to Pskov. The style of iconography prevalent in Pskov is considerably different from the above; one must hardly be surprised about the fact that the old churches of Novgorod-upon-Volkhov are decorated in the Pskov style and don't resemble those of Novgorod the Great and Moscow. Novgorod-upon-Volkhov had been a satellite town of Pskov; we see more indications telling us that the historical Novgorod the Great has got nothing in common with the modern town of Novgorod on the Volkhov; one must also bear in mind the distance between the two.

12. The falsification of history and archaeology of Novgorod-upon-Volkhov

12.1. The real chronology implied by the “layer section” of the pavements in Novgorod-upon-Volkhov

The information collected in the present section is based on the observations concerning the dendrochronology of Novgorod made by Y. A. Yelisseyev.

We are told that Novgorod-upon-Volkhov, which historians identify as Novgorod the Great as described in the chronicles, possesses a unique means of absolute dating – different layers of the allegedly ancient Novgorod pavements. All the objects found in these layers are confidently dated by modern historians and archaeologists with the precision rate of 10-15 years ([993]); also, the datings in question are presented as independent from consensual Russian history according to Scaliger and Miller. The dendrochronology of Novgorod-upon-Volkhov is considered to prove the Romanovian version of Russian history independently. In fig. 3.29 we present a photograph of an excavation with all 28 layers of old Novgorod pavements visible; they are in excellent condition. Thus, 28 is the maximal number of pavement layers found in the town ([993], page 16). Academician V. L. Yanin tells us that “over the 550 years that the formation of this ancient occupation layer has taken ... one sees here ... 28 pavement layers – a gigantic stack of pine floorings in excellent condition” ([993], page 16). V. L. Yanin writes further that “the [presumably – *Auth.*] 800-year logs ... can still be used for construction purposes” ([993], page 15).

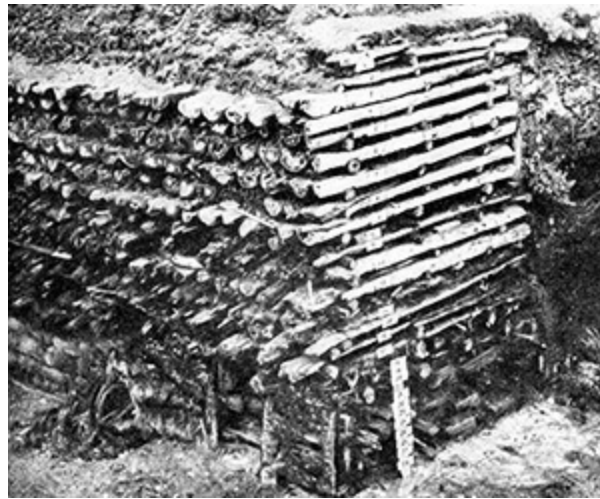


Fig. 3.29. Photograph of an excavation where one can see all 28 layers of the old paved streets of “Novgorod” on River Volkhov. Taken from [\[993\]](#), page 21.

Why is Yanin referring to 550 years above? The matter is that the time intervals between pavement layers can be estimated through a comparison of annual ring width distribution. The concept is simple and clear enough. We haven’t checked the practical implementation of this method – however, even assuming this estimation to be correct, one is instantly confronted with the following issue.

The streets of Novgorod-upon-Volkhov must have been paved with wood up until the XX century and the introduction of asphalt; one sees no reason why the inhabitants of the town would want to cease with the practice and wallow in dirt. Novgorod pavements are typical log-roads that have been a *sine qua non* element of human life in marshlands, used constantly. This gives us an excellent opportunity to estimate the date of the modern Novgorod’s foundation. A subtraction of 550 years from an arbitrary XX century date such as 1940 shall leave us with the approximate dating of 1400.

How could this be true? Let us regard the issue from the viewpoint of a Scaligerite historian, who would insist upon the foundation of the chronicle Novgorod in the X century A.D., and the identification of the city as the modern Novgorod-upon-Volkhov (and not Yaroslavl on the Volga implied by our reconstruction). The implication is that the

construction of the log-roads would have to coincide with the foundation of any kind of settlement in these parts; historians agree with this as well. The ideal condition of the lowest layer makes it the first; had there been earlier ones that decomposed completely, the lowest layer would have been semi-decomposed. We see nothing of the kind. Therefore, the layers are telling us that the first settlement in these marshes must be dated to the XV century and not the X.

The “dendrochronologists” headed by Academician V. L. Yanin suggest to shift the chronology of Novgorod backwards by 500 years, and claim that all the pavement layers need to be dated to the epoch of the X-XV century ([\[993\]](#), page 16). Let us quote from V. L. Yanin:

“And so, the formation of the ancient occupation layer took place between the middle of the X century and the end of the XV; the process had taken 28 pavement years and lasted for longer than 550 years” ([\[993\]](#), page 16).

In other words, we are being told that the top layer of Novgorod pavements dates from the XV century. In this case, what happened to the numerous layers of log-roads paved in the next 500 years (the XV-XX century)? These are said to have “rotted and decayed completely”, which appears extremely bizarre. “Ancient” pavements remain intact, whilst the newer ones (from the XVI century and on) have all disappeared without a trace.

Yanin tells us that “organic matter remains in excellent condition due to the high humidity prevalent in the bottom layers of Novgorod ground” ([\[993\]](#), page 16). In other words, marshes preserve organic matter from decay; this is a widely known fact. Since the town of “Novgorod” on the Volkhov has been founded among marshes, there have really been no problems with the preservation of organic matter – however, one has to enquire about the reasons this should have stopped being the case in the XV century. Yanin writes that “no organic matter from later layers has reached our day (the second half of the XV century and on)” ([\[993\]](#), page 46). What cataclysm has befallen the Volkhov region in the XVI century,

and why has the preservation of organic matter stopped? The “Volkhov archaeologists” can give us no intelligible answer. In other words, one sees that all the findings from the Volkhov area are arbitrarily dated to pre-XV century epochs. This has led to a strange gap in the “archaeology and chronology of the Volkhov region” – one of 400 years, no less. This gap obliterated every historical event that took place in this region between the XV and the XX century.

The archaeologists have apparently noticed this chronological gap, and become rather alarmed on this account. Yanin mentions a gap of 400 years in the dendrochronology of the Volkhov region in the new edition of his book ([\[993\]](#)). He claims the gap to have been filled, but doesn’t care to divulge any details or explain how it was done.

Let us return to the issue of finding an absolute dating for the pavement layers from the Volkhov region. Why have they been dated to the X-XV century epoch? Yanin’s book contains the following answer: “We have first ... managed to construct a relative dendrochronological scale ... and then came up with the absolute datings. We have studied the logs from the foundations of Novgorod churches; the dates when the latter were founded are known to us from chronicles” ([\[993\]](#), page 20). Yanin repeats this claim in the 1998 re-edition of his book.

Everything becomes perfectly clear – Yanin tells us explicitly that the entire dendrochronology of Novgorod-upon-Volkhov is based on the Scaligerian-Millerian chronology of Russian chronicles, which have been used as the source for the dates of several churches’ construction. The logs from their foundations were ipso facto “dated”, and the datings of the pavement layers were calculated further on. However, we already know the chronicles in question to be forgeries or editions of the XVII-XVIII century, qv in [Chron4](#), Chapter 1. Independent “dendrochronological” dating of objects excavated in the region of Novgorod-upon-Volkhov is therefore right out of the question.

V. L. Yanin has apparently been aware of this, since we find the following passage in the 1965 edition of his book: “B. A. Kolchin is

currently collecting specimens of logs dating from the XVI, XVII and XVIII century in order to complete the scale and make it reach the present day, and then go back to front for absolute certainty” ([993], pages 20-21).

Unfortunately, the 1998 edition is dead silent about the details of this “verification” – it would be very interesting to learn how B. A. Kolchin has managed to fill the 400-year gap in the dendrochronology of “Novgorod”. The important circumstance that the entire history and chronology of Novgorod-upon-Volkhov are based on nothing but chronicles, or written sources, is recognized by historians themselves. M. Karger, a historian, tells us “these reports ... have remained the sole source for the reconstruction of the city’s ancient history until very recently” ([365], page 8).

Our reconstruction of the real chronology of Novgorod-upon-Volkhov is as follows. Some kind of settlement was founded here in the XV century, possibly later. In the XVII century, during the war with Sweden, a small fortress had to be built here. Due to the marshy character of the terrain, the streets of the settlement required paving; these wooden pavements eventually sank, and new layers of planks were required. This activity must have continued until the XX century, since one sees no other reason but the advent of asphalt for its termination; the last layers of pavements must therefore date from the XIX or even the XX century ([365], page 8). Don’t forget that the “Novgorod excavations” have only started in the XX century ([365], page 8). One might well wonder about the reason why the XIX century archaeologists didn’t come up with the brilliant idea to excavate the famous “ancient pavements of Novgorod the Great”; could it be that these pavements have still been used actively in the XIX century? The top layer of the log-roads dated to the XV century nowadays had still been plainly visible to everyone in the XIX century and considered recent; dating it to the XV century would therefore prove impossible.

The excavations of the famous pavement layers only began in 1951, at

the sites of the constructions destroyed in the war of 1941-1945. Yanin reports the following:

“In 1951, when the archaeologists were estimating the coordinates of future excavations, the territory had been a wasteland covered in rank burdock and elderberry bushes ... rusted pieces of ferroconcrete armaments could be seen through the weeds, tufts of grass were growing amongst the debris of bricks and mortar – 1/250th of the dead wasteland the Nazis had left of a flourishing town. It had been the seventh year after the war; Novgorod was slowly recuperating, rising from the charred ruins and rebuilding itself” ([993], page 10).

Academician V. L. Yanin proceeds to tell us that the “occupation layer” of Novgorod-upon-Volkhov has risen by two metres since the end of the XV century ([993], page 16). In other words, the occupation layer comprised of log-road pavements had been at the depth of around two metres – this may well have been the pre-war XX century pavement, predating the excavations by a decade or so.

Our opponents may remind us that a number of “ancient” documents written on birch bark have been discovered in between the pavement logs; those are presumed to date from the XI-XV century. The idea that birch bark may have been used for writing in the XIX century is considered preposterous. We shall mention the contents of the “XI-XV century” birch bark records below; as we shall see, they contain nothing that couldn’t have been written in the XIX century. As for the very recent use of birch bark for writing, let us quote from V. L. Yanin himself:

“Many birch bark documents have survived, and are kept in museums and archives nowadays – among them, later chronicles dating from the XVII-XIX century, and entire books ... in 1715, the Siberians used a book made of birch bark for keeping tax records... The ethnographer S. V. Maksimov, who had seen a book of birch bark in an old-believer settlement on the Mezen river had even voiced his fascination with this writing material, so uncommon to us ... it is also known that the Swedes had used birch bark for writing in the XVII-XVIII century” ([993], page 27).

Further also: “the ethnographer A. A. Dounin-Gorchavich, who had seen the khanty [an indigenous ethnic group from the North of Russia – Transl.] prepare birch bark for writing in the beginning of this century [the XX – Auth.] reports that the material is boiled in water in order to make it fit for writing” ([993], page 29).

One of our readers, a geologist engineer from the Komi region of Russia (city of Oukhta) by the name of Vitaliy Vassilyevich Kozlov, has sent us information about the book on the history of publishing during WW II. The section on guerrilla publications (newspapers, flyers, brochures etc) tells us about the use of birch bark in printing, in particular by the guerrillas from the North-West, where Novgorod-upon-Volkhov is located. Birch bark has therefore been used as a material for writing as recently as in the middle of the XX century.

Therefore, the fact that there were birch bark documents found in the top layers of Novgorod pavements doesn't necessarily imply these layers to be of a great age. They may just as well date from the XIX and even the XX century.

One might ask about the reasons for using birch bark as a writing material in the XIX century, after the invention of paper. The matter is that paper had remained rather expensive up until the XX century – birch bark was much cheaper, especially in the North. The writing material in question wasn't mere pieces of bark peeled off a tree:

“Birch bark would be boiled in water to make it more elastic and fit for writing; coarse layers would be removed ... sheets of birch bark were usually given a rectangular shape” ([993], page 33).

Therefore, birch bark may have competed with paper up until the XIX century, given its low cost.

V. L. Yanin tells us that “all the books and documents made of birch bark that had been known to scientist before 26 July 1951 were written in ink, with no exceptions” ([993], page 30). However, the famous birch bark

documents from Novgorod-upon-Volkhov are scratched on pieces of bark, with no traces of ink anywhere. Why would that be? Marshy ground must have been so humid that the ink became washed away; the only pieces of birch bark with any text on them are the ones where the letters have been scratched. A typical document found in Novgorod-upon-Volkhov can be seen in fig. 3.30.

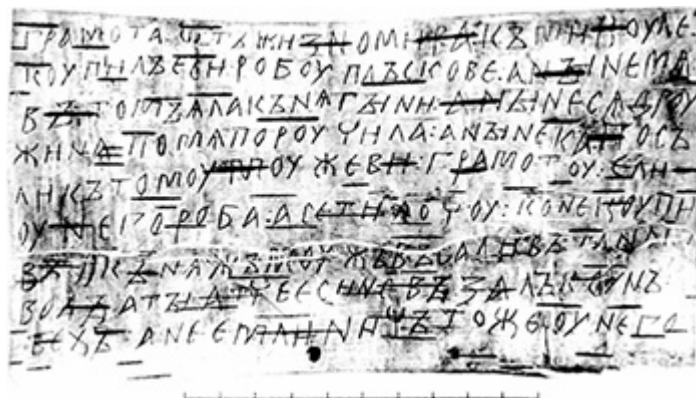


Fig. 3.30. Birch bark document #109 from Novgorod-upon-Volkhov. Arbitrarily dated to the alleged XII century; in reality, the documents dates from the XVI-XVII century.

Let us point out the use of colons in punctuation. Taken from [\[993\]](#), page 172.

Let us return to the contents of the “ancient” documents found in Novgorod-upon-Volkhov. Nearly every such document mentioned in Yanin’s book entitled *I Have Sent Thee a Birch Bark Epistle* are of a quotidian nature; their text contains no signs of their “great antiquity”, although modern historians try to read them into the text of the documents. Yet these “signs” may well be those of the XIX century – as is the case with Document #288, for instance, dated to the alleged XIV century (the real dating is 400 years more recent, as we are beginning to understand, and pertains to the epoch of the XVIII-XIX century).

The document says the following: “*khamu*, three cubits ... a *zlotnik* [1/96 of a pound – *Transl.*] of green silk thread, another of gilded silk, and one more, coloured yellow and green ... a *zlotnik* of bleach for one bleaching, some Bulgarian soap for the same bleaching, and for another bleaching...” ([\[993\]](#), pages 45-46). Yanin comments this text in the

following manner: “although this epistle has neither got a beginning nor an end, one can be certain that it was written by some embroider. The fabric (*kham* in Old Russian) needed to be bleached with bleach and soap” ([993], page 46). We are being told that this passage indubitably proves the “great antiquity” of the birch bark document, since the word *khamovnik* stood for “weaver” or “webber” in Old Russian ([223], [224] and [225]). Still, since the document in question is concerned with silk embroidery, wouldn’t it make more sense to assume that “*khamu*” is really a part of the word “*barkhatu*” (the genitive case of “*barkhat*”, the Russian word for “velvet”), with the letter *T* written in a special manner common for Russia, with three “stalks” at the bottom – it can easily be confused for the letter *M*. Silk would more often be used for embroidery on velvet, after all; in general, all the objects mentioned in the text – velvet, soap, bleach and coloured silk, have been common in the XIX century.

We witness the same to be the case with all other documents from Novgorod-upon-Volkhov.

Let us sum up. The entire situation looks very odd indeed – a mere 50 or 100 years after the wooden pavements cease to be used, historians and archaeologists rediscover them and make the proclamation that the logs used for paving date from times immemorial. This is a direct consequence of the fact that historical science still lacks the means of objective dating; consensual chronology is therefore a total chaos of subjective datings. We have witnessed this to be the case many a time; the excavations in Novgorod-upon-Volkhov are but another example.

12.2. Novgorod-upon-Volkhov had also been known as “okolotok” (Russian word used for a parochial settlement)

Let us remind the reader that, according to our research, Novgorod the Great as described in the chronicles has got nothing in common with the town in the marshlands of the Volkhov region known under the same name nowadays (apparently, this proud name only became associated with

the town in question in the XVII century. It is most likely that the Russian chronicles have used the name “Novgorod the Great” for referring to the agglomeration of towns and cities located in the interfluvium of Volga and Oka and not just a single city – in other words, the entire land known as the “Vladimir and Suzdal Russia” nowadays. The administrative centre of the agglomeration had been in the city of Yaroslavl on the Volga (the famous “Court of Yaroslav”), according to our reconstruction.

Thus, one might well wonder about the old name of the modern Novgorod on the Volkhov – one that had been used before the XVII century, when this town had been misnamed “Novgorod the Great”. Seeing as how this has happened a mere 300 years ago, we have some hope of reconstructing the proper old name of the town on the Volkhov with the aid of historical sources.

This hope of ours isn’t vain – moreover, it is very easy to find out about the real name of “Novgorod” on the Volkhov. We learn the following from the guidebook entitled *The Novgorod Citadel* ([\[731\]](#)):

“Everything that was located outside the initial settlement of Novgorod had been known as *okolotok*. Even in the XIV-XVI century this name was used for referring to the entire territory of the citadel, apart from the Sovereign’s Court. *Okolotok* had come to replace the original name of Novgorod” ([\[731\]](#), page 9).

Under the “initial settlement” the authors of the book understand the rather diminutive citadel in the centre of the city:

“Novgorod (or its citadel, the two being the same thing in reality) had been the *veche* centre of the entire town that was built on the Volkhov river ... the small princely court had initially spanned the entire town” ([\[731\]](#), page 9).

The details divulged about the “heroic” history of Novgorod-upon-Volkhov are therefore of the utmost interest – we are told that the name of Novgorod had only been used for referring to the small citadel in the centre of the town, while the rest of it had possessed a different name in

the “deep antiquity”, as we can see now. In the XVI century even the Kremlin wasn’t known as Novgorod anymore, but rather as “*okolotok*”, qv above. There is a possibility that the sovereign’s court had still been known as Novgorod. Historians are therefore of the opinion that the inhabitants of the town on the Volkhov River had still remembered its chronicle name of “Novgorod”, using it for a single court in town; it is also admitted that the word “*okolotok*” had been used for the rest of the modern “Novgorod”. One might well wonder about the reasons why the name of “Novgorod the Great” could have become forgotten by the inhabitants of the town – a minor military or monastic settlement on the Volkhov river may have been known as “Novgorod” once, after all, since the name translates as “New City”, and the settlement had been freshly-built in the XV century. However, we are told that it has never been known as “The Great”.

We are of the opinion that the above implies the non-existence of a proper name for the small town on the Volkhov River in the XVI century, or the pre-Romanovian epoch – the name “*okolotok*” is of a very general and descriptive nature. It was still in use relatively recently for referring to a group of villages, a suburb or a parochial settlement ([\[224\]](#), Volume 2, page 1717). The police rank of the “*okolotochniy nadziratel*”, or “officer in charge of an *okolotok*”, had existed in Russia up until the XX century (*ibid.*).

The town of Novgorod on the Volkhov River had therefore been a recent settlement of minor importance in the XVI – early XVII century, without so much as a name of its own. There may have been a remote monastery there, or a small fort; the settlement that had appeared nearby became known as “*okolotok*”. This word is probably derived from the Russian word “*okolo*”, which stands for “near” – “the environs”, that is (of the military citadel, for instance). Somewhat later, in the XVII century, when the entire Russian history was being distorted to serve the interests of the Romanov dynasty, the hoaxers needed a Russian city that would play the part of Novgorod the Great as described in the chronicles in lieu

of the original Novgorod, or Yaroslavl. The events related in the chronicles were thus transferred to the marshy banks of the Volkhov River in paper sources. New maps, likewise counterfeit “ancient” maps mass-produced in the XVIII-XIX century, have adopted the formula “Novgorod the Great”.

The locals have taken to the new name without much procrastination; one must think that their first acquaintance with the allegedly great history of “Great Novgorod” on the Volkhov River has really taken place some 100-200 years later, when they read N. M. Karamzin’s *History*, where the Volkhov localization of Novgorod the Great is already quite explicit. It must be said that Novgorod-upon-Volkhov became Novgorod the Great officially in the end of the 1990’s.

This explains the condition of Novgorod-upon-Volkhov in the XVII century, poor enough for the historian M. Karger to write about the “historical destiny of the city that has transformed into a backwater centre of the nondescript Novgorod province...” ([365], page 5). Everything is perfectly clear – the newly built settlement was only beginning to establish itself in the XVII century; there had been a stockade here. We learn that “the Moscow government was still taking care of maintaining the Novgorod stockade’s defensive capacity” ([365], page 12-13).

12.3. The tourist sights presented as the famous “Sovereign’s Court”, where the Archbishop of Novgorod the Great had resided

The chronicle history of Novgorod the Great tell us a great deal about the famous “Sovereign’s Court”, or the residence of the Archbishop of Novgorod. The archbishop was known as the Sovereign of Novgorod, and had ruled over the entire city, according to the chronicles. His influence had been immense – not just in Novgorod, but Russia in general, likewise his wealth. Is there anything left of his court, which must have been drowning in luxury and opulence? Chronicles tell us that the territory

of the “Sovereign’s Court” had housed the Archbishop’s palace and a number of other buildings. Do we see so much as a trace of them anywhere in the modern Novgorod?

The guidebook by L. A. Rozhdestvenskaya entitled *The Novgorod Citadel* ([731]) is confident enough when it repeats the following after the chronicles: “the Archbishop, also known as the Sovereign, had been the only lord and master of the citadel and the court, which formed the centre of Novgorod in the earliest days of the city’s existence” ([731], page 9). Then Rozhdestvenskaya moves on from “ancient history” to the modern condition of the locale:

“The Sovereign’s Court of the Novgorod citadel is a remarkable civil construction complex that had housed administrative and economical services. The Archbishop of Novgorod had also lived here, known as the owner of a tremendous treasury; the Council of the Lords used to assemble at the citadel as well, deciding upon the domestic and the foreign policies of Novgorod the Great” ([731], page 24).

It turns out that historians do indeed demonstrate to us a “Sovereign’s Court” in Novgorod-upon-Volkhov, qv in fig. 3.31. One must say that the building we see is thoroughly unremarkable – we see the wall of a citadel and a simple two-story building, which is clearly anything but ancient. Let us enquire about the age of the buildings that form the ensemble of the alleged “Sovereign’s Court”, and also about their fate in the XVII-XIX century – reconstructions, renovations, general use etc.



Fig. 3.31. The alleged “Governor’s court of Novgorod the Great” in the modern town of

Novgorod on River Volkhov. Taken from [\[731\]](#), pages 64-65, insets.

What we learn is that nearly every building from the “Sovereign’s Court” (with the single exception of the “faceted chamber”) was built in the XVII-XIX century ([\[731\]](#), pages 24-28) – postdating the epoch of the Archbishop’s alleged residence in Novgorod-upon-Volkhov by a few hundred years. We are of the opinion that there has never been an Archbishop of Novgorod-upon-Volkhov. It is known that “ever since the XVII century the citadel of Novgorod has been a stronghold where military leaders had resided” ([\[731\]](#), page 18). Military leaders, mind you, and not archbishops. The main building of the “Sovereign’s Court” is the so-called “Faceted Chamber”; we shall ponder it at length below.

Moreover, there are no signs to indicate the former residence of a sovereign, or an archbishop, at the “Sovereign’s Court”. Historians still haven’t reached any consensus in selecting a single building of the “Sovereign’s Court” and calling it the “Archbishop’s Palace”; apparently, it is a “serious scientific problem”, and there is no unanimity in the ranks of historians. For instance:

“According to the architect V. N. Zakharova, the archbishop’s palace is the building between the Likhoudov building and the Metropolitan’s Tower ... since the latter must be in the immediate vicinity of the palace” ([\[731\]](#), page 28).

We see that the building considered the “Archbishop’s Palace” traditionally is something entirely different in the opinion of the architects. Even modern guidebooks obliquely dub it “the so-called Archbishop’s Palace” ([\[731\]](#), page 28).

Historians are exceptionally proud of the so-called Faceted Chamber of the citadel in Novgorod-upon-Volkhov; the guidebook ([\[731\]](#)) allocates an entire chapter to this building. L. A. Rozhdestvenskaya writes:

“The Faceted Chamber, also known as the Sovereign’s Chamber, is one of the most remarkable buildings out of the entire ensemble of Sovereign’s Court, and the only

such construction that has reached our age. A Novgorod chronicle dating from 1433 reports: ‘In the very same year did his Holy Highness Euphimeï build a chamber in his court, one of 30 doors. The craftsmen of Novgorod were working alongside their German counterparts’” ([\[731\]](#), page 33).

A modern photograph of this “XV century masterpiece of Old Russian architecture with 30 doors”, whose construction required joint efforts of the Russian and the German craftsmen, can be seen in fig. 3.32. What we see is a very ordinary house of the XVII-XIX century – there is a great abundance of similar houses in many Russian cities. By the way, we only see a single door on the photograph (fig. 3.32). It is a mystery just how one could make 30 doors here. One might assume exaggeration from the part of the chronicler, or the inclusion of the building’s inner doors into the number. However, such “boasting” would look rather odd; we clearly see that the chronicler is referring that he had thought fascinating himself. There’s nothing surprising about 30 inner doors – nearly every large house will have that many or more. 30 entrances, on the other hand, imply a large size of the building and a certain eccentricity of its architecture. All of this appears to have existed in reality; however, it was in the enormous Yaroslavl, the historical Novgorod the Great, which had been dealt a great deal of harm in the “Novgorod massacre” of the XVI century, and not in the “backwater centre of the nondescript Novgorod province...” ([\[365\]](#), page 5).



Fig. 3.32. The small building inside the citadel of the modern Novgorod upon River

Volkhov, which plays the part of the “faceted chamber” in the “Governor’s court of Novgorod the Great”. The construction of the building is therefore dated to the XV century. However, it is a typical construction of the XVII-XVIII century. It is unclear just why this particular building was dated to the XV century and called the “Faceted Chamber” – we see no facets anywhere upon it, whereas the very name suggests the walls to be decorated in a particular way. Taken from [\[731\]](#), pages 64-65, insets.

Let us return to the town on the Volkhov River. Where did the so-called “Faceted Chamber” get its name?

We all know what the famous Faceted Chamber of the Kremlin in Moscow looks like. Its façade is faced with tetrahedral blocks of stone with manifest facets, which make the Chamber quite unique (see figs. 3.33 and 3.34). The very name of the Chamber is derived from these blocks of stone, which is emphasized by the historians as well ([\[191\]](#), page 8).



Fig. 3.33. The Faceted Chamber of Kremlin in Moscow. We see the eastern front part of the chamber’s outer wall with faceted blocks of stone, hence the name. Taken from [\[191\]](#), inset.



Fig. 3.34. Close-in of a fragment of the Faceted Chamber's front wall. The faceted blocks that it owes its name to are clearly visible. Taken from [\[191\]](#), inset.

Are there any faceted blocks anywhere on the “Faceted Chamber of Novgorod” (fig. 3.32)? None! The walls are perfectly ordinary, smooth and plastered. Not a sign of a facet anywhere. Our opponents might say that someone must have chiselled the facets off and replaced them by stucco. But when did that happen, and how? Neither the documents nor the guidebook ([\[731\]](#)) tell us a single word about this.

We are of the opinion that what we encounter here is but an attempt to find a solid foundation for the freshly introduced Romanovian version of Russian history, and a clumsy one, at that. The concept had been rather simple – one needed to prove a small settlement on the Volkhov to have once been Novgorod the Great as mentioned in the chronicles. The latter specified the existence of the famous Faceted Chamber in Novgorod the Great, and so the Romanovian historians apparently decided that a certain XVIII century house could serve as the famous Faceted Chamber, the memorial plaque saying “Sovereign's Chambers. 1433 A.D.” that one finds attached thereto being the primary proof of this identification (qv in fig. 3.32). The memorial plaque secures the transformation of a simple building into a tourist sight – one that has been active in this capacity for many years.

Could it be that the interior of the rather unprepossessing “Faceted Chamber” in the Volkhov settlement is capable of surprising us with the lavishness of its decoration, leaving no doubt about the fact that the nondescript building one sees in fig. 3.32 had once been the famous Faceted Chamber of Novgorod the Great?

The same guidebook as we’ve been quoting from is telling us that there is a famous historical front hall in the so-called “Faceted Chamber”:

“The Sovereign’s Chamber has been the silent witness of many historical events. The envoys of the Great Prince of Moscow had been received here, likewise visitors from faraway lands; many a royal decree was read here. In 1478 it heard the edict of Ivan III about the annexation of the Novgorod lands by Moscow ... and in 1570 it saw the grim feast of Ivan the Terrible” ([\[731\]](#), page 34).

We know what the royal front halls had looked like in the XV-XVI century, the best example being the buildings of the Kremlin in Moscow, dated to the same XV century as the Faceted Chamber of Novgorod the Great by historians. Some of them even claim certain fragments of the above to date from the XII century ([\[557\]](#), page 37); however, the date on the memorial plaque is that of 1433, qv in fig. 3.32.

Let us now consider the “front hall” of the building in Novgorod-upon-Volkhov, whose modern photograph can be seen in fig. 3.35. The interior of this “front hall” is in very poor correspondence with the architecture of the XV-XVI century; moreover, what we see here is typical XVIII-XIX century architecture with intentional anachronistic elements. The real front hall of the Faceted Chamber in Moscow is represented in fig. 3.36 for comparison (photograph), and in fig. 3.37 we see an old engraving of the XVIII century that depicts a feast in the Faceted Chamber of the Moscow Kremlin.



Fig. 3.35. The inside of the nondescript building that is claimed to be the “Faceted Chamber of Novgorod the Great”. Presumed to date from the XV century – however, the artwork is a mere imitation of the XV century style, and most likely dates from the XIX century. Taken from [\[731\]](#), pages 64-65, insets.



Fig. 3.36. Photograph of the ceremonial hall of the Faceted Chamber in Moscow. Taken from [\[191\]](#), inset.

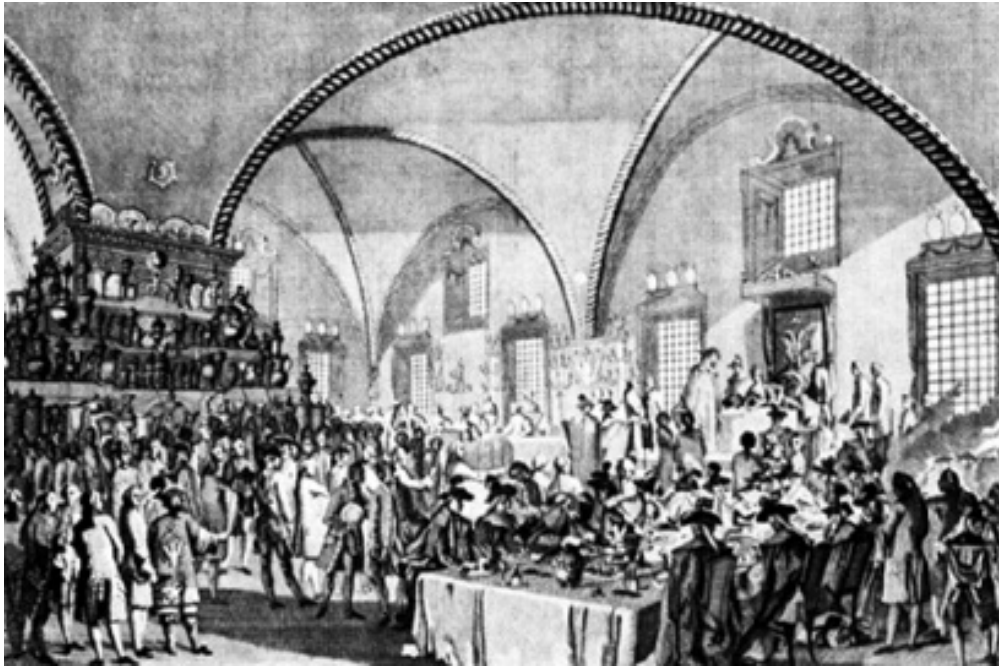


Fig. 3.37. Ancient engraving of the XVIII century depicting a feast in the splendid Faceted Chamber of the Muscovite Kremlin. Taken from [\[191\]](#), page 15.

One gets the impression that the front hall of the “faceted chamber from the town on the Volkhov” was constructed in the XVIII-XIX century in emulation of the Faceted Chamber in Moscow; however, this resulted in a severe disproportion, since the chamber needed to be fit into an already existing building. The Romanovian architects ended up with low ceilings and a central column whose top widens in too drastic a manner, leaving a looming impression. The strange stripes on the ceiling look very conspicuous (see fig. 3.35). Historians suggest this building to be “the sole relic of the early Gothic style in Russia” ([\[557\]](#), page 22). We see nothing of the kind in truly old Russian buildings – these “Gothic stripes” must be emulating the relief facets of the original Faceted Chamber in Moscow, where they have an actual architectural function common for old Russian architecture (see figs. 3.36 and 3.38).



Fig. 3.38. Photograph of the Muscovite Kremlin's Faceted Chamber. Taken by the authors in 2000.

It is peculiar that the guidebook ([731]) should dedicate a whole chapter to the “Faceted Chamber” in Novgorod-upon-Volkhov without uttering a single word about any reconstructions or renovations of the building, divulging a great many more details of this kind that concern other constructions in the citadel, and of a lesser fame at that – all the reparation works performed in the XVIII-XIX century are reported very meticulously, qv in [731], pages 24-31. Could historians be avoiding the topic deliberately so as not to attract any attention to the true date of this forgery’s creation. Apparently, no renovations have ever taken place – the chamber has been in its present condition ever since its construction in the XVIII-XIX century; however, the guidebook ([731]) tries to convince one that the “Faceted Chamber” in Novgorod-upon-Volkhov was built in the XV century ([731], page 33) – or even the XII century, according to [557], page 37, having reached us in its initial condition, more or less. This is not true, as it is becoming clear to us today.

Apparently, this dim “Gothic hall” in Novgorod-upon-Volkhov in its

modern condition was prepared for exhibition rather recently – in the XIX century, during the preparations for the 1862 celebration of “Russia’s Millenarian Anniversary” in Novgorod-upon-Volkhov (a very lavish festivity attended by Czar Alexander II himself, as well as numerous guests from every corner of Russia ([\[731\]](#), pages 80 and 82). This is when the grandiose monument that one sees inside the citadel was erected (ibid.). Apparently, this was when the first necessity to demonstrate something “ancient” to the public had arisen; this had been accomplished successfully.

12.4. Novgorod-upon-Volkhov: oddities in occupation layer datings

As we have seen, historians are of the opinion that the occupation layer of Novgorod-upon-Volkhov has grown by a mere two metres over the last 400 years, starting with the end of the XV century ([\[993\]](#), page 16). However, it had grown twice faster in the previous 500 years ([\[993\]](#), page 16). We learn that “over the 550 years that had passed between the middle of the X century and the end of the XV it had grown by 5.5 metres” ([\[993\]](#), pages 15-16). This is truly bizarre; the growth of the occupation layer directly depends on human activities. Academician V. L. Yanin describes the process of occupation layer formation rather vividly:

“Human activity has the following side effect, which is very important for archaeology: the formation of the occupation layer in every area inhabited by humans for a more or less prolonged period of time. Someone ... cuts down wood to build a house, with wood chips flying in every direction and falling on the ground. Then someone’s shoes tear, and an old shoe sole is thrown away; then a house burns down, and somebody levels the scene of conflagration and erects a new dwelling ... this is how the occupation layer is formed wherever there are humans, year by year, slowly but steadily. The thickness of this layer depends on the intensity of human activity and the organic matter conservation capacity of local soil” ([\[993\]](#), page 15).

How are we supposed to relate to the situation with Novgorod-upon-Volkhov in this case, seeing as how over the first 550 years the occupation layer had grown at the rate of one metre per century, how could it have slowed down to 50 centimetres in the following 400 years? Could the intensity of human activity have diminished and dwindled? This seems very odd indeed; human activity has become a great deal more intense in the recent epoch, if anything. Should soil conservation capacity in the Volkhov region have changed drastically at some point in the XV century, one would certainly like to hear more about that.

All of the above must imply that the consensual dating of the occupation layer in Novgorod-upon-Volkhov is blatantly incorrect. It appears that the entire formation of the occupation layer must have taken place at a steady speed in the last 400-500 years, possibly with a slight acceleration, starting with the XV century, or the foundation of the settlement on River Volkhov. The considerable height of this layer is explained by the fact that “organic matter preserves well in the environs of Novgorod” and nothing else, according to archaeologists themselves ([\[993\]](#), page 15). Bear in mind that marshlands preserve organic matter very well indeed, and it hardly ever rots there.

Let us now observe the rate of the occupation layer’s growth around the Cathedral of St. Sophia in the Volkhov region, presumably one of the oldest buildings in Russia, and one which “has never been rebuilt since the XI century and preserved ... its original shape until the present day”, as we are being told ([\[731\]](#), page 53). It turns out that “over the last nine centuries, the occupation layer has covered two metres of the building’s lower part” ([\[731\]](#), page 54). That is to say, the occupation layer that has formed around the principal cathedral of the Volkhov region over the last 900 years is presumed equal in height to the layer that has formed in the centre of Novgorod-upon-Volkhov over 400 years ([\[993\]](#), page 16). Even if one were to trust the consensual chronology of this occupation layer, the “extremely ancient” Cathedral of St. Sophia would have to be dated to the XV century and not the XI.

We are of the opinion that this cathedral was constructed even more recently – in the XVII century and not the XV. Therefore, the occupation layer around it has been growing by the factor of circa one metre per century.

It must be said that the speed of the occupation layer growth has been calculated by archaeologists from pavement layers, among other things – or concurs with the relative “dendrochronology of Novgorod” at the very least. Indeed, according to V. L. Yanin:

“The occupation layer in Novgorod wasn’t subject to putrefaction and had been growing by a factor of one centimetre per year in the Middle Ages. It had grown by 5.5 metres between the middle of the X and the end of the XV century ... thus, the formation of the ancient occupation layer has taken 28 pavements and 550 years” ([\[993\]](#), pages 15-16).

The height of the pavement layers is therefore equal to 5 metres, and their formation has taken 550 years – roughly one metre per century, or one centimetre per year, just as we learn from historians.

We can therefore count approximately 500 years backwards from the XX century, and end up with the XV century as the dating of the town’s foundation. The Cathedral of St. Sophia must have been built in the XVII century, since it has submerged by 2 metres.

We must also point out the fact that traces of chiselled-off frescoes were found in the cathedral during excavations:

“Many chiselled-off fresco fragments have been discovered during the excavations of the Martirievskaya parvis... The restoration of the dome artwork began in 1944 ... it turned out that the Pantocrator and the top part of the archangel figures ... were painted in the XVI century the earliest over fresh ground” ([\[731\]](#), page 62).

That is to say, the plaster was chiselled off in the XVI century the earliest, and the fresh ground must date from roughly the same epoch; therefore, the Cathedral of St. Sophia on the Volkhov bears distinct marks of later Romanovian reconstruction works (fresh ground and the chiselled-off

frescoes).

However, the radical alterations of the original design did not stop there. According to M. V. Mouravyov:

“In 1688 and 1692 the floor of the cathedral was raised by 1.62 metres ... the three round posts have been demolished, the original narrow windows widened and more windows cut in other walls. In 1837 the entire northern wall was reconstructed; in 1861 the small headstones over the persons buried in the cathedral were removed. Finally, in 1893-1904 the cathedral underwent a complete overhaul, which resulted in the replacement of the original works of Italian masters by the daubery of the decorators from the co-operative of contractor Safronov” ([\[557\]](#), page 15).

Has anything remained from the original XVI century cathedral? We see that even the XVIII century artwork has gone without a trace.

M. V. Mouravyov tells us about another rather characteristic occurrence:

“There had been a great deal of graffiti on the inner walls of St. Sophia (inscriptions scratched on the plaster) – some of them are in glagolitsa [pre-Cyrillic script – *Transl.*] ... they can be regarded as the old temple’s stone chronicle of sorts... These graffiti were discovered by I. A. Shlyapkin during the last restoration, as the fresh layers of plaster were being chiselled off; however, when the Archaeological Commission had expressed a wish to carry on with the study of the graffiti, the walls were already covered with fresh stucco, which has deprived the scientists of the larger part of the research materials” ([\[557\]](#), page 17).

Verily, one calls the oddest activities “restoration” these days.

The information that we have about the “ancient” events, which have presumably taken place in Novgorod-upon-Volkhov, comes from Russian chronicles in their edition and interpretation of the XVII-XVIII century ([\[365\]](#)). As we are beginning to understand nowadays, the lost originals must have referred to Yaroslavl events. After the Romanovian reform of

the XVII-XVIII century these events were transferred from the Volga to the Volkhov region. In the XIX-XX century the confused historians and archaeologists have started to make pilgrimages to the “backwater centre of the nondescript Novgorod province”, as M. Karger is correct enough to call it ([\[365\]](#), page 5). Events described in chronicles would eventually become tied to the Volkhov locale; some of them were vague enough to permit this, others weren't. There were some complete fiascos – nevertheless, the churches of the Volkhov region are still stubbornly misidentified as “the Novgorod temples from the days of yore reflected in the chronicles”. One of the countless empty sites has been declared “the very square where the famous Novgorod veche used to assemble”. The notorious Novgorod massacre became associated with the Volkhov region instead of Yaroslavl, and a room where the “grim feast of Ivan the Terrible had taken place” ([\[731\]](#), page 34) was promptly found and has by now been photographed by countless tourists, awed and gullible. The list goes on.

None of the above is true; the events that we learn about from chronicles had all taken place elsewhere – in Yaroslavl on the Volga, according to our reconstruction. A propos, the very name Volkhov is a slightly corrupted version of the name Volga.

12.5. Birch bark documents had been used by the “ancient” Romans, and therefore cannot predate the XIV century

All the considerations voiced above give us a new perception of the fact that the allegedly ancient Romans have widely used birch bark for writing. As we are beginning to realise, the “ancient” Roman birch documents must also have been written in the XIV-XVIII century and not “deep antiquity”. The history of their discovery is as follows.

In 1973 Robert Burley, a British archaeologist, began his excavations near the famous Hadrian's Wall [the Horde's Wall?], which dates to the alleged II century A.D.

“He came across two thin slivers of wood. Burley reckons they had rather looked like wood-shavings ... they were accurately unrolled with a penknife, and the archaeologists have fragments of messages in Latin inside. Burly himself recollects that ‘we were looking at the miniscule missive and refusing to believe our eyes’ ... Burley was holding the remnants of a letter that was written in ink and mentioned garments sent by someone to a soldier who had served in Vindolanda around 102 A.D.” ([\[726\]](#), page 124).

Let us emphasize that the letter was written in ink; had it remained underground for two millennia, the ink would have most probably been washed away by the time the birch bark was unearthed. Therefore, such messages must be a great deal less ancient than it occurs to the English archaeologists and historians.

“Burley had every reason to be fervent, although he hadn’t suspected it at the moment. He had unearthed the greatest cache of documents that has ever been found in the northern provinces of the Roman Empire. Over the next four years Burley and his assistants managed to find more than two hundred documents or fragments of documents with old inscriptions; by 1988 they have collected over a thousand of them, including two hundred pieces of bark with distinct Latin texts on them... Most of them were made of birch or alder white peeled off very young trees, and the inscriptions were made with ink and a reed. These freshly-gathered pieces of bark were so elastic that they were fashioned into scrolls rolled crosswise the fibres, which was equivalent to sealing a letter, and tied with a thread. The largest pieces of bark are 20 by 8 centimetres... This is how the oldest group of British historical documents was discovered; it turned out to be a unique source of information concerning the Roman garrisons in the north-west. After some 1900 years of oblivion the Romans quartered in Britain spoke to their descendants through this collection of epistles” ([\[726\]](#), pages 124-125).

According to our reconstruction, the documents in question are the birch bark epistles used by the Cossack troops in the XV-XVII century, including the ones quartered on the British isles after the Great = “Mongolian” conquest. Some chronicles had referred to them as to Roman

troops, which is how they are known to Scaligerian history, which had dated them to a fictional ancient epoch.

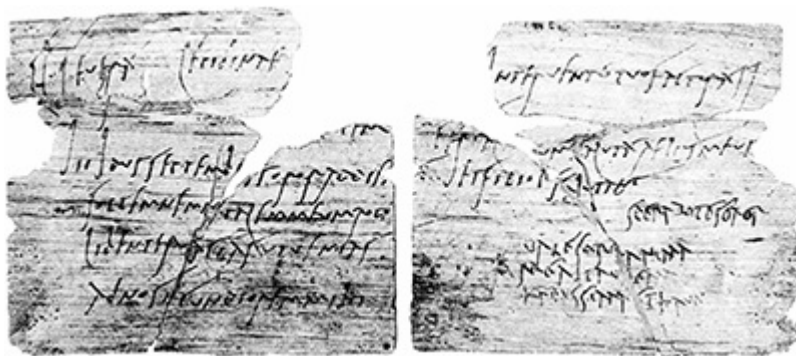


Fig. 3.39. One of the Roman documents written on birch bark, discovered in England and presumed to date from times immemorial. These documents are most likely to date from the epoch of the XV-XVII century; they may have been written in one of the Russian garrisons, which were quartered in all parts of the gigantic Great = “Mongolian” Empire. Taken from [\[726\]](#), page 127.

One of such documents can be seen in fig. 3.39. Historians write the following in this regard:

“This letter has been preserved in one of the oldest layers of Vindolanda; it was written on wood with ink. The missive is a birthday party invitation sent to some military commander’s wife by the spouse of some other Roman troop leader ... her writing is very similar to the demotic (non-hieroglyphic) script found on Egyptian papyri of the same epoch; it appears that the entire empire had used the same shorthand system” ([\[726\]](#), page 127; see also fig. 3.40).

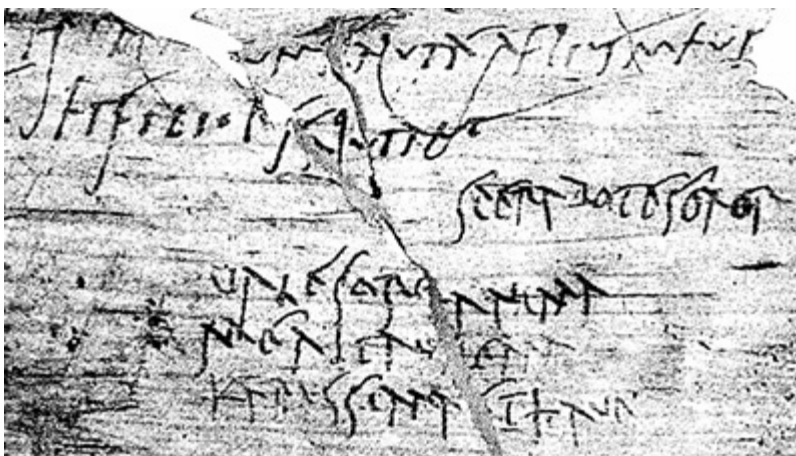


Fig. 3.40. A close-in of a fragment of a “Roman” birch bark document misdated to the II century A.D. today. Historians point out that it is set in demotic writing, virtually identical to the Egyptian shorthand and used in every region of the Empire ([\[726\]](#), page 127). According to our reconstruction, the document in question dates from the epoch of the Great = “Mongolian” Empire, or the XIV-XVII century. Taken from [\[726\]](#), page 127.

Everything is perfectly clear, and explained perfectly well by our reconstruction. We see that the entire Great = Mongolian Empire of the XIV-XVI century had used the same shorthand system – just the way a centralized state should, where the life of the imperial provinces, no matter how distant, is in sync with that of the centre, with similar customs and principles used in the town on River Volkhov, Horde garrisons in faraway Britain and Egypt in Africa (see [Chron5](#) for more details).

12.6. In re the “Novgorod Datings” of A. A. Zaliznyak and V. L. Yanin. How the abovementioned Academicians date late XVIII century birch bark documents to the XI century

We must say a few words about the article of the Academicians A. A. Zaliznyak and V. L. Yanin entitled “The Novgorod Book of Psalms of the XI century as Russia’s Oldest Book” ([\[290:1\]](#)) published in the “Vestnik Rossiyskoi Akademii Nauk” (the official journal of the Russian Academy of Sciences) in March 2001. This is the article that opens the March issue; we are grateful to A. Y. Ryabtsev for drawing our attention to this publication, since it contains passages that are most bizarre from the point of view of chronology and dating methods.

The article of Zaliznyak and Yanin is concerned with the discoveries in the field of “Novgorod” archaeology, which have made quite a resonance as of late; firstly, the piece of birch bark with a drawing that depicts St. Barbara on one side, qv in fig. 3.41, and, secondly, the three waxed tablets with inscriptions scratched in wax that Zaliznyak and Yanin call “The Novgorod Book of Psalms” ([\[290:1\]](#), pages 202-203). Both objects were

discovered during the excavations of 2000 in Novgorod-upon-Volkhov ([\[290:1\]](#)).



Fig. 3.41. A sheet of birch bark depicting St. Barbara. Found during excavations in Novgorod on River Volkhov; the layer it was discovered in was dated to “the first third of the XI century” by V. L. Yanin ([\[290:1\]](#), page 202). However, we see a date at the bottom of the sheet – 7282 “since Adam”, which converts to modern chronology as 1774 A.D., or the very end of the XVIII century. Photograph taken from [\[290:1\]](#), page 203.

The finding has enjoyed great publicity; on 27 March 2001 the Russian Academy of Sciences has held an extended session of its Presidium attended by Russian government officials. Academician Y. S. Osipov, President of the RAS, emphasized this finding in his report, having mentioned it first and foremost as he was speaking about the achievements of Russian history and archaeology. He has called it a stupendous discovery (see the text of his report in the *Vestnik* journal, 2001, Volume 71, Issue 8, page 682).

We shall withhold from judging the value of this findings for historical and linguistic science. The issue that interests us is of a formal nature. How were the ancient objects with inscriptions that Yanin and Zaliznyak

mention in their article dated? The two authors are trying to date the findings to the beginning of the XI century ([290:1]). More precisely, they are dating the layer of ground whence the birch bark drawing in question was extracted to the first third of the XI century ([290:1], page 202). As for the layer where the three tablets comprising the “Book of Psalms” have been found, it is dated to the first quarter of the same XI century ([290:1], page 203). Thus, according to the opinion of Zaliznyak and Yanin, both objects hail from the “ancient Novgorod” and were made about a thousand years ago. This leads them to the conclusion that the two findings must be nothing else but truly ancient Russian texts. The three-plank “Book of Psalms”, for instance, is said to have been written by a representative of “the first generation of literate Russians”, who had “almost certainly been a witness of Russia’s baptism” ([290:1], page 206).

The “precision” of datings offered in [290:1] is impressive – Zaliznyak and Yanin reckon that the “Book of Psalms” must be dated to “the epoch between the early 990’s and the late 1010’s”, thus offering us a dating with the precision rate of 10 years; the same equals around 15 years in either direction for the “Novgorod” dating of the piece of birch mentioned earlier, which is dated to the “first third of the XI century” ([290:1], page 202).

We have put the word “Novgorod” in quotation marks for a good reason – according to our research, the town on the Volkhov known as Novgorod today has got nothing in common with Novgorod the Great that is known to us from Russian chronicles. Apparently, the modern “Novgorod” had only received this name under the first Romanovs in the XVII century, in the course of their campaign for the falsification of the Old Russian history. As recently as in the XVI century this town was known as “*okolotok*” (the word translates as “parochial settlement”, qv in [731], page 9, and in *Chron4*, Chapter 3:12.2. As we have discovered, the history of Novgorod-upon-Volkhov can hardly be traced any further backwards than the XV-XVI century A.D. Also, it is most certainly the history of a small settlement and not a large town – the Novgorod

stronghold grandiloquently known as “The Citadel” or even “The Kremlin” nowadays is most likely to have been built in the XVII century and not any earlier – as a mere fortification settlement during the war with Sweden.

Let us reiterate that, according to the results of our research, the oldest objects found in the pavement layers of Novgorod-upon-Volkhov date from the XV-XVI century and not any earlier, since neither the town, nor the pavements, had existed back then. The XI century dating of the lowest pavement layer offered by V. L. Yanin appears erroneous to us. The correct dating is a much later one, qv in [Chron4](#), Chapter 3:12.

How do Zaliznyak and Yanin date the first object (the drawing, whose photograph, as cited in their article, can be seen in fig. 3.41)?

The method of dating insisted upon in the article by A. A. Zaliznyak and V. L. Yanin ([\[290:1\]](#)) is based on the dendrochronological dating of the old pavement layers buried deep in the ground. They write:

“The season of 2000 began with a pleasant surprise. A small piece of birch bark was found in the layer dated to the first third of the XI century, with sketches of human figures scratched on either side. One of the figures can be identified as Jesus Christ. The figure on the flip side is accompanied by the inscription that can be easily read as “Varvara” (Slavic version of the name Barbara) preceded by the letter A in a circle, which had been the usual abbreviation for the Greek word for “holy” (ΑΓΙΟC). The image of St. Barbara corresponds to the canon completely – she is wearing a crown and holding the cross of a martyr in her hand” ([\[290:1\]](#), page 202). See fig. 3.41.

Thus, the piece of birch bark in question is dated by [\[290:1\]](#) in accordance with the dating of the soil layer where it has been discovered. The actual dendrochronological layers of “Novgorod”, in turn, depend on the dendrochronology of wooden pavements that were unearthed as late as in the XX century. The group of architects that had conducted the excavations was led by V. L. Yanin for the most part; his scale of “Novgorod” datings was developed rather recently. Although the concept

of dendrochronological dating makes sense theoretically, its implementation suggested by V. L. Yanin in case of the “Novgorod dendrochronology” strikes us as dubious. We have explained our position with the utmost caution to detail in [Chron4](#), Chapter 3:12. The abovementioned piece of birch bark shall confirm the validity of our doubts.

The matter is that the bark piece in question contains a rather explicit dating, which is well visible and in excellent condition. Ergo, we get an excellent opportunity of verifying the dendrochronological datings of V. L. Yanin. Does the date from the drawing correspond to the XI century A.D., or Yanin’s dating of the pavement layer where it has been found? If the answer is in the positive, the dendrochronology of “Novgorod” shall receive some validation at least; otherwise we shall end up with Yanin’s datings of the findings contradicting the information contained in the findings themselves. In the latter case it would also be very interesting to learn the exact nature of this dating and whether it differs from the one suggested by Yanin for the respective layer of soil drastically (the alleged XI century A.D.).

By the way, the actual presence of a date underneath the drawing of St. Barbara is not disputed by either author: “Another noteworthy detail is that we find a date scratched on the tablet underneath the drawing of St. Barbara” ([\[290:1\]](#), page 203). The interpretation of this date by Yanin and Zaliznyak shall be discussed separately in a short while.

Let us turn to fig. 3.42, where one sees a close-in of the tablet with the date scratched thereupon – scratched and not written, mind you ([\[290:1\]](#), page 203). This explains the fact that the writing lacks the ease and the flowing curves of the quill; it is heavy, rigid and straight-lined.

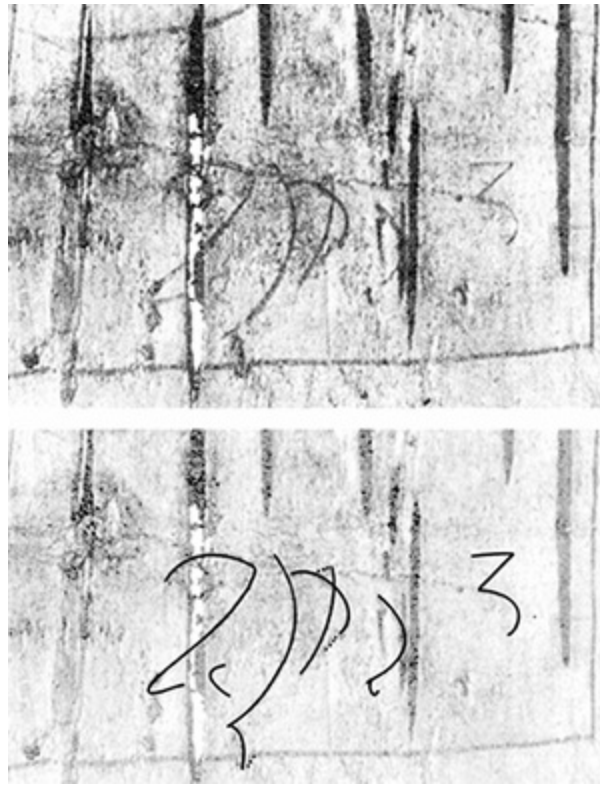


Fig. 3.42. The dating on the birch bark underneath St. Barbara. A close-in of the photograph (top) and a drawn copy of the figures (bottom). We see typical XVIII century handwriting and the dating of 7282 (or 1774 A.D.) set in regular Arabic numerals. In the top right corner we see the Church Slavonic letter of 3, which stands for 7. The figure in question corresponds to the so-called indiction, or the church year given according to a 15-year cycle, beginning in September. The indiction did in fact equal 7 in 1774. The added indiction makes the dating more ecclesiastical, in a way, since it corresponds to the style common for the old Russian church literature. It is quite natural that the archaic indiction date should be transcribed in the ancient Slavonic numerals and not their modern Arabic equivalent. The photograph is taken from [\[290:1\]](#), page 203 (a close-in).

The interpretation of the dating in question is hardly a difficult task – we see typical XVIII century writing and regular Arabic numerals saying 7282. It must be standing for the year according to the Russian ecclesiastical era “since Adam”, or the Byzantine era. The beginning of the new (A.D.) era falls over the year 5508 since Adam.

This chronology had been official in Russia until the reforms of Peter the Great. However, Russians have used it for many years to follow,

especially for church needs. Even nowadays certain ecclesiastical publications use these datings, which might look archaic but are nonetheless still alive. It is easy enough to calculate that the year 7282 as specified on the document under study corresponds to the year 1774 A.D. in consensual chronology, since $7282 - 5508 = 1774$. Late XVIII century, no less!

The handwriting of the author is typical for the XVIII century and none other. Indeed, take a look at how he wrote the numbers. First we see a figure of seven, which only differs from its modern counterpart by a single stroke (or a bend) typical for the late XVIII century and anachronistic nowadays, qv in fig. 3.42.

Let us turn to old documents that date from the same epoch for proof. In fig. 3.43 one sees a fragment of a handwritten plan of Moscow streets dating from 1776; we see a great many numbers, all of them in late XVIII century writing. One also sees the written name of the Dmitrovka street (fig. 3.43). This plan was taken from the book entitled *History of Moscow in the Documents of the XII-XVIII Century* ([\[330:1\]](#), page 218); it is marked “Plan of the site on Petrovskaya street allocated for the construction of the theatre”. This document is an XVIII century original ([\[330:1\]](#), page 218).

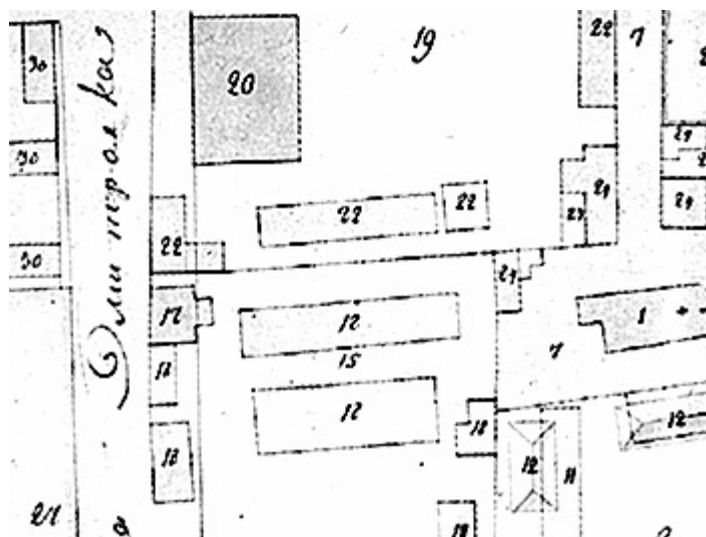


Fig. 3.43. A XVIII century map used to provide a specimen of the handwriting typical for

that epoch. Taken from a book entitled “History of Moscow in the Documents of the XII-XVIII Century”, wherein it figures as “A Draft of the Plot of Land on Petrovskaya Street Reserved for a Construction of a Theatre. 1776.” Taken from [\[330:1\]](#), page 218.

Close-ins of numerals used in the plan can be seen in fig. 3.44 – we see that the figure of seven has the very same “tail” at the bottom as its cousin from the birch bark document from “Novgorod”. Therefore, the first numeral of the “birch” date is a figure of seven.

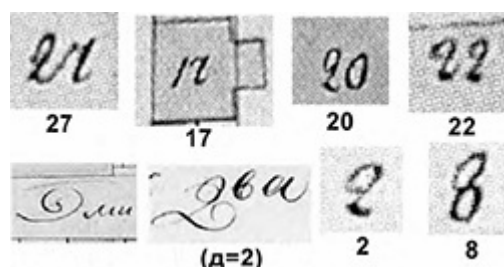


Fig. 3.44. Specimens of handwritten numerals and the letter *D* (*И*) similar to 2, Russian handwriting of the late XVIII century. Taken from [\[330:1\]](#), page 218.

The second and fourth numerals look exactly the same – two arcs with strokes at the bottom end, qv in fig. 3.42. It is quite obvious from the examples presented in fig. 3.44. By the way, the figure of two was identical to the Russian letter *D* in late XVIII century writing – possibly because of the fact that the Russian word for “two” (*dva*) begins with this very letter. The fact that the two were interchangeable is obvious from the inscription on another XVIII century illustration that one sees in fig. 3.45. It was also taken from *History of Moscow in the Documents of the XII-XVIII Century*, section entitled “Pedestrian Bridges over the Ponds of Presnya, XVIII century illustrations” ([\[330:1\]](#), page 210). A close-in of this illustration is presented in fig. 3.46; we see the letter and the numeral to be identical.



Fig. 3.45. At the end of the XVIII century the handwritten letter *D* was identical to the handwritten figure of 2. In other words, the two had been interchangeable. The picture is taken from a book entitled “History of Moscow in the Documents of the XII-XVIII Century”, wherein it is entitled “Bridges for Strollers at Presnya Ponds. XVIII Century Drawings”. Taken from [\[330:1\]](#), page 210.

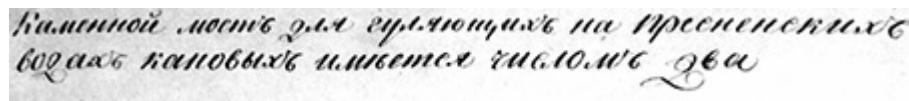


Fig. 3.46. A close-in of the previous drawing with the lettering. Taken from [\[330:1\]](#), page 210.

In this case, one cannot help noticing that the letter *D*, also known as the figure of two, was occasionally written with no stroke at the bottom whatsoever; apparently, this detail had been optional. This is how we see this letter written in the beginning of the word “*Dmitrovka*” from the abovementioned plan of 1776, qv in figs. 3.43 and 3.44 – a mere arc without any strokes at the bottom; we see this figure treated in the exact same manner in the birch bark document – the bottom strokes are rudimentary, but present nevertheless, qv in fig. 3.42.

As for the third numeral – we recognise the figure of eight without any problems; it is written as two curved scratches, just as one would expect a figure of eight scratched on a piece of birch bark to look. Despite the complications arising from the writing method, the numeral is very clear, qv in fig. 3.42.

The date we come up with is the year 7282 – as we have mentioned

above, it is in a different chronological system but understandable nonetheless, and converts into 1774 A.D. – late XVIII century, the reign of Catherine the Great.

In fig. 3.47 one sees the birch document dating of 7282 as compared to the same number written in XVIII century handwriting, with the numerals taken from the abovementioned plan of 1776. We see the same number, the sole difference being the writing materials used in either case (smooth paper and rougher birch bark). Scratched lines naturally tend to have fewer curves in comparison to the ones drawn with a quill.

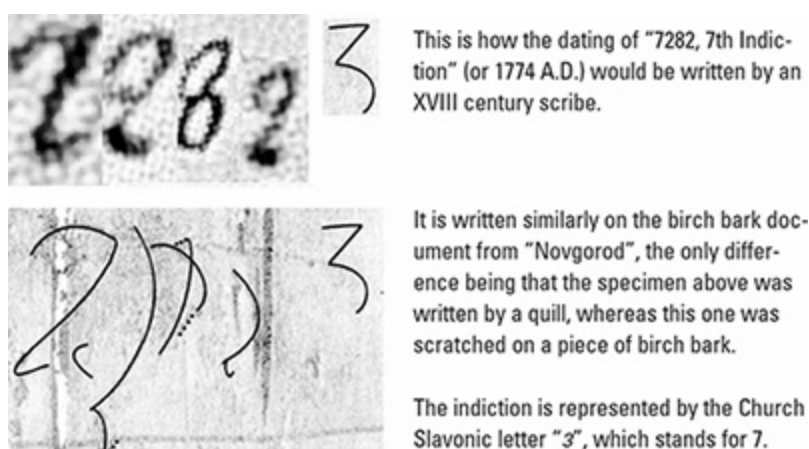


Fig. 3.47. The dating on the birch bark: 7282 (Arabic numerals), [indiction] 7 (the Church Slavonic letter “zemlya”) as compared to the same date whose individual numerals were culled from specimens of the late XVIII century handwriting. This dating converts to the modern chronological scale as 1774 A.D. ($7282 - 5508 = 1774$).

Let us also mark the Church Slavonic letter 3 (standing for “7”) above the date and to the right (see fig. 3.42). It is easy to understand in the present case – the figure in question refers to the indiction, or the number of the year in a special cyclic chronology with a 15-year cycle. It must be emphasised that the indiction value for 1774 *does indeed equal 7*.

The fact that this date is accompanied by an indiction number makes it more “ecclesiastical”, in a way, or more congruent with the datings common for Old Russian church books. It is also perfectly natural that the archaic indiction number is transcribed in ancient Slavonic numerals and

not the modern Arabic ones.

Let us finally pay attention that there is a small squiggle that follows the first figure of seven in the birch date, apparently in lieu of a dot, qv in fig. 3.42, since one cannot quite scratch a dot on a piece of birch bark the way one would draw it on paper. It is likely to separate the thousands place, and has been used in Arabic numeration very widely.

A propos, no such indication was ever used in Church Slavonic numeration; the thousands place was indicated by a special sign that used to stand before the corresponding numeral and not after it; this sign consists of straight lines and would be easy to scratch on a piece of birch bark. Its absence per se leads one to the conclusion that the numerals used aren't Church Slavonic, as A. A. Zaliznyak and V. L. Yanin happen to believe ([\[290:1\]](#)).

The interpretation of this date insisted upon by Zaliznyak and Yanin is very noteworthy, and quite edifying, in a way. Let us quote:

“Another curious [could that translate as “relatively unimportant”? – *Auth.*] detail is the date scribbled on the bark; this date reads as 6537 (since Genesis) and corresponds to 1029 A.D. The first, third and fourth numerals are in Church Slavonic indication, whereas the second is Roman, as S. G. Bolotov suggests. Therefore, St. Barbara was drawn by a person who had found it difficult to transcribe the date correctly in Church Slavonic numeration, being however aware of the correct Western transcription” ([\[290:1\]](#), page 203).

We shall refrain from extensive commentary concerning such an odd interpretation of a number transcribed in regular Arabic numerals used to this date. Let us merely inform the readers about the transcription of the dating 6537 (or 1029 A.D., since $6537 - 5508 = 1029$) in Church Slavonic numeration. It is as follows:

С Φ Ι 3

“S” stands for the Church Slavonic letter “*zelo*”, which stands for 6000

(accompanied by a special sign),

“Φ” is the Church Slavonic letter “*fert*”, which stands for 500,

“Ј” is the Church Slavonic letter “*lyoudi*”, which stands for 30, and

“З” is the Church Slavonic letter “*zemlya*”, which stands for 7.

There is nothing of the kind on the piece of birch bark that we have under study except a single letter – namely, “*zemlya*”. However, this letter alone doesn’t play any decisive part – firstly, because it pertains to unit digits, and therefore couldn’t have affected the dating substantially, even if it had been in any relation therewith; however, it does not relate to the primary date – it is plainly visible in fig. 3.42 that the letter “*zemlya*” is at a considerable distance from the primary date, and must therefore indicate something else by itself. As we have already mentioned, this numeral stands for the indiction of 1774, which had indeed equalled 7.

Let us turn to the first three numerals (fig. 3.42). If they represent the Church Slavonic number 6537, as the authors of [\[290:1\]](#) are claiming, these numerals must look like the Church Slavonic letters “*zelo*”, “*fert*” and “*lyoudi*”. Is there any chance of interpreting the document characters as those letters? Let us see for ourselves.

The first thing that needs to be mentioned is that the first letter “*zelo*” that stands for 6000 must be accompanied by a special sign in order to transform it into a thousands place – there is none such sign anywhere, qv in fig. 3.42.

However, there are more important observations to be made – after all, the sign could have been omitted. In general, the figure of 7 on the birch bark can be interpreted as the Church Slavonic letter “*zelo*” – we consider this interpretation to be strained, since one looks like a mirror reflection of the other, but many historians apply this method to Church Slavonic datings nonetheless. However, let us assume that Zaliznyak and Yanin have interpreted the first numeral correctly.

Let us turn to the most important numeral – the second. Why do we consider it the most important? The answer is simple – it is a hundred’s unit and therefore determines the approximate dating. Other figures are

less important – the thousand’s unit is easy enough to guess, although certain “ancient” datings contain millenarian discrepancies, qv in [Chron1](#) and [Chron2](#). As for decades and years – they cannot shift any dating further than a 100 years in either direction, and also don’t affect the approximate dating all that much.

Thus, the critical numeral is the hundred’s unit. Let us see what it should look like in the unlikely case that the “Novgorod” dendrochronology is correct and enquire whether anything of the sort can be seen anywhere in the birch bark document (this turns out to be impossible). As one sees from the quotation given above, the authors of the article agree with this.

Bear in mind that the document was found in the layer dated to the first third of the XI century by V. L. Yanin’s method ([\[290:1\]](#), page 202). A simple arithmetical calculation demonstrates that the numeral in question must indicate 500 or 400 in order to make the year correspond to the dating suggested by Yanin.

In the first case we would come up with 6500, or 992 A.D. Decades and years would shift this date into the XI century A.D., as it is “required” – any number would do except for 90. This case would be ideal for a final XI century dating. The second case would be a great deal worse – should the second digit turn out to be 400, we would come up with the year 6400, or 892 A.D., without years or decades ($6400 - 5508 = 892$). This is much “worse” than the first case, since the only way of placing the final date in the XI century would be applying very rigid criteria to the decades digit – the only fitting figure would be 90, indicated by the letter *Ч* in Church Slavonic (known as “*cherv*”). It would take quite an effort to make anything found on the birch bark look like the letter in question, due to the simple fact that there’s no such thing there, qv in fig. 3.42.

Zaliznyak and Yanin insist on the former to be true; however, they did not dare to make an open declaration that the Church Slavonic symbol for 500, or the letter *Ф* (“*fert*”) was present in the document. As for the abovementioned presumption voiced in [\[290:1\]](#) about the numerals being

Church Slavonic with the sole exception of the most important one, which turned out to be Roman for some reason, our commentary is as follows. Since the figure in question is of a decisive character, the assumption that it belongs to a different numeric system renders the entire “interpretation” of this date completely invalid. It is perfectly obvious that no matter any symbol can get some sort of a numeric interpretation in some foreign system; not an obvious one, perhaps, but a permissible one at the very least. Bear in mind that we’re talking about scratches on a piece of birch bark and not a calligraphically written dating.

One may wonder about whether the second figure (2) looks anything like the Roman numeral *D* used for 500 (see fig. 3.42)? Strictly speaking, it does not; however, one may yet come up with a rather far-fetched interpretation that will even make a certain sense – indeed, we see a figure of two here, which used to be transcribed in the exact same manner as the Russian letter *Д* by many XVIII century calligraphists. This is the very latter that corresponds to the Roman *D*; handwritten versions of both letters may have been similar.

But why did the pair of authors interpret the fourth numeral differently? It is an identical figure of two; however, this time they did not read it as the Roman *D*, or 500, but rather the Church Slavonic “*lyoudi*” (*Л*) with the numeric value of 30? The letter has always been written in its present manner, and the symbol on the birch bark consists of a great many more details, qv in fig. 3.42. But if one is to interpret symbols the way one wants them to be interpreted, any date can receive an a priori known “interpretation”.

Let us therefore ask the following question, a purely rhetorical one – is it possible to claim that a dating that explicitly says 1774 A.D. refers to the XI century? We do not think so – one would have to try very hard to validate such a claim, at the very least. However, anyone who reads the work of A. A. Zaliznyak and V. L. Yanin can witness that it can be done with great ease, should such a need arise. We have seen an excellent example of how eager certain historians are to make datings found on

ancient artefacts prove Scaligerian chronology, and what colossal efforts they are prepared to make for that end.

A propos, the XI century dating of the piece of birch bark did create a “problem” in historical science nevertheless:

“The finding had instantly led to a problem. Manor ‘E’, where it was found, is located on the old Chernitsyna Street, whose name translates as ‘Nun Street’ and received its name from the convent of St. Barbara that had once stood nearby. It is obvious that there could be no convent here in the first part of the XI century: the earliest Russian monasteries date to the second half of the XI century, and the Novgorod convent of St. Barbara had first been mentioned in a chronicle that was referring to 1138 A.D., which postdates our finding by over a century” ([\[290:1\]](#), page 202).

We learn that the convent of St. Barbara had once stood at the site where the piece of birch bark was found, and the drawing we find thereupon is one of St. Barbara and none other (see fig. 3.41). It is obvious that the drawing must have been lost or buried here when the convent had still existed. It must have still been around in 1774, when the inscriptions on the birch bark were made. This makes everything fall into place.

One might enquire about the actual dating of 1774 as well as the reasons why we should find this particular figure on the birch document, and why there should be one at all, for that matter, since it was anything but customary in ancient Russia to write datings under drawings of saints. There may be different opinions on this matter, but one cannot fail to point out that the year in question had been the year of Pougachev’s final defeat, with severe persecutions of the “rebel’s” supporters initiated all across Russia ([\[941\]](#), page 52; also [\[85\]](#), Volume 35, page 280). We are only beginning to realise the true scale of this event nowadays, as it is becoming clear that the defeat of Pougachev had not come as a result of a mere “suppression of a peasant rebellion”, as it is taught in schools, but rather the defeat of a gigantic Russian Siberian state with its capital in Tobolsk, which had been hostile towards the Romanovs. This state must

have been known as the “Moscovian Tartaria” in the West, qv in the section that deals with our reconstruction of the “War with Pougachev” ([Chron4](#), Chapter 12).

Therefore, 1774 must have been one of the most important years in the history of Russia and the world in general; it marks a breakpoint that had afflicted every stratum of the Russian society. This may be the reason why we see a date underneath the drawing of St. Barbara in the first place.

Let us conclude with a few words about the other item discussed in [\[290:1\]](#) – the three-tablet *Novgorod Book of Psalms*. Unfortunately, we find nothing in the way of an explicit dating thereupon (there aren’t any mentioned in [\[190\]](#), at least). However, the XI century A.D. dating of these tablets as suggested by [\[290:1\]](#) appears to be based on a mere fancy. The fact that it has been found in the layer dated to the “first quarter of the XI century” by V. L. Yanin ([\[290:1\]](#), page 203) doesn’t mean anything whatsoever, as we have already observed in case of the birch document that bore the dating of 1774. Therefore, these tablets may well be XVIII-century objects. All the individual words encountered upon them (as cited in [\[290:1\]](#), page 106) can also be seen in manuscripts that date from the XVIII century (those written by the old-believers, in particular). One can say the same about the writing style of the tablets as represented by the photograph published in [\[290:1\]](#), page 205 – it has no characteristics that suggest an earlier dating than the XVIII century.

A propos, the very name of these plaques is rather curious – they were known as *tabellae cerae*, whereas the instrument used for writing was called a *stylus*. Styli were small rods made of metal or bone used for writing on wax; such instruments ... were necessarily equipped with a small trowel used for erasing” ([\[290:1\]](#), pages 202-203).

We therefore learn that the “ancient” Greek and Roman waxed tablets used for writing were called *cerae*, whereupon letters were written with styli. One cannot help noticing the similarity between the “ancient” Greek word *cera* and the Russian words for “scratching” and “draft” (*tsarapat* and *chernovik*, respectively). The trowel, which was a *sine qua non*

attribute of every stylus, may well have been called a *styorka* in modern Russia; as for the flexion between R and L, it suffices to remind the reader of how the word Amsterdam used to be spelt in the Middle Ages – Amsteldam, Amstelredam etc (see [Chron1](#), Chapter 1 etc).

Summary: The interpretation of the birch tablet dating suggested by Zaliznyak and Yanin (the alleged XI century) strikes us as profoundly erroneous. They are some seven hundred years off the mark; the above argumentation demonstrates the dating in question to stand for 1774, or the second half of the XVIII century.

12.7. Historians' response to our article on the Novgorod datings of A. A. Zaliznyak and V. L. Yanin

In February 2002 we published an article entitled “On the ‘Novgorod’ Datings of A. A. Zaliznyak and V. L. Yanin” in the “Vestnik Rossiyskoi Akademii Nauk”. It was concerned with the interpretation of the dating on a recently discovered birch tablet from Novgorod-upon-Volkhov ([\[912:2\]](#)). We have discussed this in detail above.

The very same issue of the “Vestnik” contains commentary of the article written by the staff of the RAS Institute of Archaeology, published at the insistence of the editorial board. Namely, the editors ordered and published the following two articles: “The Dendrochronological Scale of Novgorod as the Most Reliable Scale in the Ancient World” by R. M. Mouchayev and Y. N. Chyornykh ([\[912:2\]](#), pages 141-142) and “Awkward Palaeography” by A. A. Medyntseva ([\[912:2\]](#), pages 143-146). According to the editorial commentary, they contain a “perfectly objective estimation of the article from the editorial point of view”, allegedly also “exhausting the topic related therein completely” ([\[912:2\]](#), page 146).

However, our question to the historians remains unanswered: what is the date written on the birch? The negative estimation of our work given in the abovementioned articles is completely unfounded; their authors

haven't done anything in the way of analysing the problem. However, even this trinity lacked the nonchalance to confirm the XI century "interpretation" of the date suggested by Zaliznyak and Yanin; the issue of the correct dating is drowned in utter silence.

Let us give a brief account of the articles' content. R. M Mouchayev and Y. N. Chyornykh, the authors of the article pretentiously entitled "The Dendrochronological Scale of Novgorod as the Most Reliable Scale of the Ancient World" ([912:2], pages 141-142) attempt to ruminate at length on the subject of "errant researchers of chronology" in general, leaving such trifles as the actual analysis of datings scribbled on birch tablets outside the scope of their venerable academic attention.

They begin in the following way: "The article of A. T. Fomenko and G. V. Nosovskiy seems to be concerned with a particular case; however, it is prudent and even mandatory to view it in a more general context..."

They carry on with general contexts all the way. For instance, Mouchayev and Chyornykh are of the opinion that before we may dare to interpret a dating found on a birch tablet, we should "convince the specialists ... that all the dendrochronological scales of the Eastern Europe owe their existence to a conspiracy of the so-called specialists, or utter ignorance from the part of the latter" ([912:2], page 142). Otherwise, "the very discussion (or so much as a semblance thereof) concerning the issue of mediaeval relics and their antiquity is rendered thoroughly meaningless" ([912:2], page 142). All commentary is quite extraneous in this case, really.

Let us cite the only objection that Mouchayev and Chyornykh could make that is in some relation to the issue under discussion: "The approach of A. T. Fomenko and G. V. Nosovskiy to the study of the birch tablets can be classified as scholastic... Such "methods" have been rejected by academic science a long time ago. We consider it needless to carry on with the discussion of this topic". In other words, the article is telling us that historical science has got an established system of taboos that concern certain approaches to the solution of historical and chronological

problems. The label “scholastic” doesn’t really explain anything at all, being nothing but a desire to protect the erroneous chronology of Scaliger and Petavius safe from criticisms and attempts of revision.

Now let us turn to the “Awkward Palaeography” by A. A. Medyntseva ([\[912:2\]](#), pages 143-146). The author is trying to refute our interpretation of the dating on the birch bark; however, for some odd reason, she only discusses the first figure of the four (the thousands place), saying nothing about the hundred’s unit, which is of the greatest interest to us and happens to be decisive for dating. Could it be that the XI century “interpretation” of the remaining three figures suggested by Zaliznyak and Yanin is just too completely and obviously out on a limb.

As for the first figure, Medyntseva says that she prefers the interpretation of Yanin and Zaliznyak, who suggest it to stand for the Church Slavonic letter *zelo*. She cites a table with different versions of several Church Slavonic letters (see fig. 1 in her article). It is amazing that the very letter she is talking about (“*zelo*”) is altogether absent from the table. The reason is obvious – the Church Slavonic letter “*zelo*” looks nothing like the Arabic numeral supposed to represent it (a figure of seven). Apparently, this letter was excluded from the table in order to avoid “awkwardness” in the relation of facts.

Let us emphasise that despite the obvious wish to “defend” the interpretation of Yanin and Zaliznyak, Medyntseva lacks the self-confidence required for proclaiming the above to be correct. She only managed to agree with how they read the very first numeral without demanding proof, remaining tactfully taciturn about the other three.

13. A hypothesis about the etymology of the word “Russia” (“Rouss”)

It is a known fact that the Mongolian Empire was divided into a number of provinces – the so-called *uluses*. Bearing the frequent flexion of *R* and *L* in mind, one might suggest the words Ulus and Rouss, or Russia, to be of the same origin (also cf. the name of the famous Princes Urusov). We see an explicit phonetic parallel. However, in the latter case one wonders whether the very name Russia may be derived from the word “rus” (or “ulus” in its Turkic version), which used to stand for a province of the Great = Mongolian Empire?

A similar thing happened to the name “Ukraine” – this word used to mean “borderlands” (cf. the modern Russian word “*okraina*” that translates as “purlieu”). There were many territories known as “*ukraina*”; however, the name eventually became attached to a single region – namely, the modern Ukraine. The same thing could have happened to the word Russia; it may have meant a province initially, later becoming the name of the entire country. In this case, “Russian” must have meant “a representative of a certain Imperial province” at some point in time, and later became the name of an ethnic group.

Let us study the Sobornoye Ulozhenie of 1649 – a collection of Russian laws of the XVII century, which was the epoch of the first Romanovs. We shall see that even in the XVIII century official documents (and the source in question is as official a document as they get) used the word Russian for referring to a confession and not a nationality. We cite a photograph of one such law in fig. 3.48. The law begins with the words: “Whether the person is Russian, or belongs to a different faith”, which is quite self-explanatory.



Fig. 3.48. One of the laws contained in the Sobornoye Ulozhenie of 1649. We see the word “Russian” used in reference to a confession rather than an ethnic group – it is synonymous to “Orthodox” here. Photographed edition of the XVII century.

PART TWO

Ancient Russia as seen by contemporaries

14. Abul-Feda claimed the Russians to be “a people of Turkish origin”

According to Abul-Feda, “the Russians are a people of the Turkish origin; their closest southern neighbours are the guzes [Guz = Kaz = Cossack – Auth.], also a related nation ... in the XI century the guzes have conquered Persia and founded the Seljuk monarchy” ([\[175\]](#), page 391). The name of the Ottoman empire is most likely to be a slight variation of the word Ataman; therefore, we shall be using the formula Ottoman = Ataman henceforth.

The Turkish origins of the Russians might seem a preposterous concept at first – however, we advise the readers to refrain from becoming too surprised. The Russian dynasty is of a Mongolian origin, even according to the Scaligerian-Millerian history, since the princes often married the daughters of the Khans ([\[362\]](#)); many of the court customs are said to have been adopted from the Mongols by the Muscovites. The Turkish dynasty is of a Mongolian origin as well, since it was founded by “Tamerlane the Mongol” in the end of the XIV century. We shall discuss the real identity of the Mongolian Khans below; let us merely state that they were related to the Byzantine emperors so far, and were often married to Byzantine princesses. One should therefore refrain from thinking that the “Mongolian customs” in question were introduced by nomadic heathens, whose homeland was in the dusty deserts to the north from China.

The relations between Russia and Turkey must be a great deal deeper than it is assumed nowadays. The abovementioned Tartar names used in Russia may have simply been of an Ottoman = Ataman origin. Let us point out figs. 3.3-3.5 to the readers once again; we see Stepan Timofeyevich Razin wearing royal attire and an Ottoman turban on his head, just as the Ottoman = Ataman sultans used to wear! See also figs. 3.6-3.9.

One should also remember the famous janissaries from mediaeval

Turkey, as well as the fact that many Grand Viziers and military commanders have often been Christians and even Slavs! Let us turn to the *Lectures on Mediaeval History* by the famous historian T. N. Granovskiy. He reports the following:

“The Sultan’s infantry is known to have been the best in Europe, yet the ranks of this infantry were very odd indeed [sic! – Auth.]. Around 1367 ... the Turks started to recruit Christian boys as potential soldiers ... every village would be visited by the Turkish officials every five years; the healthiest and strongest were chosen, taken away and sent to the sultan ... at the age of twenty ... they became janissaries ... with no hope of ever settling down with a family... The janissaries ... won all the key battles – at Varna, Kosovo and so on, and they were the ones who managed to take Constantinople. Thus, the Turkish Sultan’s power was supported by the Christians” ([\[192\]](#), page 48).

Let us instantly point out that this kind of recruitment is the very *tagma*, or “tax of blood” already known to us from the history of the “Mongol and Tartar yoke” in Russia; recruits were children who would serve in the army for the rest of their life. These recruits were known as Cossacks. This custom had existed in Russia until Peter the Great, and, apparently, a somewhat later epoch in Turkey.

It turns out that the people who took Constantinople in the middle of the XV century were Christian! By the way, the Sultan was supported by a strong Christian political party that was active in the besieged Constantinople ([\[455\]](#), page 191).

It is spectacular that the surviving Russian report of Constantinople taken in 1453 was written by a certain Nestor Iskander – an eyewitness of the siege and one of its participants. The fact that the report in question was written in Russian really makes one wonder about how a “prisoner of the Turks, who had been taken captive at a very early age and remained distanced from his native culture for his entire life” managed to “follow the rules of the [Russian, as we shall see below – *Auth.*] literary etiquette, observing them meticulously ... what we have in front of us is doubtlessly

a masterpiece written by an outstanding Russian writer of the XV century” ([636], page 602). The conclusion is extremely simple – the army of Mehmet II that had stormed Constantinople partially consisted of educated Russians.

Our opponents might start telling us that Russians and other Christians were used by the Turks as cannon fodder and nothing but – as privates at best. However, this is not so – Granovskiy proceeds to tell us that “they [Christian children – Auth.] didn’t just become janissaries – some of them were reared in a separate seraglio... Those were the best ... they constituted the Sultan’s mounted guard... This is where the potential military commanders and Grand Viziers came from; all the Grand Viziers in the first half of the XVI century, who have brought glory to the Turkish army, were brought up in those elite seraglios” ([192], pages 48-49).

The fact that certain Russian princes had Turkic and Ottoman (Ataman) names and patronymics is very persistently presumed to confirm the existence of the horrendous “Tartar and Mongol yoke” in Russia, whilst the presence of the Russians in the Turkish army and the “dominancy of the Christians and the Slavs” in the top ranks of the Turkish army doesn’t lead to any comments in re “the Slavic and Christian yoke in Turkey” from the part of the same historians. Our opponents may want to claim that the Ottoman subjects of Slavic origin were Muslims; we agree with that (insofar as the post-XVI century epoch is concerned, at least). However, Russian Tartars have often been Christian, as it is known to us from many documents (the “Epistle to the *Baskaks* and all the Orthodox Christians” et al); one should also remember the baptised Tartars from Kasim.

The yoke is most likely to have been a fantasy – all the historical evidence that we find testifies to a normal course of affairs in a multinational state.

A very interesting piece of evidence can be found in the notes of the Englishman Jerome Gorse, head of the Moscow office of the “Russian Society of English Traders” in the end of the XVI century. He wrote: “The Slavic language [Russian, that is, since the author of these words is

referring to Russia explicitly – *Auth.*] can ... also be of use in Turkey, Persia and even certain parts of India” ([\[314\]](#), page 97). That goes to say, some part of the Turkish, Persian and Indian populace spoke Russian as recently as in the end of the XVI century.

All such evidence completely fails to correspond with the picture of history that is usually drawn for us by historians. All the “uncomfortable” facts usually remain hidden from the sight of the general public, so as not to provoke any unwarranted questions. Yet it turns out that there is a lot of such “anti-historical” evidence in existence; some of it is cited in the present book.

15. Russia and Turkey

Let us formulate the following hypothesis which is vital for the understanding of our general conception. There was an epoch when both Russia and Turkey had constituted part of the same Empire.

Before the XVII century, the Russia and Turkey had been friendly nations, which is in perfect correspondence with our theory about their being part of the same Great = “Mongolian” Empire at some point. The estrangement between the two only began after this empire broke up in the XVII century.

Some Arabic chroniclers tell us directly that Russia was considered the Orthodox part of the Mongolian = Turkish empire ([\[547\]](#)). They noted that the Orthodox part of the Empire had possessed the greatest military potential, and expressed hope for future confessional unification. We consider these texts to have been written after the great religious schism of the XV-XVI century, when the formerly united Christianity divided into three parts – the Orthodox, the Latin and the Muslim. A political schism complemented the segregation.

It is known that the relations between Turkey and Russia were more than benevolent before the middle of the XVII century.

In 1613, “the Sultan signed a compact of ‘love and friendship’ with the Lord of the Muscovites, promising military assistance in the war with the King of Lithuania” ([\[183\]](#), Volume 2, page 161).

In 1619, “the Patriarch [Russian patriarch Filaret – *Auth.*] demanded that the Don Cossacks shouldn’t just maintain peaceful relations with Turkey, but must also join the Turkish army and obey the Turkish pashas” ([\[183\]](#), Volume 2, page 169).

In 1627, “the relations with Turkey were ratified in writing: ‘I hereby kiss the cross on behalf of Great Lord Murad, swearing friendship with Czar Mikhail Fyodorovich, and agreeing upon regular exchange of

ambassadors, as well as promising military assistance against his enemies and the Polish king. The Crimean king, the Nogai and the Azov people are forbidden to wage war against the lands of the Muscovites” ([\[183\]](#), Volume 2, page 173).

A propos, the Turkish ambassador in Moscow had been none other Thomas Cantacusen the Greek – possibly, a descendant of the famous Byzantine emperor John Cantacusen ([\[183\]](#), Volume 2, page 170). Apparently, Byzantine nobility regarded the conquest of Constantinople by Mehmet II as another palace revolution and not a foreign invasion (Ottoman conquest, the fall of Byzantium and so on). All these terms that we’re accustomed to nowadays have apparently been introduced after Mohammed’s victory by the survivors from the defeated party that had fled to the West; they were the ones who had been persuading the European aristocracy to launch a crusade against Byzantium in order to liberate it from “Turkish tyranny”. The very concept of the “fall of Byzantium in 1453” is a brainchild of this propaganda campaign.

Traces of a former union between Turkey and Russia can be found in historical records telling us about the abovementioned siege of Constantinople that took place in 1453 – for instance, the mere fact that there were Russians taking part in the siege. Let us also dispute the suggestion that Nestor Iskander, the “outstanding Russian writer of the XV century”, had been a simple warrior in the army of Mehmet II – we are of the opinion that the character in question had been a prominent Ottoman warlord.

A propos, could the marriage between Ivan III and the Greek princess after the fall of Constantinople been his “war trophy”?

It is presumed that the ties between Russia and Byzantium were severed shortly before the fall of Constantinople, the motivations being religious. Russians are supposed to have started treating the Byzantine Church as heretical and allegedly leaning towards establishing a union with its Occidental counterpart. Modern historians are of the opinion that the Russians had refrained from taking part in the war between Byzantium and

Turkey, considering both parties “unworthy of assistance”. However, let us consider the manner in which Nestor Iskander, an actual participant of the siege, describes the latter. His text was included in Russian chronicle compilations and served as the primary source of information about this event in Russia. As one should rightly expect, Nestor refers to Mehmet II, his master, in reverent tones.

Indeed, let us turn to the colour inset in [\[636\]](#). This is a reproduction of a miniature from the *Litsevoy Svod* of the XVI century, depicting the siege of Czar-Grad by the Ottoman Turks. The text under the miniature is as follows:

“He [Mehmet II – *Auth.*] had approached the royal city armed with wondrous weapons, and made terrifying masses of people and ships congregate before her walls; this happened in December. And so he had ordered for the cannons and the harquebuses to fire at the walls of the city, and sent forth a host of battering-rams to crush her defences”.

As we can plainly see, the initial text is very benevolent towards Mehmet. Let us now consider the same fragment as rendered by a modern publication (see [\[636\]](#), page 222):

“This perfidious and wicked infidel had sent all the envoys away. And so he had ordered for the cannons and the harquebuses to fire at the walls of the city, and sent forth a host of battering-rams to crush her defences”.

This is obviously another edition of the same text – dating to the XVII century the earliest. We are of the opinion that the primary goal of this editing activity had been to introduce negative characteristics into the text that had initially treated the Ottomans benevolently (words like “perfidious”, “infidel” etc). Au contraire, positive characteristics (“wondrous” and so on) were removed. The author’s attitude towards the events he described was therefore inverted completely. This is how the Scaligerian-Millerian version of the Russian history had been created.

A propos, let us point out the obvious phonetic similarity between the words Ottoman (in another version – Osman, or Ross-Man?) and Ataman. The Turks used to call themselves Ottomans (and Osmans) in the 1453 century, when they stormed the walls of Constantinople – could it be Atamans and Ross-Men?

Let us conclude with an obvious question concerning the identity of this “prominent XV century writer” – could he be the same Nestor who is considered the author of the famous *Povest Vremennyh Let* nowadays? Bear in mind that this oeuvre is most likely to have been written in the XVIII century and then ascribed to an “ancient Russian author”. However, we have already seen that Nestor must have lived in the XV century.

16. What one sees on the famous Arab map by Al-Idrisi from Mediaeval Spain

Let us quote from the *Book of Ways and Kingdoms* by Abul Kasim Mohammed known as Ibn-Khaukal, dated to 967 nowadays. He wrote:

“There are three tribe of Russians, one of them is closer to the Bulgars than the other two. The king of this tribe lives in Quyaba [presumably Kiev – *Auth.*]... Another tribe is found further north and known as the Tribe of Slavia... The third tribe is called Arthania [The Horde – *Auth.*], and its king lives in Artha [also the Horde – *Auth.*]”. Quotation from [\[156\]](#) as cited in [\[547\]](#).

It is therefore perfectly obvious that the Arabs used to consider the Horde, or Artha, a Russian state, which is in perfect concurrence with our reconstruction.

The Arabs wrote about the Horde rather often – however, according to the historian B. A. Rybakov, “precious information about the Slavs and the Kiev Russia, collected by the Oriental geographers of the IX-XII century ... is still in need of a meticulous study” ([\[753\]](#), page 174). In the description of the Arabs, Russia consists of three states populated by the Russians. We also learn of the three centres of the state, or the three Sarays. There is a “vast amount of literature” written about these three centres ([\[753\]](#), page 174). The Arabs have compiled very detailed maps of Russia, with each one of the three indicated explicitly. Different researchers would identify the three Sarays as different modern towns:

“The three Russian cities located on the same river, according to an early Persian geographer ... can be identified as follows: Quyaba = Kiev... Slavia = Novgorod, and Arthania = Byeloozero and Rostov ... this is the geographical framework developed by the Russian specialists in the field of Oriental studies in the 1960’s – 1970’s” ([\[753\]](#), pages 176-177).

However, we learn that other opinions had also existed.

One mustn't forget about the famous mediaeval map by Abu Abdallah Mohammed Ibn-Mohammed Al-Idrisi, compiled in the alleged year 1154 A.D. in Palermo for King Roger II ([\[378\]](#)). In figs. 4.1-4.4 you can see the general view of the small map and some fragments of the large map compiled by Al-Idrisi. There are some 2500 names on the map in total. Al-Idrisi had studied in Spanish Cordoba – one of the most illustrious cultural centres in the Western Europe; his book was written in Sicily ([\[753\]](#), page 178). What else could historians possibly need? Plenty of material that could be used for reconstructing the ancient history of Russia. However, oddly enough, “the specialists in Oriental studies that write about Kiev Russia, hardly ever refer to the *Delights for The Traveller around the World* of Abu Abdallah Mohammed Ibn-Mohammed Al-Idrisi and his famous map, two most reliable and respectable sources” ([\[753\]](#), page 178).



Fig. 4.1. A brief version of Al-Idrisi's Arabic map. Taken from [\[378\]](#), inset between pages 32 and 33, Appendix 2.



Fig. 4.2. A fragment of Al-Idrisi's large Arabic map. Taken from [378], inset between pages 36 and 37, Appendix 8.

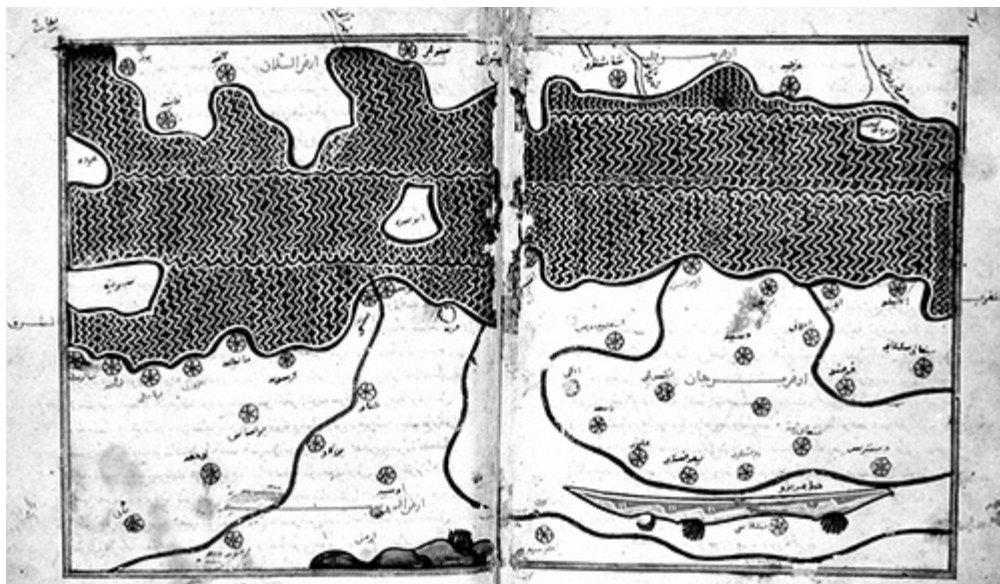


Fig. 4.3. Another fragment of Al-Idrisi's large Arabic map. Taken from [378], inset between pages 90 and 91, Appendix 16.

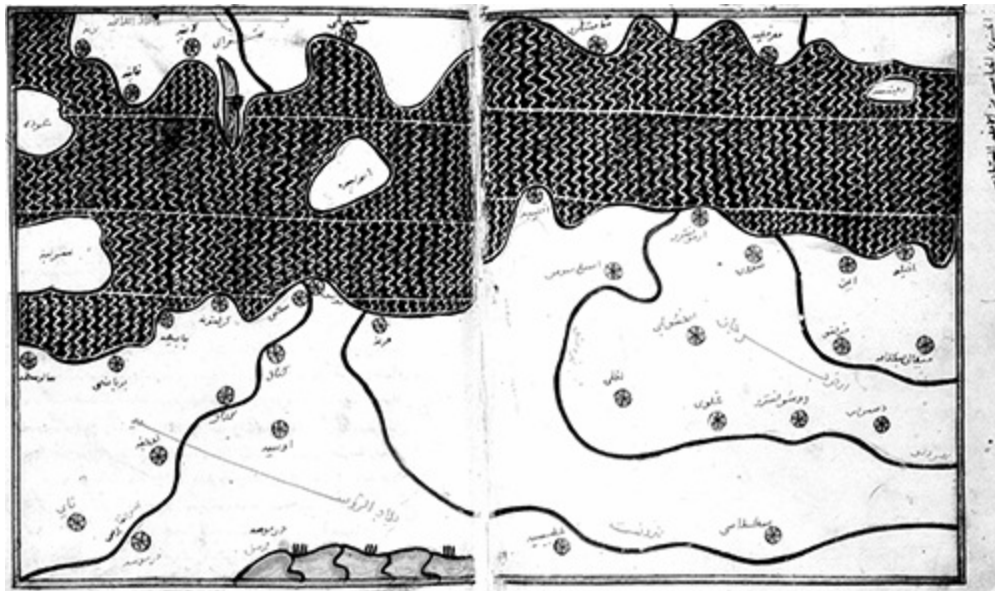


Fig. 4.4. Another version of the same fragment of Al-Idrisi's large Arabic map. It differs from the one reproduced above. Taken from [\[378\]](#), inset between pages 90 and 91, Appendix 17.

Moreover, “Novoseltsev calls the passage in Al-Idrisi's oeuvre that mentions the three Russian capital very convoluted, and recommends to treat Al-Idrisi's version with the utmost caution” ([\[752\]](#), page 178). What is the matter here? Why do modern historians prefer to keep silent about the work of Al-Idrisi or to treat it with caution? The matter is that the ancient geography reported by this author is at odds with the modern concepts of the Kiev Russia. Various scientists have used Al-Idrisi's map and book in their research and come to conclusions that their colleagues declared “absurd without a single doubt”.

P. P. Smirnov, for instance, “has used Al-Idrisi's map for his perfectly unrealistic localization of the ‘three Russian capitals’ – Quayaba as Balakhna [a large town a little further up the Volga from Nizhniy Novgorod – Auth.], Slavia as Yaroslavl and Arthania as Ardatov [a town in the Nizhniy Novgorod region – Auth.]” ([\[753\]](#), page 178).

It goes without saying that modern readers shall find the Volga localization of Kiev quite preposterous. Moreover, the consensual identification of Slavia is Novgorod; however, we learn that Slavia might

also refer to Yaroslavl. This leads us back to our hypothesis about Yaroslavl being the historical Novgorod the Great, concurring perfectly with our reconstruction.

Another “wild fancy” is that we see a similarity between the names Arthania and Ardatov; this brings us to the names Artha and Horde, implying once again that the Horde had been a Russian state in the Volga region.

One shouldn't think that Smirnov's “wild fancies” were anything out of the ordinary – B. A. Rybakov, for instance, is just as harsh on Konrad Miller, and his “verdict” is as follows:

“Smirnov's book came out around the same time as the monumental work of Konrad Miller on Arabic cartography. The helplessness of the scientific methods that he uses and the absurdity of the conclusions that he makes when he attempts to trace out the geography of the Eastern Europe can compete with Smirnov's theories. See for yourselves – the land of the Polovtsy covers the entire Eastern Europe [and can therefore be identified as Poland – Auth.]; the name ‘Cumania’ covers the entire area between Samara and the Crimea, ‘Inner Cumania’ being the territory between Gomel and Nizhniy Novgorod, and ‘Outer Cumania’ – the land between Western Dvina and Volga in the regions of Polotsk and Novgorod, all the way until Byeloozero...” ([\[753\]](#), page 178).

What could possibly make Smirnov and Miller “incorrect”? On the contrary – we are beginning to realise that their cautious attempts of finding new geographical identifications for the ancient names correspond to historical reality a great deal better than Rybakov's opinion, which is based on nothing else but the crude Romanovian-Millerian version.

17. Greater Russia as the Golden Horde, Lesser Russia as the Blue Horde, and Byelorussia as the White Horde

A) As we have seen, Arabs refer to the three centres of Russia in their reports.

B) In their description of Mongolia, the very same Arabic authors mention the three Sarays – Saray-Batu, Saray-Berke and the New Saray.

C) The Bible tells us about the three centres of Russia as well – “Prince of Rosh, Meshech and Thubal”.

We have already formulated our point of view, according to which the Bible is referring to Russia, Moscovia and Tobol, or Siberia. Let us compare the three Sarays that are constantly mentioned in the documents to the separation of the Russian state into the following three large kingdoms in the XIV-XVI century:

1. The Severskaya Land (Chernigov land) – the approximate confines of the modern Ukraine.
2. Lithuania, or the White Russia (Byelorussia) – the North-West of Russia and the modern Byelorussia, with a capital in Smolensk.
3. The Volga Kingdom, also known as Siberia, or the Vladimir-Suzdal Russia. Its towns and cities (known as Sarays) were particularly abundant in the Volga region – Samara, Tsaritsyn, Ryazan, Tver and Novgorod the Great (Yaroslavl with Vladimir and Rostov).

All three parts of Russia were united when the Horde dynasty from the Volga region came to power; this unification marks the moment when the Great Princes of Moscow introduced the formula ‘*Gosudar Vseya Rusi*’ (‘Lord of the Entire Russia’) into their titles.

D) The very same triple title was also used by the first Romanovs (already in the XVII century) – “Lord of the Entire Russia, Greater, Lesser and White”.

Our hypothesis is as follows. All of the abovementioned divisions of Russia or Mongolia into three kingdom refer to one and the same phenomenon. This leads us to the following conclusions:

1. Greater Russia = Golden Horde = Tobol = Biblical Thubal = the Volga Kingdom = The Vladimir-Suzdal Russia, or “New Saray” in the “Mongolian” terminology, also identified as Novgorod the Great = Yaroslavl.
2. Lesser Russia = Blue Horde = Severskaya Territory = Malorossiia, or modern Ukraine = the Biblical Rosh, or Russia (Kiev Russia). Russian historians often mention its capital being Chernigov, or Novgorod Severskiy (Northern Novgorod, qv in [\[161\]](#), page 140), whereas their Western colleagues insist upon identifying it as Kiev. The name owes its existence to the area of Siniye Vody (“Blue Waters”, cf. the modern river Sinyukha, a tributary of the Southern Bug that was formerly known under the same name, qv in [\[347\]](#), page 257).
3. White Russia = White Horde = Lithuania = The Smolensk Principality = The North-West of Russia (Polotsk, Pskov, Smolensk and Minsk) = the Biblical Meshech. Modern Byelorussia is the former Western part of this mediaeval state, whereas the more recent Catholic Lithuania is a part of the old White Russia. Lithuanians as mentioned in the Russian chronicles are the so-called Latins, or Russian Catholics. This part of Russia appears to correspond to Saray-Berke (Byeliy = White Saray) in “Mongolian” terminology (bear in mind the frequent flexion of R and L).

The border between the Greater and the Lesser Russia must have roughly

corresponded to the modern border between Russia and the Ukraine (known as *Malorossiya*, or “The Lesser Russia”). The border between White Russia = Lithuania and the Greater Russia must have been located a great deal further to the East in the Middle Ages – namely, between Moscow and Vladimir (in other words, Moscow had been part of the White Russia). It is possible that the watershed between the two primary rural dialects of Russia that one finds here may reflect the real political boundary between the White Horde and the Golden Horde that had existed in the days of yore.

Thus, Moscow had initially been part of the White Russia, or Lithuania. This fact had still been alive in popular memory in the XVII century, during the Great Strife (for instance, in the edicts of Minin and Pozharskiy dating from 1613 that the two were propagating from Yaroslavl. Those contain proclamations about the necessity to fight against Moscow; the word “Lithuanians” is used as a synonym of the word “Muscovites”:

“And they kissed the cross in Yaroslavl and swore to stand up against the Muscovite, and to set forth towards Moscow, and to fight until their last breath ... for they gave an oath to fight the Lithuanians and kissed a cross” ([\[994\]](#), part 2, page 519; quoted according to [\[795\]](#), pages 97-98).

18. The beginning of the Tartar and Mongol invasion as described by contemporaries

Historians are telling us that “the inhabitants of Central Europe ... soon found out about the Tartars invading Russia ... this portentous news took a few months to reach the closest neighbours of Russia in the West, and then also various imperial centres and Rome itself” ([\[25\]](#), page 71). S. A. Anninskiy reports that the epistle of Julian, the Hungarian missionary, written in re the war with the Mongols, is one of the earliest European accounts of the events in Eastern Russia. What does Julian tell us?

“The land they [the Tartars – Auth.] originate from is known as Gotta [Anninskiy adds that other chronicles use the spelling versions Gothia and Gotha]. The first war with the Tartars started in the following manner. There was a chieftain named Gourgouta in the land of Gotta [Anninskiy: apparently, this is a reference to Genghis-Khan] ... there was another chieftain named Vitut in the land of the Cumans [Anninskiy: other chronicles use the versions Vitov and Vrok] ... and yet another one, from River Buz, named Goureg, who had attacked him [Vitut – Auth.] because of his riches, and defeated him. Vitut had fled to Sultan Ornakh, who received him ... and hanged him ... the two sons of Vitut ... returned to the abovementioned Goureg, who had robbed them and their father earlier. Goureg ... killed the elder son, having tied him to horses that tore him to pieces. The younger son fled to Gourgouta, the Tartar chieftain as mentioned above, and implored him to bring Goureg to justice... This was done, and after the victory ... the youth had asked Gourgouta to launch a campaign against the Sultan Ornakh... Gourgouta had been happy to oblige, and crushed the Sultan’s troops completely... And so, with many a glorious victory to his name, Gourgouta, the Tartar Chieftain ... set forth against the Persians, having put them to complete rout and conquered their kingdom. This victory made him even bolder ... and so he started to wage wars against other kingdoms, plotting to conquer the whole world. He approached the land of the Cumans and ... won over their entire land. The Tartars proceeded to

move Westward, and it took them a year or slightly more than that to conquer five of the greatest pagan lands – Sascia, Fulgaria... Vedin, Merovia and Poidovia, likewise the kingdom of the Mordans ... the army [of the “Tartars” – Auth.] is divided into four parts... One of them ... has approached Suzdal, another – the borders of the Ryazan region ... the third is on the Don river, opposite Castle Voronezh (Ovcheruch)... Gourgouta, the first chieftain who had started the war, is dead; the Tartars are ruled by his son Khan” ([\[25\]](#), page 71).

This text is packed with the daintiest morsels of information concerning the famous conquests of the ruler that historians present as Genghis-Khan and his offspring.

First corollary. Where do the Tartars and the Mongols come from? Their homeland is called Gothia = Gotta = Gotha. However, Gothia is a famous mediaeval country inhabited by the Goths, the terrifying conquerors of the mediaeval world. The Goths are known to have lived in Europe, which automatically makes the Tartars a European nation. The corollary isn't ours – it is made in the very source that we quote. We dare any historian to try and identify Gothia as the geographical predecessor of the modern Mongolia.

Our opponents might say that the missionary Julian had made a mistake, and the identification of the Tartars as the Goths is a mere fancy of his; either that, a misprint, a mistake, or a single case of confusion. However, what is one supposed to do with the fact that virtually everyone identified the Tartars as the Goths in the Middle Ages? Herberstein reported that the Polovtsy nation was referred to as the Goths by the XVI century Muscovites: “The Russians claim that the Polovtsy are the same nation as the Goths” ([\[161\]](#), page 165). Another well-known fact is that many Russian chronicles used the name Polovtsy for referring to the Tartars. Thus, the XVI century Muscovites were of the opinion that the Tartars were of a Gothic origin.

We have already acquainted ourselves with the mediaeval tradition that

persistently identified the apocalyptic nations of Gog and Magog as the Goths and the Mongols, whereas certain English chronicles of the Middle Ages unite the two into a single nation of Goemagog, de facto identifying the Goths as the Mongols and the Tartars (see Part 2 of the present book for details and references concerning English history).

Herberstein reports that the Tartars were also known as the Taurimenes and the Pechenegi ([\[161\]](#)). Another historical fact is that the Byzantines had used the name Tauro-Scythians for referring to the Russians (see Leo Deacon in [\[465\]](#), for instance). Once again we see the Tartars and the Russians identified as a single nation.

Furthermore, it turns out that a Gothic archbishop had existed in the Russian Crimea up until the XVIII century at the very least. A. V. Kartashov, a famous expert in the history of the Russian Church, reports the following: “The current of Christianity had reached Russia-to-be via the Crimea, which had served Russia as a cultural bridge with Byzantium. The only Christian nations here had been the Greeks and the Goths” ([\[372\]](#), Volume 1, page 54). Kartashov proceeds to list the Greek dioceses (eparchies) in the Crimea area (around Sevastopol and Soudak). Then he tells us that “the rest of the Rome had fallen under the influence of the Goths, who had settled here for good, reluctant to follow their fellow tribesmen (those had gone to Italy with Theodoric in the middle of the V century” ([\[372\]](#), Volume 1, page 54).

The V century mentioned by Kartashov is obviously an arbitrary Scaligerian dating, since we already know that Theodoric couldn't have lived before the XIII century A.D., qv in [Chron1](#) and [Chron2](#).

“The Crimean Goths ... used to have an eparchy of their own... This Gothic region had an outlet to the sea between Aloushta and Balaklava... The Gothic Archdiocese in Dori ... had even survived the Gothic nation itself, which had finally ceased to exist in the XVIII century, assimilated by the Greeks and the Turks. When it had fallen under the jurisdiction of the Russian Synod after the conquest of the Crimea by Catherine the Great, the only thing that had remained from the days of yore was its title of

“Gotfic” – the hierarchy and the parish had already been Greek” ([372], page 55). Kartashov tells us further that the Goths had already founded the Tmutarakan eparchy. Thus, the Goths had lived in Russia until the XVIII century at least. Moreover, they were Orthodox Christians.

Second corollary. As we have seen, the ruler of the Goths was called Gourgouta. The assumption of the modern historians (S. A. Anninskiy, for instance) that the name in question is a corruption of Ougoudei, one of Genghis-Khan’s nicknames, seems rather far-fetched to us. Indeed, it is easy enough to recognize the old Russian forms of the name George (Georgiy) in the name Gourgouta – Gyurata, Gyurgiy and Gourgii, as used most often in the Russian chronicles. See the alphabetical index to the fundamental oeuvre of N. M. Karamzin, for instance ([362]): “Gyurgiy (Gyuryata, see Georgiy)”. One should therefore bear in mind the parallel between Gourgouta, Georgiy (George) and Gourgii.

Let us now remind the reader that Georgiy had been one of the aliases borne by Yaroslav the Wise, the founder of the Russian dynasty! Karamzin, for instance, uses the formula “Great Prince Yaroslav, or Georgiy” ([362], Volume 1, Chapter 2). Ivan the Terrible recollects his ancestor “Georgiy, or Yaroslav – the great Czar and outstanding ruler” in a letter to the Swedish king ([639], page 136).

According to our dynastic parallelism table, the very same character identifies as Yaroslav Vsevolodovich and Ivan Kalita = Caliph. He had been the instigator of the great invasion of “the Mongols and the Tartars”, qv below.

Third corollary. What does this George (Gourgouta) do? He uses the strife between the chieftain from the river Buz (Bug, bearing in mind the flexion between Z and G in Russian) and Vitof, or Vitovt (sic!), the Cuman chieftain. Georgiy conquers their domains. The chieftain from River Buz (Bug) is his namesake (Goureg = Gyurgiy), whereas his foe is called Vitovt, which is also a name known from chronicles (borne by the

famous Lithuanian Prince Vitovt (1392-1430), for instance). It is possible that the Vitovt in question is an altogether different character; however, all that we want to point out about the text in question so far is the fact that every single Tartar name we encounter here was common for the XIV century Russians and Lithuanians.

Let us point out that the name Cuman, or Kuman (hence Cumania) is most likely to be a derivative of the word *komon*, or *kon* – the Russian for “horse” in its archaic form, as used in the famous *Slovo o Polku Igoreve*. Therefore, the land of the Cumans is most likely to translate as “the land of the horsemen” – another alias of the Horde, in other words.

Fourth corollary. Georgiy proceeds to defeat a certain Sultan Ornakh and launch a campaign against Persia, which he conquers successfully. Modern historians claim this Mongolian conquest of Persia to have taken place two decades after the death of Genghis-Khan – quite understandably so; they realise that the Mongols would need quite a bit of time to reach Volga from the faraway steppes of Northern China; they would also have to conquer Russia and found a state before they could move onward to Iran. However, the Hungarian missionary of the XIV century, a contemporary of these events, sees no such chronological complications – he ascribes the Persian campaign to Georgiy, or Genghis-Khan himself. Historians will hasten to accuse him of ignorance, since his observations contradict the consensual chronology.

Fifth corollary. Next Georgiy conquered Sascia, Fulgaria, Vedin, Merovia, Poidovia and the kingdom of the Mordvans. One easily recognises the following kingdoms:

- Bulgaria = Fulgaria,
- Merovia = Moravia (land of the Czechs),
- Poidovia = Podolia (Ukraine),
- The Mordvan kingdom = Mordovia (in the Volga region).

Sascia (or Sacia) had been the name used for the lands of the Saxons in the Middle Ages. Apart from the traditional Saxons in modern Germany, one should also mention the Saxins from River Yaik (they left their homeland in 1229, “chased by the Tartars and the Mongols”, qv in [\[362\]](#), Volume 3, Chapter 8, page 166). Furthermore, according to Karamzin’s rendition of Herodotus, “the Scythians, known to Persians as the Saks, had called themselves Skoloty” ([\[362\]](#), Volume 1, Chapter 1, Annotation 7). Let us add that the name Skoloty (“The Skolots”) sounds somewhat similar to the name of the Scots, whose origins can be traced back to the Saxon invasion – this shouldn’t surprise us; as we shall see in Part 2 of the present book, the name Scots was used by the English chronicles of the XIII-XVI century for referring to the Scythians, or Russians.

Let us reflect for a moment. We understand that the readers might well feel a certain irritation at this point due to the tremendous scope of alterations and identifications; however, we recommend to ponder this at greater length. To reiterate one of our main concepts: in the Middle Ages, before the invention of the printing press, names of nations and geographical locations would drift across the maps, following the migrations of documents and chronicles. Actual ethnic groups remained in pretty much the same areas as they inhabit nowadays – the migrant groups included armies and princes, accompanied by their entourage and their chroniclers. They couldn’t alter the ethnic compound of the places they passed along the way to any substantial extent; however, they had archives, books and documents with them, which is very important indeed. They were the ones who would later give names to the nations, the towns and cities, rivers, mountains and seas. Old names eventually got obliterated from memory. The ones known to us today come from the documents of the XV-XVII century, in the localization that had formed by the epoch of Gutenberg. Geographical names rigidified some extent with the propagation of printed maps.

Sixth corollary. And so, we learn of the Volga region conquered

(Mordovia, Bulgaria-upon-Volga etc. After these victories, Georgiy directs his armies to the West and separates the troops into four main parts, which are to proceed in four primary directions. Which ones? Unfortunately, the text only mentions three, namely, Suzdal, Ryazan and Voronezh. We therefore learn that the lands to the West from the line of Suzdal/Ryazan/Voronezh hadn't been conquered by that time. We can now begin to reconstruct the step-by-step military unification of Russia. Georgiy started from the East and turned his attention to the West. After his death, the conquest is continued by "his son Khan". Next we have the Mongolian conquest of Western Russia and Hungary by Batu-Khan, known to us as the "great invasion of the Mongols and the Tartars" from school textbooks on history, also reflected as the conquest of Kiev by Yaroslav the Wise, Prince of Yaroslavl and the conquest of Kiev by Batu-Khan.

According to Karamzin, "Yaroslav had entered Kiev together with his valiant army wiping sweat from his brow, according to the chronicle" ([\[362\]](#)). The conquest of Kiev was anything but an easy feat, since Yaroslav (aka Batu-Khan) had been forced to crush the Polish army first.

Let us return to Julian's text and read it once again, this time utilising the more usual versions of the Russian names it mentions. We shall also replace the word Tartar with the word Mongol, since the text in question is entitled "the War with the Mongols". We shall come up with the following:

"The land the Mongols (= The Great Ones) originate from is known as Gothia. The first war with the Mongols started in the following manner. There was a chieftain named Georgiy in the land of Goths ... there was another chieftain named Vitovt in the land of the horsemen (the Horde) ... and yet another one, from River Bug, also named Georgiy, who had attacked Vitovt because of his riches, and defeated him. Vitovt had fled to Sultan Ornakh, who received him ... and hanged him ... the two sons of Vitovt ... returned to the abovementioned Georgiy, who had robbed them and their father earlier. This Georgiy had ... killed the elder son, having tied him to horses that tore him to pieces. The younger son fled to the other Georgiy, the Tartar chieftain as mentioned above, and implored him to bring the killer of his

father justice... This was done, and after the victory ... the youth had asked Georgiy to launch a campaign against the Sultan Ornakh... Georgiy had been happy to oblige, and crushed the Sultan's troops completely... And so, with many a glorious victory to his name, Georgiy, Lord of the Mongols ... had set forth against the Persians, having put them to complete rout and conquered their kingdom. This victory made him even bolder ... and so he started to wage wars against other kingdoms, plotting to conquer the whole world. He approached the land of the Horsemen and ... won over their entire land. The Mongols (= Great Ones) proceeded to move Westward, and it took them a year or slightly more than that to conquer five of the greatest pagan lands – Saxony, Bulgaria... Vedin, Moravia (the Czech kingdom) and Podolia, or the Ukraine, likewise the Mordovian kingdom ... the army is divided into four parts... One of them ... has approached Suzdal, another – the borders of the Ryazan region ... the third is on the Don river, opposite Castle Voronezh (Ovcheruch)... Georgiy, the first chieftain who had started the war, is dead; the Mongols are ruled by his son Khan (Ivan – Batu-Khan)".

What we have before us is an account of strife in Western Russia (Lithuania, Bug etc), which was used by the ruler of the Mongols, or the Great Ones (inhabitants of Velikorossiya, or Greater Russia) to his advantage. A war began; it ended with the unification of Russia under the rule of the Novgorod = Yaroslavl dynasty of Ivan Kalita = Batu-Khan. This unification was accompanied by the conquest of Kiev, the war with the Poles, the Persian and the Hungarian campaigns.

These events are traditionally dated to the XIII century; we place them in the XIV century, considering the discovered centenarian chronological shift. Batu-Khan becomes superimposed over Ivan Kalita = Caliph, and Genghis-Khan – over his elder brother Georgiy.

19. Amazons in the XVII century Russia. Russian women wearing yashmaks

Amazons are thought of as figmental creatures from the “ancient” Greek myths and nothing but (see fig. 4.5). Nevertheless, the *Povest Vremennyh Let*, for instance, mentions them as real characters, which might strike one as odd at first – indeed, where would the author of the chronicle learn of the amazons? However, there is nothing out of the ordinary here – as we have mentioned above, the *Povest Vremennyh Let* is of a relatively recent origin. As for mounted troops of female warriors – those did actually exist in Russia. For instance, it is known that mounted parties of armed women used to accompany the Czarinas of the Golden Horde as escort ([\[282\]](#), page 146).



Fig. 4.5. Drawing of Amazons from an “ancient” Greek vase allegedly dating from the V century B.C. (mounted and standing). Taken from [\[578\]](#), Book 1, page 23, illustration 12.

Amazingly enough, this Amazon convoy had existed at the court of the Muscovite kings until the early XVII century, and there are records of foreign travellers mentioning this custom. In 1602, for instance, John,

Prince of Denmark and the fiancé of Princess Xenia Borisovna, visited Moscow. The scribe who had accompanied him tells us the following about the royal equipage of Czar Boris, his wife and his daughter Xenia:

“All the maids were riding horses, just like males. They wore headdress of dazzling white lined with beige taffeta and decorated with ribbons of yellow silk, golden buttons and tassels falling over their shoulders. Their faces were covered by white yashmaks with nothing but the mouth in sight; they wore long dresses and yellow boots. They rode in pairs, each of them upon a white horse; there were 24 of them altogether” ([282], pages 145-146).

I. E. Zabelin cannot help from making the following comparison, which is indeed a very obvious one: “The ceremonial party of female riders – amazons of sorts, leads one to the assumption that this custom was borrowed from the queens of the Golden Horde” ([282], page 146).

A propos, the fact that the customs of the Moscow court were “borrowed” from the Golden Horde is common knowledge; from the traditional point of view this seems very odd indeed – why would the Russian Great Princes adopt customs of a nation whose cultural level had been a great deal lower than that of the conquered Russia? Also – how could these savages from the dusty Mongolian steppes develop such complex ceremonial etiquette, if they were void of so much as basic literacy, as modern historians are assuring us?

Our explanation is simple. The Great Princes of Russia didn’t borrow their customs from any savages; the matter is that the Golden Horde had been none other but the Russian state of the XIV-XV century with a capital in Kostroma or in Yaroslavl (aka Novgorod the Great). The Moscow Russia of the XVI century had been a direct successor of this state; the customs of Moscovia and the Golden Horde would naturally be very similar to each other.

The luxurious map of Charles V and Ferdinand dating from the XVI century explicitly refers to Amazonia as to a Russian territory. Apparently, it had been located between Volga and Don, in the region of the Azov Sea

and Tartaria, somewhat further to the South from the Volga-Don portage, qv in fig. 4.6. The map calls this land AMAZONVM, qv in figs. 4.7 and 4.8. As we know, these lands have belonged to the Cossacks (also known as the Tartars) since times immemorial.

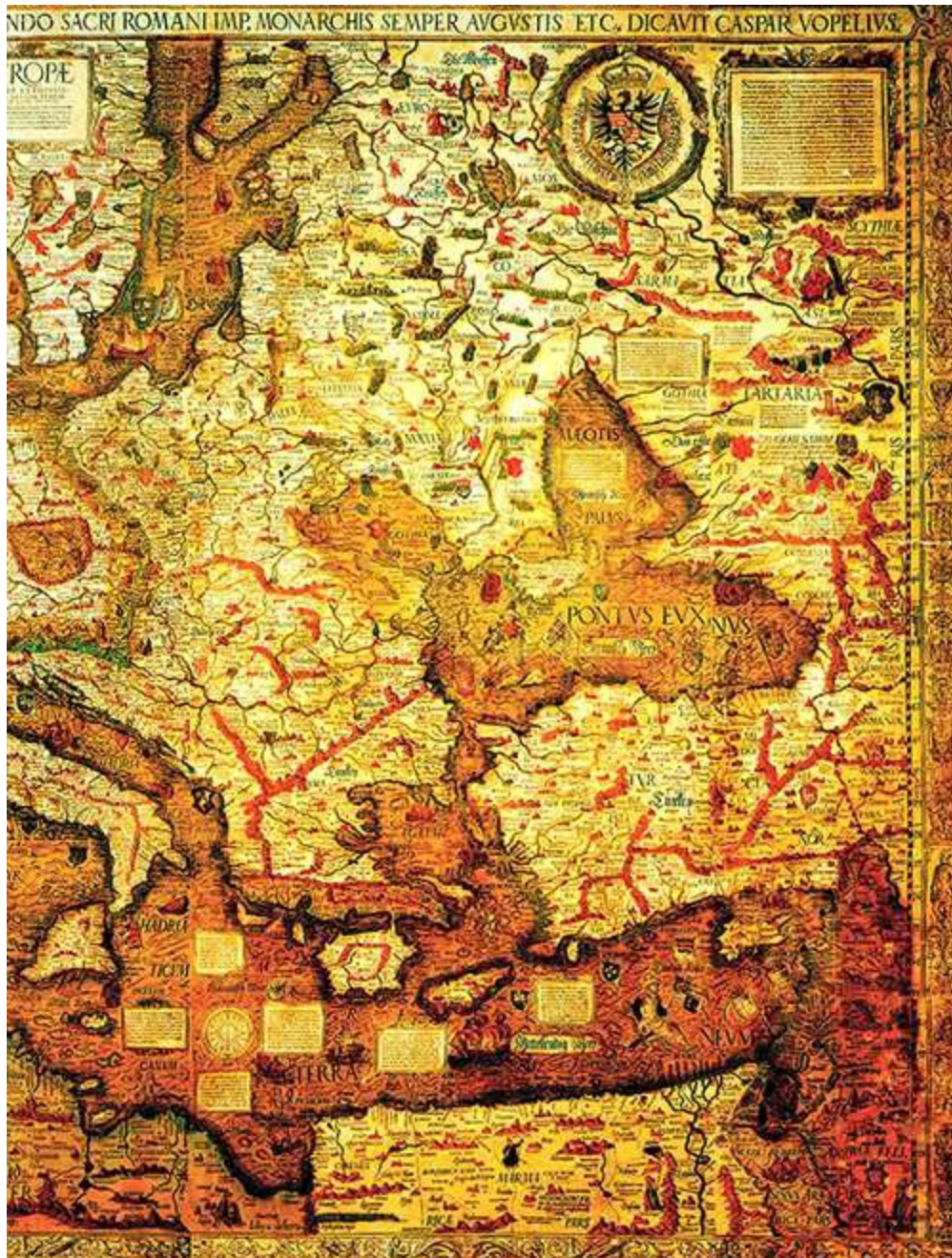


Fig. 4.6. A fragment of the map of Charles V and Ferdinand (XVI century). “Potentiss, Acinvictiss, Principibvset Dominis D, Carolo Qvinto et Ferdinando Sacri Romani Imp, Monarchis Semper Avgvstis Etc, Dicavit Caspar Vopelivs.” Taken from the antique map calendar entitled “Antique Maps. Alte Karten. 2000” Te Neues Verlag, Kempen,

Germany.



Fig. 4.7. A close-in of the above that indicates the existence of a land called Amazonia in Russia, between the Azov Sea, the Volga and the Don.



Fig. 4.8. The land of the Amazons in Russia, between Volga and Don, as represented on the map of Charles V and Ferdinand.

The Cossack women, or Amazons, became reflected in a great many “ancient” literary works. This is what historians are telling us:

“The Amazons have firmly settled in the ancient art and literature. We see them on countless Greek vases – mounted and battling against the Greeks... Archaeologists

know about the armed women of the Scythians... Female warriors are also known ... from the mediaeval history of the Alanians. However, the number of female burial mounds with weapons is the greatest in the areas that had once been populated by the Sauromatians and not the Scythians, reaching up to 20% of all burial mounds with weapons” ([\[792\]](#), page 86).

Let us also pay attention to the following fact – the abovementioned yashmaks worn by Russian women as recently as in the XVII century. There is a similar custom in the Middle East that exists to this day. Could it have originated from the Golden Horde, or Russia?

One should also bear in mind the similarity between some old Russian customs and the ones still alive in Iran, for instance – thus, the headdress of the Iranian women is worn in the exact same manner as they had once been worn in Russia; Iranians use samovars that are completely identical to their Russian counterparts, and so on, and so forth.

Bear in mind that Iran (or Persia) had been an ulus of the “Mongolian” Empire for a long time; it is therefore possible that some other customs that are considered “purely Muslim” nowadays had once existed in the Orthodox Russia and possibly even originate thence.

HISTORY: FICTION OR SCIENCE?

THE ISSUE WITH MONGOLS



ANATOLY FOMENKO
GLEB NOSOVSKIY

Contents

About the authors

From the publisher

PART ONE: Our reconstruction of the Russian history before the Battle of Kulikovo

1. The origins of the Russian history

2. The invasion of the Tartars and the Mongols as the unification of Russia under the rule of the Novgorod = Yaroslavl dynasty of Georgiy = Genghis-Khan and then his brother Yaroslav = Batu-Khan = Ivan Kalita

2.1. Genghis-Khan = Georgiy = Ryurik

2.1.1. His original in the XIV century is Youri = Georgiy Danilovich of Moscow

2.1.2. The identity of Ryurik, the founder of the royal dynasty of the Russian princes, the dating of his lifetime and the localization of his endeavours

2.1.3. The fastest and most comfortable way from Greece to Rome, and the location of the famous “Graeco-Varangian Route”

2.1.4. The three brothers: Ryurik, Sineus and Truvor. The division of the Russo-Mongolian Horde into the Golden Horde, the White Horde and the Blue Horde in the XIV century

2.1.5. The hypothesis about the origins of the Muslim era of Hegira

2.2. Batu-Khan identified as Yaroslav, his XIV century original being Ivan Danilovich Kalita = Caliph

2.2.1. A brief biography

2.2.2. An attempt of transferring the capital to Kiev

2.2.3. The battle between Batu-Khan and the Hungarian king with his allies

2.2.4. The Battle of Kalka fought between the “Mongols”, or the Russians, and the “Russians”, or the Poles

2.3. The “Mongol and Tartar invasion” according to the Russian chronicles: Russians fighting Russians

3. The Tartar and Mongol Yoke in Russia as the period of military rule in the united Russian Empire

3.1. The difference between our version and the Millerian-Romanovian

3.2. Alexander Nevskiy = Berke-Khan. His original: Simeon the Proud or Chanibek-

Khan (the XIV century)

3.3. The Sarays as the headquarters of the Great Princes, or Khans

3.4. Imperial communications

3.5. The Mongols as participants of the XIV century crusades

PART TWO: The Battle of Kulikovo

4. The strife of the late XIV century in the Horde. Dmitriy Donskoi as Tokhtamysh-Khan. The Battle of Kulikovo and the “conquest of Moscow.” A general overview

5. The Battle of Kulikovo

5.1. The actual location of the Kulikovo field

5.2. Kulishki in Moscow and the Church of All Saints built in honour of the warriors slain in the Battle of Kulikovo on the Slavyanskaya Square in Moscow

5.3. The information about the Battle of Kulikovo: origins and present condition

5.4. Mamai’s headquarters on the Krasniy Kholm (Red Hill) near the Kulikovo Field vs. the Krasniy Kholm, Krasnokholmskiy Bridge and Krasnokholmskaya Embankment in Moscow

5.5. Kuzmina Gat in the Battle of Kulikovo and the neighbourhood of Kuzminki in Moscow

5.6. The identification of Kolomna as the starting point of Dmitriy’s march towards the Kulikovo Field

5.7. The Kotly from the Kulikovo Battle and the Kotly in Moscow

5.8. The inspection before the battle at the Devichye Field, near the Devichiy Monastery, and the Novodevichiy Monastery on the Devichye Field in Russia

5.9. The Devichiy Monastery, the Babiy Gorodok and the Polyanka on the right bank of the Moskva and the possibility of identifying them as the Devichye Field and the place where Dmitriy Donskoi had inspected his troops

5.10. The crossing of the Moskva

5.11. The Berezouy and the Bersenyevskaya Embankment in Moscow

5.12. The River Don and its relation to the Battle of Kulikovo. The Podonskoye Yard in Moscow

5.13. River Mecha on the Kulikovo Field as the Moskva River (or, alternatively, one of its tributaries called Mocha)

5.14. River Nepryadva on the Kulikovo Field and the Naprudnaya River on the Kulishki field in Moscow. River Neglinka in Moscow

5.15. The ambush of Vladimir Andreyevich on the Kulikovo Field and the

Vladimirskaya Church in Moscow

5.16. “River Chura at Mikhailov” next to the Kulikovo Field vs. River Chura and the eight Mikhailovski Lanes in Moscow

5.17. River Sosna and the Brasheva (Borovitskaya) Road to the Kulikovo Field identified as the Sosenka River and the Old Borovskaya Road leading towards the centre of Moscow

5.18. Yaroslav and Alexander in the description of the Kulikovo Battle

5.19. Who had fought whom upon the Kulikovo field?

5.20. A brief digression and a comparison of the Russian and Tartar architecture

6. The communal grave of the heroes slain in the Battle of Kulikovo in the Old Simonov Monastery, Moscow

6.1. Where are the graves of the warriors who had fallen in the battle of Kulikovo?

6.2. The Old Simonov Monastery presently. The discovery of an ancient communal grave in 1994

6.3. The location of the Rozhestveno village that Dmitriy Donskoi had granted to the Old Simonov monastery after the Battle of Kulikovo

6.4. The battle between Mamai and Tokhtamysh in 1380 as yet another reflection of the Kulikovo Battle of 1380

7. The Battle of Kulikovo and our geographical reconstruction thereof

8. Apparently, Moscow was founded around 1382. The “Battle of Moscow” allegedly fought between the Russians and the Tartars in 1382 as yet another reflection of the Kulikovo Battle

9. Tokhta-Khan and the military leader Nogai as duplicates of Tokhtamysh-Khan and the warlord Mamai

10. The capital of Dmitriy Donskoi = Tokhtamysh-Khan and its location before the Battle of Kulikovo

11. On the history of the Church of Our Lady’s Nativity, which is part of the Old Simonov Monastery

12. Mamai the Temnik is also known to us as Ivan Velyaminov the Tsyatskiy. Both titles correspond to the rank of army commander, and translate as “leader of thousands”

13. The Battle of Kulikovo recorded in the famous book of Marco Polo

14. Other places in Moscow related to the Battle of Kulikovo in one way or another

14.1. Seven churches on the Kulikovo Field, or the Kulishki in Moscow

14.2. Mass burials at Kulishki in the centre of Moscow

14.3. The Andronikov Monastery and the Battle of Kulikovo

14.4. The modern Dmitriy Donskoi memorial at the foot of the Red (Krasniy) or Taganskiy Hill in Moscow

15. The Battle of Kulikovo on a XVII century icon

16. A brief history of coinage in Moscow

17. The history of the Donskoi Monastery in Moscow and the parallels with the Battle of Kulikovo on the territory of modern Moscow

17.1. The battle against the “Tartar” Kazy-Girey in the XVI century, the Donskoi Monastery and the icon of Our Lady of Don

17.2. The true datings of the presumably ancient plans of Moscow that are said to date from the XVI-XVII century nowadays

17.3. Additional remarks in re the Battle of Kulikovo

17.4. The origins of the name Mikhailovo at River Chura in Moscow

17.5. The Grebnyovskaya Icon given to Dmitriy Donskoi, and River Chura in Moscow

PART THREE: From the Battle of Kulikovo to Ivan the Terrible

18. The capture of Moscow by Dmitriy = Tokhtamysh in 1382 and the naissance of Moscovia as a state

19. The identity of Lithuania and the location of Siberia

20. The parallel between Russian and Lithuanian history

21. Russia (aka the Horde) in the first half of the XV century. Epoch of strife and embroilment

22. Ivan III

22.1. Russian principalities united under the rule of Moscow during the reign of Ivan III. The end of the strife

22.2. The Turks and the Russians seizing Constantinople in 1453. Moscow and its alias of “The Third Rome”

22.3. The marriage between Ivan III and Sophia Palaiologos and a change of customs at the court of Moscow

23. Vassily III as the Sovereign of All Russia

24. The seals of the Great Princes (or Khans) in the XV-XVII century

What mainstream historians say about the New Chronology?

Overview of the e-Series

Overview of the seven-volume print edition

Also by Analoly T. Fomenko

PART ONE

Our reconstruction of the Russian history before the Battle of Kulikovo

1.

The origins of the Russian history

According to our hypothesis, the more or less documented period in Russian history (that is to say, Russian history that relies upon written sources that have survived until the present day) only begins with the XIV century A.D. Unfortunately, we can only give a very general outline of the pre-XIV century Russian history; apparently, there are no surviving documents in existence that could assist one here.

Let us turn to the *Povest Vremennyh Let*, which follows Russian historical events up until 1204 – the fall of Constantinople after the fourth crusade. Morozov reports his study of this chronicle's various copies in [\[547\]](#) and shares his opinion that the *Povest Vremennyh Let* is most likely to relate Byzantine events and have little in common with the Russian history. For instance, Morozov mentions frequent references to earthquakes, which never happen on the territory of historical Russia. Morozov had also studied all the references made to solar and lunar eclipses in the Russian chronicle, and made the following corollary:

Not a single eclipse predating the end of the XI century and mentioned in the *Povest Vremennyh Let* can be verified by astronomical calculations; the first solar eclipse that was confirmed by calculations, one that took place on 8 April 1065, could not have been observed from Kiev, unlike Egypt and Northern Africa.

All the astronomical data contained in Russian chronicles can only be confirmed starting with the XIV century and on.

Our hypothesis is as follows: the *Povest Vremennyh Let* has absorbed events from Byzantine chronicles, coated by a layer of later Russian events, primarily dating from the XVI century. We shall cite plenty of examples below.

Thus, we find no traces of documented Russian history that predate the XIII century; it is possible that no historians had existed outside Byzantium back then.

The power of Byzantium, even if regarded as a purely formal or a wholly religious institution, covered enormous territories, which were often at a great distance from the capital. The dominant role of Byzantium in the epoch of the XII-XIII century is explained by the fact that, according to our reconstruction, the historical character known as Jesus Christ lived (and was crucified) in the XII century Czar-Grad = Jerusalem = Troy. Conquered regions, or *themae*, as they were called in Byzantium, comprised the entire world that was known to Byzantine chroniclers, beyond which lay

bizarre regions that they failed to comprehend and called “deserts”, populating them with fictional characters – giants, people with canine heads etc.

After the dissolution of the Byzantine Empire in 1204, its parts became independent, complete with nascent statehood and new historians. This didn't happen at once, and so the old Byzantine chronicles were used as the ground layer for the Russian history. This is also natural, since the countries that were formed from shards of the Byzantine Empire had all been governed by former governor-generals, or members of Byzantine aristocracy. They eventually became independent rulers, keeping the old Byzantine chronicles in their possession all the while. Their offspring had deemed these chronicles to be the “beginning of the local history”, and would start with them.

This situation is typical for virtually every country – for instance, the same happened to the old English history, q.v. in Part 2; once again, old Byzantine chronicles of the XI-XIII century were subsequently included into the ancient English history by the historians from the British Isles. The same process took place in Russia and in Italian Rome, whose old “chronicles” reflect the real XI-XIII century history of Byzantium transferred to Italy and woven into the Italian chronology.

Therefore, the XIII century marks a break point in Russian history; we know next to nothing about the epochs that had preceded it. The dawn of Russian history as we know it falls on the period when there's a large number of principalities or Hordes scattered all across the territory of Russia; they must have been built upon the ruins of the former Byzantine Empire of the Roman Greeks.

Let us briefly list the most important horders: The Greater Horde, the Lesser Horde, the White Horde and the Blue Horde. Novgorod the Great = Yaroslavl, as well as Suzdal, Ryazan, Smolensk, Kiev (or Chernigov), Tver, Azov, Astrakhan and an number of others had still been independent capitals, whereas Moscow simply didn't exist. These Hordes had not yet unified into a single state and kept fighting against each other.

These independent states were governed by distant offspring of the Byzantine governor-generals from aristocratic clans, all of which used to trace their ancestry back to Augustus and were perfectly correct in doing so, no matter how much sarcasm and vitriol this notion might provoke from the part of a learned historian.

The ties with the Byzantine court had remained functional and active for many years; Kartashev reports that some of the “Mongolian” = “Great” Khans (or the Slavic rulers of Russia, as we are beginning to realise) occasionally married the daughters of the Byzantine emperors.

For instance, Abaka-Khan was married to the daughter of the Byzantine emperor

Michael Palaiologos ([\[372\]](#), page 281); Nogai-Khan, a famous character in Russian history, was married to Euphrosinia, the daughter of a Byzantine emperor ([\[372\]](#), page 282). Tokhta-Khan, the predecessor of Uzbek-Khan, was married to the daughter of Andronicus the Elder, also a Byzantine emperor; Uzbek-Khan himself was married to the daughter of Emperor Andronicus the Younger; however, it is assumed that Uzbek had already been converted into Islam.

Below we shall be discussing the fact that when one reads mediaeval Western sources, one finds it very hard to understand whether the authors refer to the Muslims or to the Orthodox Christians, since they often proved reluctant to distinguish between the two, using the term “infidels” for referring to both – therefore, the “infidels” one might encounter in such texts may well have adhered to the Orthodox faith, depending on the persuasion of the author.

2.

The invasion of the Tartars and the Mongols as the unification of Russia under the rule of the Novgorod = Yaroslavl dynasty of Georgiy = Genghis-Khan and then his brother Yaroslav = Batu-Khan = Ivan Kalita

Above we have already referred to the “invasion of the Tartars and the Mongols” as to the unification of Russia (see our analysis of the report written by a Hungarian missionary and a contemporary of the events in question). This epoch (the first half of the XIV century) is the furthest we can trace documented history of Russia to (bear in mind that the epoch of the Great = “Mongolian” conquest falls over the XIV century after the compensation of the centenarian chronological shift inherent in Russian history and discovered by the authors).

The situation in Russia had largely resembled the chaos of independent principalities that had reigned over the entire Western Europe, with larger stately structures emerging therefrom. This process began in Russia; the first centre to unite all the other Russian principalities around it had been Rostov the Great. Let us relate our reconstruction in more detail.

2.1. Genghis-Khan = Georgiy = Ryurik

2.1.1. His original in the XIV century is Youri = Georgiy Danilovich of Moscow

In 1318 the Great Prince Georgiy Danilovich = Genghis-Khan ascended to the Rostov throne in the territory that would later become the Vladimir and Suzdal Russia. His phantom duplicates are Prince Georgiy Vsevolodovich from the alleged XIII century, Youri Dolgoroukiy of Rostov in the alleged XII century, Mstislav Oudaloi (“The Daring”), brother and co-ruler of Yaroslav the Wise in the alleged XI century.

Georgiy (Youri) Danilovich = Genghis-Khan initiates the unification of Russia. He captures the Volga region first, and proceeds to move to the West step by step. The details of this conquest aren’t known to us all that well, but their significance isn’t all that great. Romanovian historians have stretched this period of conquest over several decades; it had been a great deal shorter in reality. The abovementioned evidence from

the part of the Hungarian observer is a lot more realistic chronologically, and makes more sense in general ([\[25\]](#)). The unification process in question is known to us nowadays as the “invasion of the Mongols and the Tartars from the East” – however, it must have looked like that to the chroniclers from Western Russia. Apparently, the Russian chronicles that had served as originals for the ones that have reached our age were of Polish or Ukrainian origin (after all, the Radzivilovskaya Chronicle was found in Königsberg). It is a known fact in general that many Russian chronicles demonstrate distinct signs of the South-Western Russian dialect.

One must pay attention to the fact that the old Russian coat of arms used to depict St. George the Conqueror – hardly surprising, considering how George (Georgiy), aka Genghis-Khan, had indeed been the founder of the Great = “Mongolian” Russian Empire.

Indications that the first Russian capital had been in Rostov survive in many sources – let us quote Karamzin’s “History”, which contains the following passage about Rostov:

“The towns competed in antiquity, just like old aristocratic clans would. The inhabitants of Rostov were proud of just how ancient their city had been, calling Vladimir a suburb and its inhabitants, masons, builders and servants. The former implied that the latter weren’t even worthy of having a Prince of their own and suggested to send them a governor-general” ([\[363\]](#), Volume 3, Chapter 2, page 375).

Historians date this dispute between Rostov and Vladimir to the end of the XII century, when Vladimir had already been capital of the Russian state according to the Romanovian-Millerian chronology. Rostov had tried to regain its status of a capital.

2.1.2. The identity of Ryurik, the founder of the royal dynasty of the Russian princes, the dating of his lifetime and the localization of his endeavours

The historical personality of the famous Ryurik turns out to consist of two layers, being a sum of two reflections, in a way. The first layer is the biography of the famed Trojan king Aeneas, who fled from the burning Troy, or Czar-Grad, in the early XIII century and went to Russia, the ancient homeland of his ancestors. We report this in our book entitled *The Origins of Russia as the Horde*. The second layer is the “biography” of Prince Georgiy Danilovich “the Muscovite”, also known as Genghis-Khan. We shall discuss the second layer in detail in the present book.

1) What does the chronicle tell us?

The name of the legendary Ryurik, who was summoned to Russia in order to “help restore order”, is known to every Russian from a very early age. Many scientific works have been written about this legend, and disputes about its real meaning take place to date. Some claim this legend to be proof of the “slavish nature of all Russians”, who had been perfectly helpless and unable to organise a state of their own, and forced to summon Ryurik the “Varangian” to rule over them. Nowadays the Varangians are identified as the Normans, and certain scientists claim Ryurik and the very sources of the Russian statehood to be of a foreign (Norman) origin. The opponents of this theory (the Slavophiles of the XVIII-XX century in particular) have argued against it back then, and keep at it to date. It is perfectly obvious that we shall inevitably be confronted with this rather contentious issue; however, we don’t intend to avoid it, since we are interested in the topic and have got some related considerations that we would like to share.

Let us look into the *Povest Vremennyh Let*. We shall quote Karamzin’s rendition of the respective passage first: “the Novgorod Slavs and the tribes of Krivichi, Ves and Choud sent envoys to cross the sea and tell the Russo-Varangians: ‘Our land is great and abundant, but lacks order: we invite you to govern over us’ ... Ryurik came to Novgorod, Sineus to Byeloozero ... and Truvor to Izborsk, the city of the Krivichi” ([\[362\]](#), Volume 1, Chapter 4, page 69).

This is what the original chronicle tells us:

“In the year 6370 [the alleged year 862 A.D. – Auth.] ... there was no peace between them, with one clan rising against another, and ceaseless strife everywhere, and so they decided to look for a Prince to govern them. And they fared across the sea to the Varangian tribe of the Russians ... all the other Russian tribes – the Choud, the Krivichi, all the Slavs, and the rest of them, and they said unto the Varangians: ‘Our land is great and abundant, yet we can find no peace between ourselves. Come now, and reign over us.’ And three brothers set forth to govern over the entire Russia, together with their families; the first came to the Slavs from the Ladoga; the eldest brother was Rurik, and he became Prince of Ladoga; the second came to rule over us here in Byeloozero, and the third, Truvor, had gone to Izborsk. And those Varangians baptised Russia the land of Novgorod, since their ancestors had come thence; in the second year, both Sineus and Truvor died, and Rurik became the sole ruler. And it came to pass that he had founded a town upon River Volkhov, and called it Novgorod, making it his capital. He had divided the entire land between his people as fiefs – Poltesk, Rostov and Byeloozero. All those towns were inhabited by the Varangians; the dwellers of Novgorod were Slavs, the Krivichi lived in Polotsk, the Meryane in Rostov, the Ves in Byeloozero and the Muroma in Murom. Rurik had been their liege ... and two of his men set forth ... and went along the Dnepr [having conquered Kiev on their way – Auth.] ... and became rulers of the Polish land, while Rurik had remained their sole ruler regnant in Novgorod” (The Radzivilovskaya Chronicle, [\[716\]](#), page 16).

According to our reconstruction, this passage describes the unification of Russia by Georgiy the Great in the beginning of the XIV century (this historical character is also known as Genghis-Khan). In particular, we learn about the foundation of Novgorod upon Volkhov (Volga) = Yaroslavl.

2) *Rurik = Youri = Gyurgiy = Georgiy (George)*

The name Georgiy = Gyurgiy (Youri) is derived from the famous name of Rurik as found in the chronicles, the latter being the archaic version of the former. A propos, the name Rurik does not exist in Russia as such, and it is also absent from the ecclesiastical canon. One shouldn't think that this name was forgotten – it is used in its two modern forms, Youri and Georgiy. The two have only become independent names recently; one discovers them to be the same name when one looks into the ancient chronicles.

3) *Rurik = Youri = Georgiy Danilovich in the XIV century*

The original of Rurik is the Great Prince Youri = Georgiy Danilovich of Moscow, who had lived in the early XIV century.

4) *The “summoning of the Princes” as the unification of Russia by Youri = Genghis-Khan*

As we have witnessed, the chronicle begins the legend of Rurik with the description of a great embroilment, or a war between the various parts of the Slavic lands, which is a mirror reflection of the XIV century strife that had ended with the unification of Russia

by the dynasty of Ivan Kalita and Genghis Khan = Youri = Ryurik after the plea to “come and govern.” The chronicle is perfectly correct to point out that a new and larger state was founded as a result.

5) On the origins of the Varangians

The chronicle explicitly identifies the Varangians as Russians: “And those Varangians baptised Russia the land of Novgorod” ([716], page 16). Some historians try to convince us that Russia had once been the name of an “ancient” Scandinavian tribe, that had heeded to the desperate call of their neighbours from Novgorod and come to the rescue, having abandoned their ancient homeland and settled on the territory of the modern Russia, baptising it by the name of their old birthplace. This “Scandinavian tribe of Russians” had left no mark in the old Scandinavian history whatsoever – no Scandinavian source that dates from the epoch in question mentions the conquest of Russia from the territory of the modern Scandinavia.

According to our reconstruction, Ryurik = Youri Danilovich had been a Russian prince. His troops did invade Scandinavia on their way from Russia (the Horde) to the West and the North-West. Ryurik had originally governed over Rostov, Yaroslavl and the rest of the town agglomeration known as Novgorod the Great. Bear in mind that the chronicle uses the word for referring to the entire Russian land and not just one city ([716], page 16). This is in perfect concurrence with our hypothesis that Novgorod the Great had once been the name for the entire region of Yaroslavl, and all the towns and cities it comprised.

Furthermore – historians themselves tell us that ancient Byzantine documents often used the term “Russo-Varangians”, or simply the Varangian Russians ([804], page 246). Historians hasten to explicate that the name in question is a result of “assimilation” and nothing but:

“The term ‘Russo-Varangians’ (rôssobaraggoi) as used in the Byzantine political terminology of the XI century is a direct consequence of the assimilation of the Normans among the Slavs. The term was used for referring to the Russian troops ... It is noteworthy that an Icelandic poet did not distinguish between the Slavs and the Greeks back in the day” ([804], page 246, comment 25).

6) Did the name of the Varangians survive on any maps?

Assuming that the Varangians were of Slavic origin, where did they live in Russia? Let us study the map of the world in order to locate places whose toponymy is related to the word “Varangian” in one way or another. We find only one such name in the entire geographical atlas, a rather extensive one ([159]), as one can plainly see from its name

index. It is the town of Veregovo (or simply “Varyagovo”, the Russian word for “Varangian” being “Varyag”). It is located at the distance of a mere 30-40 kilometres from Yaroslavl.

This name is the only one whose origins can be traced to the word “Varangian.” The atlas ([\[159\]](#)) contains no similarly-named locations anywhere, be it Scandinavia, America or Australia.

According to N. M. Karamzin, there is a “Varangian Church” in Novgorod, and also a “Varangian Street.” Karamzin is of the opinion that the Baltic Sea identifies as the Varangian Sea ([\[362\]](#), Volume 4, P. Stroyev’s index). There is nothing surprising about it – the Russians (or the Varangians) used to trade with the West, using the ports in the Baltic sea for this purpose in particular, hence the name: Varangian = Russian. Let us reiterate that, according to the chronicle ([\[716\]](#), page 16), the Varangians and the Russians were two names of the same nation. However, the hypothesis of Karamzin about the Varangian Sea being solely the Baltic Sea is rather flimsy, as we shall demonstrate below.

7) The Varangians as another word for “enemy”

Let us once again ponder the true identity of the Varangians. Our hypothesis about the origins of the name is as follows: the Varangians translate as “enemies” (“*vorogi*” or “*vragi*” in Russian, cf. “*Varyagi*”). In other words, the name doesn’t mean any particular nationality, but rather refers to the hostile nature of the nation referred to in this manner – namely, the hostile forces that came to power in the unified Russia. Bear in mind that we’re discussing the epoch of the early XIV century, which is the time when the gigantic Empire of Genghis-Khan = Georgiy was founded. From the viewpoint of a scribe from the Western Slavic territories (the author of the first chapters in the *Povest Vremennyh Let*), the successful merging and military empowerment of the Eastern lands (Yaroslavl et al) under Genghis-Khan and Batu-Khan = Ivan Kalita had been an invasion of the enemy, or a “Varangian invasion.” This would serve as a pretext for declaring “the Mongols and the Tartars” enemies of Russia in some of the documents.

Our summary is as follows: the beginning of the *Povest Vremennyh Let* reflects the position of the Western Russian (or Western Slavic) principalities and their dwellers, who said: “our foe Rurik (the Varangian) came to power in Russia”).

These sentiments could only be expressed by the defeated Western party, whose political merging with the Empire must have come as a result of an annexation. This might be the very reason why the Eastern Russian dynasty of George = Genghis-Khan (the Horde) was declared foreign and maligned in general by some of the scribes – the

defeated Westerners were naturally very vocal in the expression of displeasure, and their irate voice was heeded by their successors. It is easy to understand the defeated party – the unification of the Empire must have been accompanied by massacres of opposition. Even today we often witness how the voice of a defeated party rings louder than that of the victor; a defeated party finds consolation and sympathy easily, and has good chances to be treated benevolently by future scribes.

8) The opposition between the Western Slavs with the Russians, or the foes from the East

The above concept can easily be proved by historical documents; indeed, the Radzivilovskaya chronicle is telling us about the Varangian Russians, or the Russian foes, q.v. in [716], page 16. Furthermore, the chronicle claims that “those Varangians [or enemies – Auth.] had given the Russian land its name” ([716], page 16). Everything is perfectly clear – the word “Russian” refers to an ethnic group, but in a rather general sense of the word, insofar as it is applicable to ancient nations of the XIII-XIV century at all. The word “Varangian” is nothing but an emotional characteristic of the nation by the Westerners. Quite naturally, the Western Slavs initially try to oppose the Eastern foes (the Russians). Indeed, Russian chronicles tell us so directly:

- a. The people of Novgorod have to pay tribute to the Varangians (or the enemies): “paying tribute to the Varangians from across the sea” ([716], page 56).
- b. We learn of the violence wrought upon the Slavic tribes (the Krivichi and the rest) by the Varangian foes: “the Varangians that live there wreak violence upon the Slavs – the Krivichi, the Meryane and the Choud” ([36], page 56). A hostile and violent nation would naturally be classified as a foe; hence “Varangians.”
- c. Some of the cities had initially united and tried to banish the Varangian foes and rule autonomously: “And so the Slavs did rise, the Krivichi, and the Meryane, likewise the Choud, against the Varangians, and banished them, and made them flee over the sea; and so they had founded towns and cities, and started to rule over their own lands” ([36], page 56).
- d. All these efforts were in vain – what ensued was a period of civil wars and anarchy: “and town rose against town, and there was violence and bloodshed galore” ([36], page 56). The warring nations finally invited the Varangian Russians to govern them: “And they fared across the sea to the Varangians ... all the other Russian tribes – the Choud, the Krivichi, all the Slavs, and the rest of them, and they said unto the Varangians: ‘Our land is great and abundant, yet we can find no

peace between ourselves. Come now, and reign over us”” ([36], page 56).

Russia was united by Genghis-Khan – Georgiy, or Youri, and then Batu-Khan = Ivan Kalita. Chronicles tell us that Russia received its name from those rulers ([36], page 56).

9) Apart from the Varangian foes, chronicles also mention allies

However, if the Varangians were the foes of the scribe’s nation, he must also mention allies. We do indeed find them reflected in the chronicle, which tells us about the allies right after it finishes with its foes, the Russians. The allies of the scribe’s nation are the Goths and two other nations called Ouremyane and Inglyane (see [716], page 16).

Bear in mind that the Russian words for “other” and “friend” are very similar – “drougoi” and “droug”, respectively. The word “*drouzie*” used in the original is most likely to be the latter and not the former – it would be an obvious thing to do for the chronicler to mention friendly nations alongside enemy nations. We consider this interpretation of the text to make perfect sense.

Thus, the chronicle in question tells us about the friends and the foes of the Western Slavic scribe’s nation.

10) “Fryagi” and “Fryazi” as two other forms of the word “vragi” (“enemies”). The identity of the “Fryagi” who stormed Constantinople in 1204

Nowadays it is presumed that the Varangians (the foes) are also mentioned in the ancient chronicles under the alias Fryagi, or Fryazi. Some historians (M. N. Tikhomirov, for instance; see [841]) are of the opinion that the nation known as Fryagi, Fryazi and Fryaziny can be identified as the Italians – not even all Italians, but the Genoese in particular. One cannot help mentioning that a great many texts speak of the Fryagi and no other nation, be it Italians or Western Europeans in general; this leaves one with the opinion that the entire Western world had been populated by the Genoese in the eyes of the Russian scribes, who wrote of no other nation but the Fryagi.

This is possible; however, one must by all means note that the Russian word for enemy (“vrag”) has the dialect form “*vrazhina*” – same as “*frazhina*” or “*fryazina*”, bearing in mind the flexion of the sounds *Zh* and *Z*.

Our hypothesis is as follows. Italians, among others, could indeed be referred to as Fryazi or Fryagi – however, this name has got nothing in common with any mythical nations that had disappeared without a trace. Therefore, some part of Russians may have perceived them as enemies at some point in time, and called them respectively. This is

hardly surprising – there have been many Roman Catholics among the Italians starting with the XVI-XVII century, and Orthodox Christians may have treated them as a hostile power during certain historical epochs.

There used to be villages of Fryazino and Fryazevo to the North of Moscow; they still exist as satellite towns. These villages were presumably populated by Italian immigrants. Could those have been regarded as foes? See [\[841\]](#), pages 116-117 for further reference. The fact that the Fryagi (or the Fryazi) aren't an actual nationality, but rather a form of the word *vrag* (enemy) becomes obvious from the ancient Russian account that tells about the conquest of Constantinople by the crusaders in 1204 (see the Almanac entitled "Old Russian Tales", Moscow, 1986). It is common knowledge that the crusaders were of the utmost ethnical diversity; however, the chronicle uses the word "fryagi" for referring to the invaders, without using the term "crusader" once. If we are to follow the Scaligerian-Millerian point of view, we shall have to think that the author had considered all of the crusaders to have come from Genoa. We are of the opinion that everything was a great deal simpler in reality – the scribe calls the invaders "enemies", and that is hardly a term that anyone could apply to a single nationality. Therefore, our interpretation of these references makes everything fall into place – the capital was taken by some hostile power referred to as "fryagi" or "the foes."

11) The city of Novgorod founded by Rurik and its true identity

Rurik, or Youri, had founded the city of Novgorod upon River Volkhov. Everything is quite correct – apparently, the city in question is Yaroslavl on River Volga, Volkhov being an early version of the latter's name. It wasn't until the migration of the name "Novgorod" to its current location due to some historical sleight of hand that the original name of Volga had moved to the northwest and became identified with the river that runs through the modern Novgorod, known as Volkhov to date.

Geographical names were subject to migration and multiplication, as we have demonstrated many a time. However, it is also possible that the modern Novgorod had once been founded by the natives of the original Novgorod, or Yaroslavl, who had baptised the local river with the familiar name of Volkhov, or Volga - a possible derivative of "vloga" (water, moisture etc.), whereas the town became known as Novgorod (cf. Moscow, St. Petersburg and Odessa in the USA).

12) The meaning of the word Ilmer

Rurik (Youri) founds Novgorod next to Ilmer. What could this word possibly mean? The chronicle mentions the nation of Mer, whose capital had once been in Rostov –

right next to Yaroslavl.

13) The real location of Ryurik's capital

We have thus found virtually all of the geographical names mentioned in the tale about “the summoning of Ryurik.” All of them pertain to the region of Yaroslavl; this is also confirmed by the fact that all the towns and cities mentioned in the chronicle are located in the same area – Polotsk, Belozersk, Rostov and Murom. The geographical location of Ryurik's capital is therefore indicated perfectly unequivocally – it could have been Rostov or Yaroslavl, but certainly not the modern town of Novgorod upon the modern River Volkhov.

14) The foundation of Kiev

The “Archangelsk Cronograph” dates the very dawn of Russian history to the alleged year 852 A.D., telling us that “there were three brothers – Kiy, Shchek and Khoriv. Kiy had founded the city of Kiev” ([36], page 56).

We are of the opinion that the passage in question refers to the Western Slavs – the name Shcheck sounds similar to “Czech”, whereas “Khoriv” could be a reference to Croatia or the Croatoians. We have already cited Morozov's opinion about the first chapters of the *Povest Vremennyh Let* containing a significant layer of Byzantine events, with Byzantium given priority over Russia. One must also remember that the mediaeval English sources had used the word Chyo for Kiev, as well as the names Cleva and Riona ([517], page 262). However, Chyo is most likely to be another name of Isle Chyos (Khios) in the Aegean Sea right next to Greece. Could the *Povest Vremennyh Let* be telling us about the foundation of the Czech and Croatian kingdoms, likewise the kingdom of Chyo (Chyos). This is perfectly natural for a Byzantine-influenced source.

2.1.3. The fastest and most comfortable way from Greece to Rome, and the location of the famous “Graeco-Varangian Route”

Since both Greece and Italy are Mediterranean countries, common sense suggests sailing westward across the Mediterranean – it would take one about two days to get to Rome from Greece. However, we are being told that ancient seafarers were accustomed to taking an altogether different route. They would set sail from Greece, their ships loaded with weapons, livestock, grain, textiles and building materials, and head towards the Bosphorus in order to get to Rome – opposite direction, no less. Having passed through the Dardanelles and the Bosphorus, they would reach the Black Sea, sail towards its northern coast, and enter the Dnepr estuary. Upon reaching the source of

Dnepr, the seafarers would unload the ships and drag their ships and their wares across the strip of dry land between Dnepr and the river Lovat, which amounts to 150 kilometres, no less. They would have to cross the Western Dvina on their way – a large navigable river flowing towards the Baltic Sea, right where they had to get; it is much wider than the Lovat to boot. However, instead of using the Western Dvina for sailing towards the Baltic Sea, they would cross the river, unload their ships once again and carry on towards the Lovat. A few dozen kilometres further on they would reach Lovat and sail on to Lake Ilmen then towards the modern Volkhov, Lake Ladoga, and, finally, the Baltic sea with its storms and the perils of Kattegat and Skagerrak. Having crossed it, the seafarers would reach the North Sea, the foggy coast of Britain, pass the English channel, the coastline of Portugal, France and Spain, and then the Gibraltar, returning to the Mediterranean that they had left many months ago for some unfathomable reason.

We are told that the traders circumnavigated the entire continent of Europe, and this isn't a fancy of ours! This is the very route insisted upon by the modern historians who identify the Varangian Sea as the Baltic Sea. The *Povest Vremennyh Let* tells us the following: "From the Varangians to the Greeks, then further north along the Dnepr, dragging the ships towards the Lovot, and then to the Great Lake of Ilmer; from that lake they went to the Great Lake of Nevo via Volkhov and then to the Varangian Sea, making their way toward Rome, and then to Czar-Grad through the very same sea" ([716], page 12).

We have been quoting the Academic Moscow Copy of the Radzivilovskaya Chronicle; however, since the chronicle claims that the last part of the itinerary lay through one and the same Varangian sea, up until Constantinople, which makes it the same sea for Rome, Constantinople and the modern St. Petersburg. The Varangian Sea can therefore just as easily be identified as the Mediterranean, and indeed the whole Atlantic.

The clumsiness of this interpretation (which is nonetheless considered "traditional") becomes instantly obvious. This is why Academician B. A. Rybakov, for instance, declares this entire fragment with the description of the itinerary to be of an apocryphal nature, written by some scribe who needed to find "a route that would lead from the Black Sea to Rome through the Russian lands" ([753], page 127). Therefore, the hypothetical identification of the Varangian Sea as the Baltic rests upon the extremely convoluted and a priori distorted description of the Graeco-Varangian trading route.

Had the itinerary in question coincided with the reconstruction suggested by the modern historians, one should expect an abundance of trade-related findings in this

region, even despite the fact that a large part of the “route” had presumably led through marshland wilderness. However, specialists in numismatic history tell us the following in this respect:

“The intensity of the economical and political relations between Russia and Byzantium notwithstanding, the coins of the latter are all but absent from the Eastern European hoardings of the IX-X century. This is all the more bizarre considering the activity of the traders on the Graeco-Varangian trading route starting with the middle of the IX century and on – one should expect to find the production of the Constantinople mints all across this region” ([\[756\]](#), page 59).

It is perfectly obvious that the real route had been elsewhere.

Our hypothesis is as follows: the name “Varangian” could be applied to different seas – the Baltic, the White and the Mediterranean; possibly, others as well. If the Russo-Varangians can be identified as the Russians who had traded with many foreign countries, some of the main seafaring routes could have been dubbed Varangian, or Russian (bear in mind that the Black Sea had once been known as the Russian Sea, for instance).

The correctness of this theory is confirmed by the comments from N. M. Karamzin’s *History* (see the “Baltic Sea” entry in the alphabetical index of geographical names in [\[362\]](#), Book 4). Indeed, N. M. Karamzin is forced to identify the numerous seas mentioned in the chronicles as the Baltic Sea, following the Scaligerian-Millerian historical geography (the White Sea, the Venetian Sea, the Varangian Sea, the Eastern Sea and the Great Sea). The White Sea is known quite well, and it is definitely not the Baltic Sea. The Venetian Sea is clearly the Mediterranean. We see numerous traces of the extensive “Varangian geography.” Let us reiterate – the only geographical name related to the word “Varangian” found on the modern atlas ([\[159\]](#)) belongs to the town of Varegovo in the Yaroslavl region.

2.1.4. The three brothers: Ryurik, Sineus and Truvor. The division of the Russo-Mongolian Horde into the Golden Horde, the White Horde and the Blue Horde in the XIV century

The legend about “the summoning of the princes” also reflects the division of the “Mongolian” (Great) Russia into three parts – the Golden Horde, the Blue Horde and the White Horde. The legend in question relates this event as the division of the state between the three brothers – Ryurik (the elder), Sineus and Truvor. A propos, could the name Sineus be a reflection of the Blue Horde, seeing as how the Russian word for “blue” is “*siniy*”?

2.1.5. *The hypothesis about the origins of the Muslim era of Hegira*

The beginning of the Hegira era in Scaligerian history falls over 622 A.D. Morozov voiced a number of considerations in [\[547\]](#) that speak in favour of the following bold hypothesis: the Hegira era really began in 1318 A.D. and not 622.

Let us add that in this case the beginning of the Hegira era coincides with the beginning of Georgiy's (Genghis-Khan's) reign. If we linger upon this, we shall notice the similarity between the word Hegira and the name Georgiy (as well as its variants – Gourgiy, Gourgouta etc.). The word Hegira can also be a compound derivative of the two words, Gog and Era – the Era of Gog, the Era of the Goths or the Era of Mongols.

2.2. Batu-Khan identified as Yaroslav, his XIV century original being Ivan Danilovich Kalita = Caliph

2.2.1. *A brief biography*

Georgiy = Genghis-Khan was killed in a battle at River Sitt, which was nonetheless won by his “Tartar” troops. His brother, Batu-Khan, or Ivan Kalita = Caliph, carried on with Georgiy's cause. The name Batu must be a derivative of the word “*batka*” – “father.” The word “*batka*” is used by the Cossacks for their atamans; also consider the usual way of addressing the Czar in Russia: “*Tsar-Batyushka*”, which translates as “Our Father the Czar.” The name Kalita is most likely to be a distorted version of the word Caliph.

Phantom duplicates of Ivan Kalita = Batu-Khan include Yaroslav the Wise in the alleged XI century and Yaroslav Vsevolodovich, the legendary founder of Yaroslavl, or Novgorod the Great, in the alleged XIII century (see [\[994\]](#), pages 8-9). The latter character is also credited with the conquest of Kiev around 1330; this dating can hardly be estimated with any degree of precision worth speaking of. Batu-Khan = Ivan Kalita continued with waging wars against his neighbours in the West. It is presumed that he had reached Italy. The unification of Russia and the formation of the cyclopean Empire reached completion during his reign. He had divided Russia between his children shortly before his death. The chronicle mentions this when it tells us about Yaroslav the Wise: “Yaroslav's children divided the state between themselves, following the will of their father” ([\[363\]](#), Volume 2, Chapter 4, page 45). This is the famous division of Russia between the sons of Yaroslav the Wise. According to our reconstruction, this very division had led to the existence of three states on the territory of Russia; it took place in the middle of the XIV century. Russia became separated into the Greater

Russia, the Lesser Russia and the White Russia (also known as the three Hordes – Golden, Blue (the modern Ukraine and Poland) and White. Ivan Kalita is said to have died in 1340.

It is rather noteworthy that the mediaeval authors consider modern Hungary an area conquered by the natives of the Greater Hungary, or the Volga Region ([\[25\]](#)). Herberstein, for instance, reports the same as he describes the region of Yugra in Russia, calling it “the very Yugra that the Hungarians hail from; they settled in Pannonia, and conquered many European countries led by Attila. The Muscovites are very proud of this name [Attila – Auth.], since their alleged subjects had once laid most of Europe waste” ([\[161\]](#), page 163). We hope that the readers paid attention to the most noteworthy mention of the famous Attila in the context of Russian history. We shall refrain from delving deeper into the subject for the time being, and simply remind the reader that, according to the Scaligerian chronology, Attila had died in “times immemorial” – namely, the alleged V century A.D. Thus, Sigismund Herberstein tells us that Attila used to be a Russian military leader.

Also bear in mind that the Hungarians are one of the few linguistically isolated European nations – other Ugro-Finnic European languages include Finnish and related languages in Scandinavia, and the Udmurtian language spoken to the East of Volga, closer to the Ural. Bear in mind that Batu-Khan had sent three armies to Europe; could the ancestors of the present day Hungarians have been one of them?

2.2.2. An attempt of transferring the capital to Kiev

Apparently, Yaroslav the Wise = Batu-Khan = Ivan Kalita had attempted to transfer the capital of the state to Kiev. According to the chronicle, he had “founded a great city [in Kiev – Auth.] ... likewise the Church of St. Sophia, having thus transferred the Metropolitan’s diocese here” ([\[716\]](#), year 6545 (1037)). The same event became reflected in the “Tartar” version as the invitation sent by Batu-Khan to Metropolitan Cyril, who travelled from Novgorod to Kiev, as we already mentioned. A propos, the “tomb of Yaroslav” still exists in Kiev. Apparently, Yaroslav the Wise = Batu-Khan had intended to carry on with his military expansion westward and move the capital further west, closer to the front line. Indeed, it is known that he moved towards Hungary next.

2.2.3. The battle between Batu-Khan and the Hungarian king with his allies

“Having captured Kiev, Batu-Khan had moved three armies towards Europe – the first to Poland, the second towards Silesia, and the third to Hungary. The Mongols [= The Great Ones – Auth.] destroyed Vladimir-Volynskiy, Cholm, Sandomir and Krakow on their way, crushed the Teutonic knights as well as the German and Polish troops, and invaded Moravia. They encountered resistance from the part of the Bohemian king’s army, and even stronger resistance in the lands of the Czechs, where they were met and defeated by the united army of the Austrian and Caringian dukes ... the Horde turned back and proceeded to join the main forces in Hungary. By that time the country had already been invaded by Batu-Khan, who had crushed the troops of Bela, King of Hungary. The latter brought a large army to Pest that consisted of Hungarian, Croatian and Austrian troops, as well as French knights and numerous armed parties of various princes. The Mongols [= The Great Ones – Auth.] had approached Pest and stood there for two months. Then they started to retreat, and the allied forces marched onwards in hot pursuit. For six days they have been on the march, meeting no one but solitary riders here and there. On the seventh day the allies decided to camp in a valley surrounded by hills covered in vineyards, and in the morning they found themselves surrounded by the Mongolian army. The allies tried to attack the Mongols, but were met by a swarm of arrows and stones from catapults. Allies began their retreat towards the Danube in face of heavy casualties. Most of the allied troops were destroyed in the six days that followed, and the Mongols [= The Great Ones – Auth.] captured Pest.

King Bela’s army fled towards Dalmatia pursued by the Mongols [= The Great Ones – Auth.], who kept destroying European cities; they turned back after having marched through Slavonia, Croatia and Serbia ... Then Batu-Khan had turned the troops backwards to Lower Volga and Don, having thus concluded his conquest of the Western lands” ([\[183\]](#), Volume 1, pages 30-31).

We have cited a quotation this large with a purpose. The above information is of paramount importance, since the description of this battle between Batu-Khan’s Russian troops and the Hungarian king accompanied by his allies is very similar to the account of the famous Battle of Kalka between the Tartars and the Polovtsy (or the Russians and the Poles, according to our reconstruction).

Let us make a small observation before we carry on with our account of the Battle of Kalka. The capital of Hungary is called Budapest; however, according to the chronicle that we have just quoted, it used to be known as Pest back in the day. Could the prefix “Buda” have come into being after the conquest of Hungary by Batu-Khan and the ancestors of today’s Hungarians? After all, “Buda” and “Batu” are similar enough to

each other.

2.2.4. The Battle of Kalka fought between the “Mongols”, or the Russians, and the “Russians”, or the Poles

The Battle of Kalka was fought in the alleged year 1223 by the following two parties: the “Mongols” (or the Russian troops that came from the Vladimir-Suzdal Russia) and the united army of “the Russians and the Polovtsy” ([634], page 149). The Western Russian troops came to aid the Polovtsy (the Poles), although the “Mongols” (Great Ones) recommended them to withhold from taking part in the battle: “We have heard that you are about to come against us at the insistence of the Polovtsy; pray refrain, for we do not mean to take your land, nor your cities, nor the villages, and you are no foes to us” ([643], page 155). However, the Western Russian princes decided to fight on the side of the Polovtsy, or the Poles. The battle ended with a complete rout of the allies.

The Battle of Kalka was preceded by an 8-day retreat of the “Mongols” from the Dnepr (presumably). After a long march, they brought the pursuers to a place called Kalki, or Kalka (a river, according to some reports). The allied forces were ambushed here, and suffered a bitter and crushing defeat. The “Tartars” had chased them all the way back to the Dnepr. The scenario is the same as we remember from the battle between Batu-Khan and the Hungarian king. It would be expedient to carry on with the comparison in a more meticulous manner.

The only difference between the descriptions of the two respective battles is that in the first case the alleged “retreat” of the Mongols began from the Dnepr, and in the second the river in question had been the Danube. In case of the Battle of Kalka, it is presumed that the “Mongols” had retreated until they reached a certain River Kalka that is supposed to flow into the Azov sea ([634], page 552). However, one must instantly note that there is no such river anywhere in the vicinity, nor are there any records of its existence anywhere in the world (see the alphabetical index of the Global Geographical Atlas, Moscow, 1968). Another river where the “Tartars” defeated the Russian princes from the North-East (River Sit) still exists under the very same name as a tributary of River Mologa. Other rivers mentioned in the chronicles retained their former names as well, and exist until the present day.

Our opinion is that “Kalka” or “Kalki” is a corrupted version of the name Kulikovo (field). In Chapter 6 below we shall demonstrate that the Kulikovo Field is most likely to identify as Kulishki, a well-known part of Moscow. According to our reconstruction, Moscow had neither been a capital nor indeed a city at all in the epoch under study, q.v.

in Chapter 6. This place had indeed once been surrounded by hills with orchards (the mention of vineyards in the Hungarian sources, q.v. above, does not necessarily imply grapes – this would naturally be an impossibility in these latitudes). However, the Slavic word for “grape” (*“vinograd”*) had originally meant “orchard” or “a cultivated piece of land” ([782]-[790]). There were many orchards in this part of Moscow, and the toponymy of the local streets and churches, many of which have the root “SAD” (“orchard”) in their names, testifies to that. Old names such as “StaroSADskiy Lane”, “Church of Vladimir in the Orchards” etc. are still encountered on and around the slope of the hill descending towards the Kulishki. Not that we insist that the Battle of Kulikovo took place here; we are merely trying to point out the fact that the name Kalka (Kalki) is very characteristic for Moscow and the area around Moscow (cf. the town of Kaluga etc.).

A propos, the word *“vinograd”* may have meant *“voin-grad”* at some point – “warrior town”, in other words, or “military settlement” – it would be more natural to expect the description of a battle to refer to a military settlement and not a vineyard, after all.

Our opinion is that we have two accounts of the same battle before us – they only separated in chronicles, on paper, being reflections of one and the same event.

As for the exact geographical localization of the false retreat of the “Mongols” (Dnepr or Danube), all we can say is that this issue requires additional research. The distance between the Azov and Dnepr roughly equals that between Dnepr and Moscow or Kaluga; it would hardly make any difference to the “Mongols” whether to retreat towards Azov or Moscow (or Kaluga). The Azov region is the localization insisted upon by the modern historians, although there are no signs of any Kalka anywhere near Azov, unlike Moscow. In this case, our reconstruction suggests that the “Mongols” have lured their enemies into following them to the borders of their own Greater Russian principality of Rostov, Vladimir and Suzdal, also known as Novgorod. Moscow had then been located on the borderlands, q.v. in Chapter 6.

One must also mention that the chronicle hardly mentions any “Tartar” chieftains anywhere; all that we learn is that the Tartars were accompanied by “the Brodniki and their leader Ploskinya” ([634], page 159). The only “Tartar” warlord mentioned in the chronicle had therefore been an ethnical Slav – could he have been Russian?

2.3. The “Mongol and Tartar invasion” according to the Russian chronicles: Russians fighting Russians

The very description of the Mongol and Tartar conquest found in the Russian chronicles suggests that the Tartars can be identified as Russian troops led by Russian commanders. Let us open the Lavrentyevskaya Chronicle, for instance, which is the primary Russian source concerned with the epoch of Genghis-Khan and Batu-Khan. This text is presumed to be “a compilation from Vladimir and Rostov chronicles” ([634], page 547). The text contains a great number of literary passages, which are presumed to have been introduced during a later epoch ([634], page 548).

Let us remove obvious stylistic embellishments and consider the remaining skeleton of the chronicle. It appears that the Lavrentyevskaya Chronicle describes the unification of the Russian principalities that took place in the alleged years 1223-1238, the centre being in Rostov, and the main instigator, Georgiy Vsevolodovich, Prince of Rostov. If we compensate for the centenarian shift that we’re already aware of, we shall come up with the beginning of the XIV century. The chronicle relates Russian events, telling us about Russian princes, Russian troops and so on. “Tartars” are mentioned quite often, but we don’t learn of a single “Tartar” leader’s name. All the Tartar victories appear to benefit none other but the Russian princes of Rostov – namely, Georgiy Vsevolodovich, and his brother Yaroslav Vsevolodovich after his death. If we are to replace “Tartar” with “Rostovian”, we shall get a very plausible account of Russian princes unifying Russia.

Indeed – the first victory of the “Tartars” over the Russian princes near Kiev is described as follows. Immediately after this event, when “there was weeping all across the Russian land”, Vassilko, a Russian prince sent to those parts by Georgiy Vsevolodovich (in order to “aid the Russians”, as we’re being told nowadays) turns back from Chernigov and “returns to Rostov, praising the Lord and Our Lady” ([634], page 135). Why would a Russian prince be so overjoyed with a Tartar victory? His praises to the Lord testify to the fact that the victory he expresses gratitude for had been his own; he returned to Rostov triumphant. This identifies the “Tartars” as Russians, making this conflict a mere internecine dissention.

After a brief account of the Rostov events, the chronicle carries on with a grandiloquent description of the wars with the Tartars, who take Kolomna, Moscow, besiege Vladimir (referred to as “Novgorod”, for some reason), and head towards River Syt, which exists to this day (it is a tributary of the Mologa). This is where the battle takes place; Great Prince Youri (Georgiy = Gyurgiy) is killed. Having told us about his death, the scribe appears to forget about the “wicked Tartars” and proceeds to tell us at length about how the body of Prince Georgiy had been brought to Rostov with

plenty of ceremony. After the description of Georgiy's luxurious funeral and a brief panegyric to Prince Vassilko, the scribe tells us how "in the year 1238 Yaroslav, son of Vsevolod the Great, was enthroned in Vladimir, and there was much rejoicing among the Christians, who were protected from the Tartar infidels by the hand of Lord Almighty himself" ([634], page 145).

The result of the Tartar victories is therefore as follows. The Tartars have defeated the Russians in a series of battles and seized several key cities of Russia. Then the Russian troops are put to rout in the decisive Battle of Syt. The Russian forces were bled dry by this defeat. Historians are trying to convince us that this defeat had marked the beginning of the horrendous "Mongolian" yoke, with fields covered in bodies of warriors and cruel foreigners ruling over the land. The independent existence of Russia ceases, and the country is immersed into darkness.

The readers may well expect an account of how the surviving Russian princes, unable to provide any kind of military resistance, were forced to go and negotiate with the Khan. Actually, where was the Khan located? Since the Russian troops of Georgiy are supposed to have been crushed, one should expect his capital to be taken by a truculent Tartar invader – the new ruler of the country.

What does the chronicle tell us? It instantly forgets about the Tartars, telling us about the Russian court in Rostov and the ceremonial burial of the Great Prince who had perished in battle. His body is taken to the capital – however, we find no Tartar Khan there, but rather the Russian brother and heir of the deceased Georgiy – Yaroslav Vsevolodovich. Where did the evil Tartar khan go, then, and why should the Christians in Rostov rejoice in so strange and inappropriate a manner? It turns out that there has never been any Tartar khan – Yaroslav is the next Great Prince who takes the power in his hands, while the Tartars disappear without a trace. All is peaceful; the scribe tells us about the birth of Yaroslav's daughter and makes a passing reference to the Tartars taking Kiev and moving onward towards Hungary ([634], page 148).

Our opinion is that what we see described here is the unification of the Vladimir and Suzdal Russia by the Great Princes of Rostov, who had won the decisive Battle of Syt. However, Great Prince Georgiy (aka Genghis-Khan) dies in battle; his brother Yaroslav is the next Great Prince, also known as Ivan Kalita = Caliph. Yaroslav (or Ivan) transfers the capital from Rostov to Vladimir or to the city of Yaroslavl that he had founded, also known as Novgorod the Great ([634], page 145).

The above chronicle already uses the name Novgorod for referring to Vladimir, which demonstrates that there had already been some confusion between the two in that

epoch ([\[634\]](#), page 138). Let us remind the reader of our hypothesis that Lord Novgorod the Great had been the name of the entire domain of the Great Prince comprising Vladimir, Yaroslavl, Rostov etc., and not a single city. Therefore, the conquest of Novgorod as mentioned in the Lavrentyevskaya chronicle may mean the initial conquest of this region by the Prince of Rostov.

By the way, we are also beginning to realise why Novgorod was called Novgorod, or the “New City” – apparently, Rostov was known as the “Old Town” ([\[839\]](#), page 36). Thus, the capital was transferred from the old capital (Rostov) to the New City, or Novgorod (Vladimir or Yaroslavl).

The Lavrentyevskaya chronicle tells us further about the “Tartars” taking Kiev and crushing the Hungarians in the reign of the Great Prince Yaroslav ([\[634\]](#), page 148).

3.

The Tartar and Mongol Yoke in Russia as the period of military rule in the united Russian Empire

3.1. The difference between our version and the Millerian-Romanovian

The Millerian and Romanovian history considers the epoch of the XIII-XV century to have been a dark age when Russia had been ruled by foreign invaders. On the one hand, we are told that the crushed and defeated Russia languishes in the miserable state of an imperial province, with the centre of the empire located in the faraway, mysterious and mythical Orient. On the other hand, both Russian chronicles and foreign reports describe the Mongolian Empire as a country populated by the Russians for the most part, governed by the Great Princes and the Mongol Khans. It is likely that the word “Mongol” means “The Great” and is a shorter form of the full title of the Great Prince. Russian chronicles simply call the Khan Czar. Below we shall relate our concept of this period in Russian history, which differs from the traditional version in the interpretation of known facts primarily – we aren’t presenting any new historical facts, yet we suggest an altogether different approach to the history of Russia. Apart from that, the dynastic parallelism between different epoch of Russian history and the resulting compression of the latter has been discovered by the authors and can definitely be regarded as a new scientific fact.

3.2. Alexander Nevskiy = Berke-Khan. His original: Simeon the Proud or Chanibek-Khan (the XIV century)

After the death of Ivan Kalita = Batu-Khan = Yaroslav in the XIV century, Russia (or the Horde) became divided between his children – the Khans. N. M. Karamzin tells us the following:

“The Children of Yaroslav [the Wise – the double of Ivan Kalita – Auth.] divided the State between themselves, following the will of their father. Izyaslav’s region included Novgorod, Poland and Lithuania, spanning the huge area between Kiev and the Carpathians in the South-West. Prince of Chernigov also took the faraway Tmutarakan, Ryazan, Murom and the lad of the Vyatichi; as for Vsevolod, his domain in Pereyaslavl became complemented with Rostov, Suzdal, Beloozero and the Volga region [or the Kingdom of Volga, as the Golden Horde was often called in chronicles – Auth.]. The Smolensk region included the modern Smolensk province, as

well as parts of the Vitebsk, Pskov, Kaluga and Moscow regions” ([\[363\]](#), Volume 2, Chapter 4, page 45).

The last principality mentioned by Karamzin is White Russia or the White Horde, a mediaeval Russian principality whose capital had been in Smolensk initially; it had included Moscow as well.

The title of the Great Prince or the Great Khan went to the son of Ivan Kalita = Batu-Khan, Simeon the Proud, whose phantom duplicate in the XIII century is Alexander Yaroslavich Nevskiy. We shall be using the latter name for the most part, since it is known to virtually everyone. Other duplicates of the same historical figure are Chanibek-Khan in the XIV century and Berke-Khan in the XIII.

The expansion of the Horde was frozen during the reign of Alexander, and the principal focus of attention shifted towards the internal affairs of the Empire. Having become the Great Prince (Berke-Khan), Alexander Nevskiy “didn’t go to his domain in Kiev, but headed towards Novgorod instead” ([\[435\]](#), page 193). The capital wasn’t transferred to Kiev, although Alexander’s father, Batu-Khan = Ivan Kalita, had intended to implement this, q.v. above. However, Kiev became the centre of the Severskaya Land (Ukraine-to-be). Another principality whose formation dates to this epoch is the White Russia or the White Horde, which later became known as Lithuania. The principal position was occupied by the Golden Horde, or the Volga Region, whose centre had been in Novgorod, or the Vladimir-Suzdal Russia (Yaroslavl, Kostroma, Vladimir, Rostov and Suzdal). This is where the Khan, or the Great Prince, had lived.

We are now entering an epoch of state construction and organization. A double civil and military governing system was introduced. Supreme power had been in the hands of the warlords known as Khans and ruled by the Great Khan = The Great Prince. Local princes governed over towns and cities; their responsibilities included tax collection (one tenth of all property and every tenth citizen) for the benefit of the Horde, or the army. The domains of the Great Princes were exempt from this taxation ([\[435\]](#), page 189).

3.3. The Sarays as the headquarters of the Great Princes, or Khans

We shall proceed with a more detailed relation of the concept that was first voiced in the Introduction to the present book.

The army of the Russian “Mongolian” = Great Empire had been numerous, with cavalry comprising the majority. This army had been professional – the soldiers, or

Cossacks, were recruited as children and didn't marry. Agriculture had been strictly forbidden for them ([183], page 36). Such an army required depots and storage facilities in general, as well as winter camps. These places were called *Sarays* – the word *saray* is still used in the Russian language and stands for a storage facility. The main military potential of the Horde was apparently concentrated in the Volga region and the Golden Horde, which was given priority. This is why we see the so many cities in the Volga region and Russia in general whose names include the root SAR – SARatov, TSARitsyn, ChebokSARy, SARansk, ZARaisk, SARay, SARapoul, SARny etc. Actually, the very word Czar (Tsar) consists of the very same root, which was pointed out by Morozov. We see the name Saray in a great many places up to the Balkans – the city of Sarayevo, for instance. It is supposed that the Mongols had reached those parts as well.

3.4. Imperial communications

As we mentioned in the Introduction, this is also the epoch of communication construction; the issue had been vital for the enormous Empire:

“There were lines of postal communication that connected Saray, the centre of the Golden Horde, with every province; they reached for thousands of verst, and were served by up to 400 thousand horses and a whole army of attendants. Travellers moved along these highways with the speed of up to 250 verst per day. Missives delivered by mounted couriers were also doubled by foot couriers, who could run up to 25 verst [1 verst = 3500 ft. – Transl.] in a day” ([183], Volume 1, page 42).

The Empire had thrived on trade as well:

“The territory of the Golden Horde occupied the intersection of old trading routes that went from the Black Sea coasts to the North and the West via the steppes adjacent to the Black Sea and the Caspian Sea ... Most of the territory adjacent to the actual River Volga had been in the hands of the Tartars and the Mongols, and this river had been a very important trading route indeed, which became especially vital in the XIV century, when the relations with Russia stabilized in some way ... another important trading route of the XIV-XV century had been the Don, also controlled by the Tartars, who had ruled over the city of Azak (Azov) in the Don estuary. This city had been a prominent trade terminal and a connexion between the sea and river traders, and also the caravans that went northward and eastward” ([674], pages 43-44).

Let us remind the reader that the Don Cossacks are certain that the Azov region had once belonged to them ([183], Volume 2). Therefore, the “Tartar control” over the Azov region serves as yet another evidence to the fact that the Tartars and the Cossacks are the same:

“The Don route was closely related to the Volga route; there had been a portage between the two where the channels of the two rivers are close to each other ... The Golden Horde had traded with Central Asia, Italian

colonies near the Black Sea, Byzantium and Egypt; this made Saray an international trading centre, where one could find any Oriental ware as well as Russian furs, leathers etc. ... the Khans of the Golden Horde benefited from this trade tremendously, since they collected the numerous taxes paid by the traders ... the Mongol Khans introduced security garrisons that guarded the caravan routes in Persia, and the caravans paid special fees for passing through the guarded territory” ([674], page 45).

At the same time, Arab authors of the XIII-XIV century wrote that the Volga was filled with Russian ships ([674], page 45). We see that trade had been one of the primary activities of the Russians in this epoch, hence the numerous references to the Russian traders in the Horde. Foreigners didn’t distinguish between them and the Mongol traders, which is quite natural, seeing as how “Mongol” translates as “the great.”

It is presumed that the “Mongolian” Empire had sold “Russian slaves”, which would be perfectly natural, had the Scaligerian-Millerian version of history been correct – evil invaders selling the conquered nation off as slaves to faraway countries. However, documents leave us with a different impression – there were just as many Tartars among the slaves coming from Russia as there were Russians ([674], pages 34-40). Slave trade had indeed been very common in the XIV century; however, slaves were people of all nationalities and ethnic groups – Russians, Tartars etc.

Thus, the Great = “Mongolian” conquest had led to the formation of the Empire, whose centre was in Russia, playing a key part in international trade; one could find goods from everywhere in the world here. Modern archaeologists occasionally find relics testifying to the splendour of the period, and naturally misdate them to the “pre-Mongolian” period. An example testifying to this can be found below.

In fig. 5.1. we see a golden princely necklace with four golden medallions about 10 centimetres in diameter. The medallions are held together by openwork beads; this luxurious necklace was found on the old site of Ryazan in 1822 and is presumed to represent the XII century Ryazan school of jewellery. One can only imagine the jewellery worn by the Great Princes and their courtiers. Scaligerian history makes it perfectly unclear how this level of luxury could be characteristic for a provincial Russian town – a massive golden necklace covered with filigree and gemstones could hardly be purchased for the proceedings from selling local wares on international markets.



Fig. 5.1. Golden necklace of a prince with golden medallions equalling 10 centimetres in diameter. Presumably, a masterpiece of the Ryazan school of jewellers dating from the early XII century; in reality, the princes of Ryazan couldn't have afforded such jewellery until the Great = "Mongolian" Conquest, which had placed their lands at the very centre of a worldwide empire, right next to its capital, Novgorod the Great. Postcard published in Moscow by Izobrazitelnoye Iskusstvo Publishers in 1988.

3.5. The Mongols as participants of the XIV century crusades

All the successful XIV century crusades took place with the active participation of the Mongols – Western countries tried to form a union with the Mongols in order to conquer Syria and Egypt. There were many papal envoys sent to Mongolia, likewise envoys of the French king. It turns out that the Mongols had supported the idea of crusades into the Palestine:

"Catholic envoys sent to Mongolia were seeking a union with the Mongols in order to fight against Islam together. The idea of uniting the crusaders and the Mongols against the Muslims, who had seized Jerusalem and the Holy Sepulchre, had been voiced in the West ever since the conquest of the Muslim Khoresm by Genghis-Khan. Furthermore, the Westerners believed in the legend that there was a Christian state somewhere within the confines of Mongolia ruled by a priest, or Pope John" ([\[183\]](#), Volume 1, page 54).

We plainly see the following:

1. Mongolia had been Christian to a great extent. Below we shall discuss the fact that Khoresm is but the Arabic version of the name Kostroma (a town located near Yaroslavl). Kostroma had been one of the headquarters used by the Great Khan. Let us point out that historians still cannot find the "lost Khoresm."
2. The Christian Mongolia was ruled by Pope John – this is doubtlessly Ivan Kalita the "batya", or "father", also known as Batu-Khan. Apart from that, Genghis-Khan was known as Presbyter Johannes (see the alphabetic index of Matuzova's book [\[517\]](#)). Also bear in mind the fact that Georgiy and Ivan were brothers.
3. From the traditional point of view, a "state ruled by Pope John" is a total absurdity, which is exactly the way in which the modern historians refer to it. Nevertheless, the Westerners had been convinced that such a state did exist up until

the XVII century, no less:

“Papal envoys were welcome guests in Mongolian headquarters, and held many negotiations with the Mongols, who spared the Christian population of Asia Minor and Central Asia [during the crusades! – Auth.]; Christians were promised the return of all the lands seized by the Turks; however, the Mongols demanded that the king of France and other kings swear fealty to Genghis-Khan [aka Great Prince Georgiy – Auth.]” ([183], Volume 1, page 55).

“Khulagu-Khan [another version of Georgiy – Gourgou, a name worn by a great many descendants of Genghis-Khan – Auth.] ... had conquered the lands of Asia Minor up to India, and the conquered lands in the West reached Damascus. Baghdad was taken by his troops, the Caliph killed, the city destroyed and the Muslim populace massacred. The same happened in Damascus – the Mongols killed Muslims and protected the Christians. The wife of Khulagu [George – Auth.] had been Christian and a granddaughter of Van-Khan [aka Pope John, or the same old Ivan Kalita = Georgiy = Genghis-Khan – Auth.] ... his military commander Kitbok had been a Christian; even Khulagu himself was greatly affected by the Christian creed, and always had a field church near his headquarters ... in the same year [the alleged year 1257, or 1357 after the compensation of the centenarian shift – Auth.] Khulagu turned his troops towards Egypt.

The successful campaigns of the Mongols in Asia Minor made all the Christians mirthful [historians are of the opinion that the Christian Russians did not rejoice at the news of the Mongolian conquest – Auth.] – the Mongols were seen as ‘yellow crusaders’ of sorts, who had fought against the infidel Muslims. Khulagu’s headquarters were visited by envoys of the Armenian king, the Prince of Antiochia and Louis IX, King of France” ([183], Volume 1, pages 62-64).

Historians are trying to make us believe that the Muslim pogroms take place around the time that the Mongols decided to accept Islam as their official religion; oddly enough, this “conversion to Islam” resulted in a “better organization” of the ecclesiastical Orthodox hierarchy in the Mongolian Empire and the foundation of the Saray Eparchy in the headquarters of the Khan. Gordeyev reports the following:

“Accepting Islam as the official religion did not affect the attitude towards the Christians – on the contrary, the hierarchy of the Christian Church was re-organised to be more efficient. In 1261 an eparchy was founded in the Khan’s headquarters in the Golden Horde ... Metropolitan Cyril ... was present at the foundation of the eparchy in Saray” ([183], Volume 1, page 64).

Our opinion is as follows. Islam did not exist as a separate religion back then – the schism between Islam, Orthodox Christianity and the Latin Church took place later, in the XV-XVI century. This is why we see the crusaders as a joint force of the Catholics (Western Europeans), the Orthodox Christians (Russians) and the Muslims (Mongols). It was only in the XVI-XVII century that the Western historians decided to present the old crusades as battles against Islam, since the West had already been at war with the Muslim countries in the XVI-XVII century.

In the second part of the XIV century, “Christianity in Asia was spread by the sect of the Nestorians, who were banished from Byzantium ... the sect was named after the

Bishop of Constantinople ... who had founded it in Mosul; they obeyed a patriarch of their own” ([\[183\]](#), Volume 1, page 54).

This is where the name Muslim comes from – derived from the name of Mosul, a town in Asia Minor. The first Muslims had been the Nestorian Christians. It was only later, when all of the above had already been forgotten by nearly everyone, the schism between the Muslim and the Christian creeds was backdated by circa 600 years.

PART TWO

The Battle of Kulikovo

4.

The strife of the late XIV century in the Horde. Dmitriy Donskoi as Tokhtamysh-Khan. The Battle of Kulikovo and the “conquest of Moscow.” A general overview

“H. Fren managed to read the following on the coins of the Great Prince Vassily Dmitrievich and his father (Dmitriy Donskoi): ‘Sultan Tokhtamysh-Khan, may his years last long’.”
– A. D. Chertkov, *Ancient Russian Coins: A Description*. Moscow, 1834, page 6).

The present chapter is largely based on many important observations made by T. N. Fomenko, as well as a number of her concepts. Apart from that, the section on the history of the Donskoi Monastery and its connexions with the Battle of Kulikovo.

After the formation of the Great Empire in the first half of the XIV century as a result of Batu-Khan’s conquests (the same historical personality is also known to us as Ivan Kalita = Caliph), the state became divided into the following three parts:

- the Volga Kingdom, or the Golden Horde,
- White Russia, or the White Horde, and
- the Severskaya Zemlya = Ukraine.

Let us say the following about the word “*severskaya*” – it is related to the words Siberia and *sever* (“North”) – however, the word in question isn’t necessarily referring to the northern direction (also bear in mind that many mediaeval maps were inverted in relation to their modern counterparts, with the North in the bottom and the South on top (see [Chron1](#) for more examples)).

Towards the end of the XIV century there was a great strife in the Golden Horde, or the Volga Kingdom. About 25 Khans have ruled the country over the 20 years that passed between 1359 and 1380. The strife ends with the famous Battle of Kulikovo, where Dmitriy Donskoi (also known as Tokhtamysh-Khan, according to our reconstruction) had crushed the troops of Mamai, a military leader and the de facto governor of the Horde. We shall withhold from getting into the intricate details of the power struggle in the Horde that had preceded the Battle of Kulikovo.

In [Chron5](#) we shall converse at length about the book of the mediaeval historian Mauro Orbini entitled *On the Glory of the Slavs...*, published in 1601 and translated

into Russian in 1722. Orbini writes the following in his description of the Kulikovo battle: “In the year 6886 since Genesis (according to the Russian chronology), Dmitriy, the Great Prince of Russia, had defeated Mamai, King of the Tartars. Three years later he put the troops of this king to complete rout once again – Herberstein is telling us that the bodies of the slain were covering the earth for 13 miles around the battlefield” ([1318], page 90; also [617]). It is however known that the troops of Mamai were crushed by Tokhtamysh three years after the Battle of Kulikovo. This concurs well with our reconstruction, which identifies Dmitriy Donskoi and Tokhtamysh-Khan as the same historical personality.

Let us turn to the famous Battle of Kulikovo. First and foremost, it has to be noted that, according to the Russian chronicles, the reason for the battle had been a borderland dispute between Prince Dmitriy Donskoi of Novgorod the Great, and the Ryazan and Lithuanian princes Oleg and Holgerd. The latter conspired to drive Dmitriy away from the lands of Moscow, Kolomna, Vladimir and Murom, convinced that Moscow was Lithuanian by rights, whereas Kolomna, Vladimir and Murom belonged to the Ryazan principality. They invited Czar Mamai in order to implement this plan (see the “Tale of the Battle with Mamai” ([635], pages 136-137)).

Thus, the chronicles describe the Battle of Kulikovo as a territory dispute for Moscow, Kolomna, Murom and Vladimir. The princes (or the khans) were planning to drive Dmitriy Donskoi away “either to Novgorod the Great, Byeloozero or the Dvina” ([635], pages 134-135). As you may remember, Novgorod the Great identifies as Yaroslavl, according to our hypothesis, while the regions of Byeloozero and the Dvina are the northern neighbours of Yaroslavl. Our reconstruction also suggests that the capital of Dmitriy had been in Kostroma, which is a neighbour of Yaroslavl, q.v. below. Everything becomes perfectly clear – the two princes plotted to drive Dmitriy back to his old capital.

As we know, the battle was won by Dmitriy Donskoi, who had conquered the Ryazan Principality and the eastern parts of Lithuania as a result, establishing himself in Moscow permanently.

5.

The Battle of Kulikovo

5.1. The actual location of the Kulikovo field

Let us consider the historical reports of the famous battle that took place on the Kulikovo field in 1380. Nowadays it is presumed that the Kulikovo field is located between the rivers Nepryadva and Don (presently the Kurkinskiy region of the Tulsкая province, q.v. in [\[797\]](#), page 667) – some 300 kilometres to the south of Moscow, that is. The most famous battle in Russian history is supposed to have taken place here, when the troops of Dmitriy Donskoi met the Tartar and Mongol army led by Mamai.

However, it is common knowledge that no traces of the famous battle were found anywhere on this “Kulikovo” field near Tula. One may well wonder about its real location – after all, there weren’t any weapons or burial mounds found anywhere in the vicinity of Tula – this, in turn, also makes one wonder about whether modern historians and archaeologists have indeed chosen the correct site for excavations.

On 6 July 1995 the “Rossiyskaya Gazeta” published an article by Nikolai Kireyev entitled “Where Are You, Kulikovo Field?” wherein he relates the long and futile history of excavations in the Tula region conducted by the archaeologists in search for the relics of the famous battle misplaced to these parts by the Romanovian historians. Let us cite the conclusions the author of the article arrives to:

“The members of the Tula Archaeological Expedition together with the colleagues from the State Museum of History have been conducting excavations on the Kulikovo field since 1982. More than 350 archaeological relics have been discovered and studied. The general view of the field as it has been over the last two thousand years was reconstructed [? – Auth] ... the flora and the fauna of the region, as well as the soil ... the 70-kilometre patch was studied by the specialists ... who had used geomagnetic photography for this purpose, as well as numerous other methods. A great many trenches were dug; the area was literally combed by soldiers and schoolchildren. There were even a number of attempts to use ESP for the search of the artefacts. However, years and years of research didn’t leave us with a single object that would allow us the claim that the battle in question was fought in the northern part of the field, between river Smolka and the village of Khvorostyanka ... However, this time the archaeologists were equipped with state-of-the-art metal detectors manufactured by the Fisher Research Laboratory in the USA. These instruments can find metal on the depth of up to 30 centimetres and detect its type. The results didn’t take long – the very first week brought an arrowhead in the region of Zelyonaya Doubrava, and a few more arrowheads were found near the village of Khvorostyanka, one of them from an armour-piercing arrow, and several belt strands, which used to be a standard ammunition item. The excavations carry on.”

Thus, we learn of a few arrowheads and several belt strands found on the site – too few artefacts for a huge battlefield.

Many of the books written about the Battle of Kulikovo contain photographs of the chain mail that was allegedly found on the Kulikovo field in the Tula region, q.v. in fig. 6.1. However, its excellent condition is highly suspicious for a 600-year old artefact. We are being told that this chain mail, made of very fine metallic rings, had spent 600 years buried in the ground only to be found, unfolded and taken to the museum, with pieces of wet ground gently removed. However, over so many years it would have transformed into a lump of rock and metal that wouldn't permit so much as to separate individual rings from the caked mass. We are of the opinion that the chain mail in question is of a relatively recent origin and presented as “ancient” in order to provide a single military artefact allegedly found on the “Kulikovo field” near Tula.



Fig. 6.1. Chain mail allegedly found upon the Kulikovo Field in the Tulsкая Oblast. Historians are trying to convince us that this chain mail is some six hundred years old, which is highly doubtful – six hundred years underground would have transformed it into a solid mass of rusty metal with its original shape well beyond reconstruction. Taken from [\[974\]](#).

5.2. Kulishki in Moscow and the Church of All Saints built in honour of the warriors slain in the Battle of Kulikovo on the Slavyanskaya Square in Moscow

Let us begin with the observation that some chronicles tell us directly that the Kulikovo Field used to be in Moscow.

For instance, the famous “Arkhangelogorodskiy Letopisets” describes the reception of the famous icon (Our Lady of Vladimir) in Moscow, during the invasion of Timur in 1402, and tells us that the icon was received in Moscow, “upon the Kulichkovo field.” The full text of the quotation is as follows: “And the icon was brought forth, and Metropolitan Cyprian gathered a great mass of people upon the Kulichkovo field, where today we see a church of stone, the Church of Candlemas, in August, on the 26th day” ([36], p. 81).

The church in question is on the Sretenka street; nearby we find the part of Moscow that is still known under its ancient name of Kulishki.

The opinion that Kulishki had once been a synonym of the Kulikovo Field was popular in Moscow as recently as in the XIX century! For instance, the almanac entitled “Old Moscow” and published by the Commission for the Study of City History gathered by the Imperial Archaeological Society of Moscow ([813]) mentions an “erroneous notion that the name of Kulishki in Moscow is derived from the name of the Kulikovo field” ([813], page 69). The very same page contains the passage that tells us about Kulishki having existed before Moscow.

The Church of All Saints exists in the region of Kulichki to this day: “according to ancient tradition, it was built by Dmitriy Donskoi in commemoration of the soldiers that had died on the Kulikovo field” ([841], page 143). It is referred to in the following manner: “the stone church of All Saints at Kulishki, as mentioned in a written source dating to 1488. The building has survived until the present day” (ibid). Its name has remained the same – “Church of All Saints at Kulishki” (see fig. 6.2); the church stands right in front of the lower exit from the Kitai-Gorod underground station in Moscow, on the square known as Slavyanskaya today, nearby the Moskva River and Solyanka Street, which had once been known as “Kulizhki”, or “Kulishki” ([284], page 53).



Fig. 6.2. The Church of All Saints at Kulishki. According to our reconstruction, the troops of Dmitriy Donskoi had stood here before the Battle of Kulikovo. Photograph taken in 1995.

It is presumed that “the word Kulizhki had stood for “boglands” ([\[284\]](#), page 62). Apart from that, the word “kulizhka” translates as “deforested land cleared for tillage”, according to V. Dahl’s dictionary ([\[223\]](#)). We also learn that “most of the Kulishki area in Moscow had been covered by orchards” ([\[841\]](#), page 143).

The Kulishki region had also included the Pokrovskiy Gate Square; the gate in question had once been known as Kulishskiy.

According to our conception, the famous Battle of Kulikovo has taken place in this part of Moscow; it had resulted in the defeat of Mamai’s troops that came from Western Russia, Ryazan and Poland by Dmitriy Donskoi, also known as Tokhtamysh-Khan. The presence of Polish soldiers in the “Mongolian” troops of Mamai might strike the readers as surprising; however, this is stated in the chronicles quite explicitly, q.v. in CCRC, Volume 25, Moscow & Leningrad, 1949, page 201; see also [\[363\]](#), Volume 5, page 462.

The consensual version claims that Mamai’s troops were put to rout twice in the same year of 1380, the first time by Dmitriy Donskoi and the second by Tokhtamysh-Khan. Our hypothesis identifies the two of them as one and the same historical personality, which makes the second “defeat” a mere ghost duplicate. The “second defeat” of Mamai took place “at Kalki.” As we have already mentioned, “kalki” or “kuliki” are yet another version of the same name Kulishki, or the Kulikovo Field. The etymology of the word can be traced to the words *kulachki*, *kulak* and *kulachniy boy* – fists, fist and fistfight, respectively; it used to mean “place for fist-fighting tournaments.”

A propos, Mamai-Khan is called Tetyak in the “Tale of the Kulikovo Battle”: “The godless King Tetyak, who was called devil in the flesh, started to tremble in terror” ([666], page 300). Tetyak might be a variation of the name Tokhta. Later compilers of the “Tale” must have already confused Dmitriy Donskoi = Tokhta-Mysh = Tokhta Meshech, or Tokhta of Moscow, for his foe, and used the name Tokhta for referring to Mamai.

Another little known fact that we must point out is that the name Mamai is a Christian name and can be found in the ecclesiastical calendar to this day. It appears to be a slight corruption of the word *mama* (mother) or *mamin* (mother’s); ancient Russians must have had two names of a similar origin – Batiy (Batu) derived from *batka* (father) and Mamiy or Mamai – “mother’s son.” In fig. 6.3 we see a Georgian embossment of the alleged XI century depicting the Christian Saint Mamai.



Fig. 6.3. St. Mamai. Mediaeval Georgian embossing. Photograph from the article of Prof. V. Beridze in the *Nauka i Zhizn* magazine, Issue 12, 1966.

The above translates as follows: Dmitriy Donskoi fights against a military leader with a Christian name!

Finally, we must also mention that the name “Kulichkovo”, q.v. above, is persistently read as “Kuchkovo Field” by Romanovian historians (see [284], for instance – or page 143 of [841], where we read that “the Kuchkovo field had been located near the modern Sretenskiye Gate.”

What could possibly be the matter here? Why cannot historians give us a verbatim quotation from the chronicle that calls the field in question Kulichkovo, and very blatantly so? The possible explanation might be their reluctance to provide the readers with so much as an opportunity to trace the obvious connexion between the Kulichkovo

Field and the famous Kulikovo Field, the battleground of Dmitriy Donskoi. This reluctance may be of a subconscious nature; however, we consider it to be done in absolute awareness of the purpose and the consequences – in the XVII-XVIII century, at least, when the false interpretation of Russian history came to existence. This also resulted in new geographical localizations of several important events in Russian history.

5.3. The information about the Battle of Kulikovo: origins and present condition

The primary source of data related to the history of the Kulikovo battle in one way or another is the *Zadonshchina*. According to the Scaligerites, “one has every reason to believe that the *Zadonshchina* was created in the 1480’s, soon after the Battle of Kulikovo, when Dmitriy Donskoi had still been alive” ([635], page 544).

A later source is the “Tale of the Battle with Mamai”, which “is most likely to have been written in the first quarter of the XV century” ([635], page 552). It is allegedly based on the *Zadonshchina*; we also learn that “the Tale of the Battle with Mamai contains passages from the *Zadonshchina*; they were inserted into the original text of this oeuvre, as well as later editions” ([635], page 545). There is also the “Tale of the Kulikovo Battle” as encountered in a number of chronicles. However, historians are of the opinion that it was “created in the middle of the XV century the earliest and pertains to the journalistic genre” ([635], pages 549-550).

The implication is that the *Zadonshchina* is the primary source. Let us study its actual text.

There are six copies of the *Zadonshchina* that have survived until our day; the earliest is in fact a condensed rendition of the first half of the book. As for the rest, “the text of the other copies was mangled by the scribes rather severely ... Each individual copy of the *Zadonshchina* contains a tremendous number of defects and distortions, rendering the publication based on a single copy unable to give the readers an impression of the work’s full text, hence the old tradition of reconstructing the text of the *Zadonshchina* after a comparative analysis of all existing copies” ([635], page 545).

All the copies date from the XVI-XVII century, the sole exception being the earliest one, which contains a mere half of the *Zadonshchina* and dates from the end of the XV century ([635], page 545).

The fundamental edition of the *Zadonshchina* ([635]) instantly attracts our attention by its propensity to use italics for a great many geographical locations, indicating that

all such fragments were reconstructed by later historians from a comparison of different copies, as it is openly stated on page 545 of [\[635\]](#). It also turns out that original geographical names were frequently replaced by something entirely different. We often see the names Don and Nepryadva in italics, and this leads us to the following questions: what were the original names as given in the sources, and why were they replaced by Don and Nepryadva?

5.4. Mamai's headquarters on the Krasniy Kholm (Red Hill) near the Kulikovo Field vs. the Krasniy Kholm, Krasnokholmskiy Bridge and Krasnokholmskaya Embankment in Moscow

It would be expedient for the readers to procure a map of Moscow and use it for further reference. According to the Russian sources, Mamai's headquarters during the Battle of Kulikovo had been located on a certain Red Hill (Krasniy Kholm), q.v. in [\[183\]](#), Volume 1, pages 98 and 101. Several days before the battle, the Russian "guards of Melik were driven towards Nepryadva and the Red Hill, which gave a unique view of the entire surrounding area, by the Tartar troops" ([\[183\]](#), Volume 2, page 98). During the battle, "Mamai was giving orders to his soldiers from his headquarters on the Krasniy Kholm, accompanied by three princes" ([\[183\]](#), Volume 1, page 101). "Czar Mamai and three evil princes came to the top of a tall hill and stood there in order to observe the bloodshed" ([\[362\]](#), Comment 76 to Volume 1, page 29). Seeing as how there was a Red Hill near the Kulikovo Field, it would make sense to look for a similar name in the vicinity of Kulishki in Moscow. Can we find one?

As a matter of fact, we can. There is a very tall hill right next to the Kulishki; it had once been known as Krasniy Kholm. Its top is the famous Taganskaya square, near the Yaouzskiye Gate. Could Mamai's headquarters have been located here? Moreover, the famous Krasnokholmskaya Embankment of the Moskva River and the Krasnokholmskiy Bridge can still be found in this very area. The actual Krasniy Kholm isn't indicated on any maps formally; however, there is a Krasnaya Gorka (another Russian word for "hill") near the Kremlin, where the old building of the Moscow State University is located ([\[284\]](#), page 52).

The Kulishki field in Moscow is surrounded by several hills, one of them housing the Red Square and the Kremlin; this hill may well have been known as "Krasniy Kholm." It is possible that the headquarters of Mamai was located on this very hill during the

Battle of Kulikovo.

5.5. Kuzmina Gat in the Battle of Kulikovo and the neighbourhood of Kuzminki in Moscow

Mamai's troops stopped at Kuzmina Gat before the actual battle, q.v. in [\[635\]](#), page 163.

Any Muscovite will instantly recognize the place as the neighbourhood of Kuzminki in Moscow. Across the Moskva river we one finds the large district of Nagatino, whose toponymy hails from the Russian words na gati, or “on the hurdle”, a marshy place with log-roads that would be impossible to navigate otherwise.

Our reconstruction is as follows. Mamai was approaching Kulishki, or the centre of the modern Moscow, from the east, standing on the left bank of the Moskva river – the one where the battle was supposed to be fought.

Dmitriy was approaching the battlefield from the south, being on the right bank of the Moskva. He had to force a crossing before the battle.

The two armies met at the very centre of modern Moscow – at Kulishki, near Slavyanskaya Square and Sretenka Street, q.v. in the map (figs. 6.4 and 6.5).

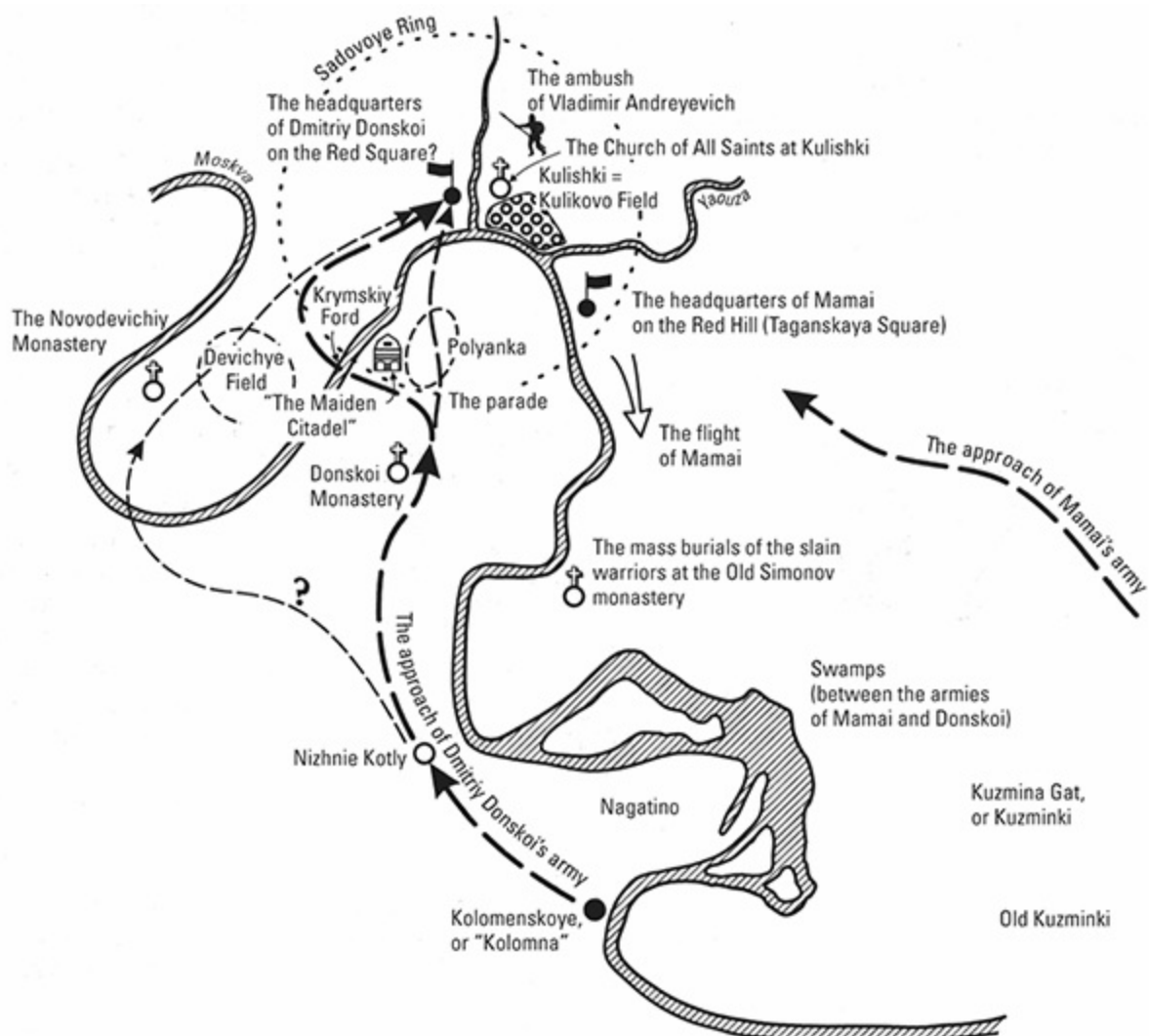


Fig. 6.4. The route taken by Dmitry Donskoi's army to the battlefield. This area is now part of central Moscow, still known as Kulishki. Our reconstruction.

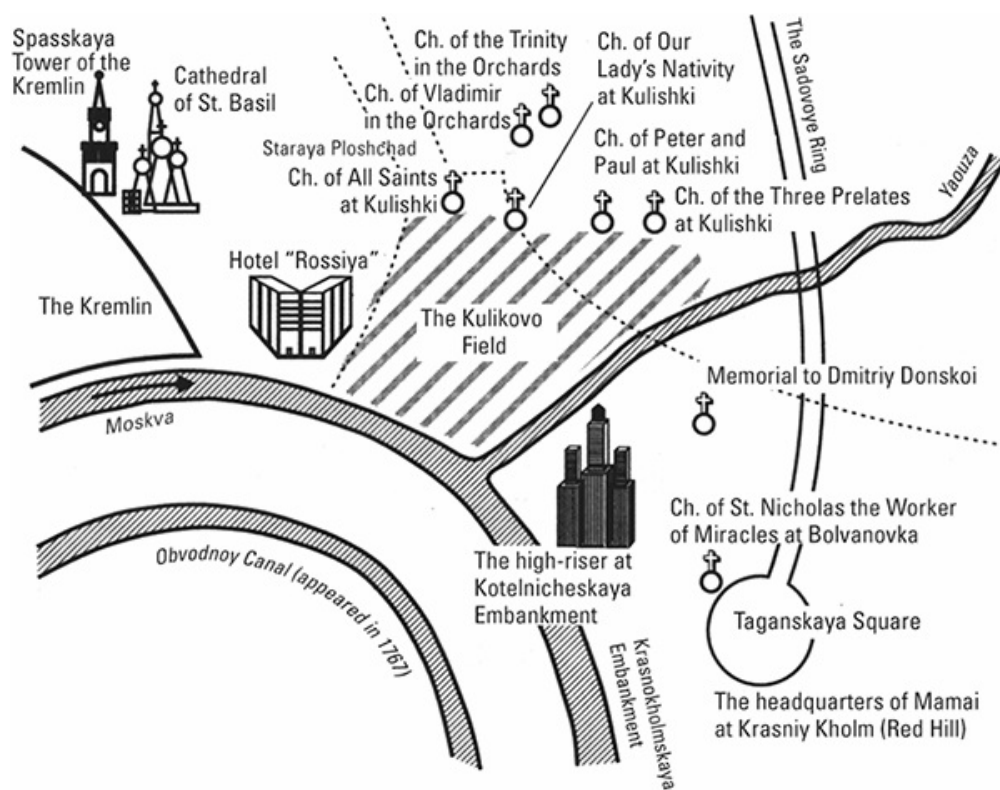


Fig. 6.5. The site of the Kulikovo Battle, or Kulishki in Moscow. We still see a great many monuments related to the Battle of Kulikovo, Dmitriy Donskoi and the name Kulishki.

Another detail to complement the picture is the fact that the troops of Dmitriy spent the night before the battle “on Berezhou” – the name can be translated as “bank” (whereas Mamai’s troops camped at Kuzmina Gat, q.v. in [\[635\]](#), pages 160-161).

It must be said that historians can’t find any traces of the Kuzmina Gat anywhere in the Don region; every single version they suggest contradicts the chronicle data. Historians end up accusing scribes of ignorance and inability to interpret history, writing things like: “one runs into several serious contradictions ... Apparently, the identification of the Kuzmina Gat suggested by the researchers is incorrect, or, alternatively, the author of the ‘Tale’ had a very vague notion of both armies’ itineraries” ([\[631\]](#), page 215). The text we quote comes from a voluminous research paper ([\[631\]](#)) under the general editorship of Academician B. A. Rybakov.

5.6. The identification of Kolomna as the starting point of Dmitriy’s march towards the Kulikovo Field

According to the chronicle, Dmitriy’s army set forth from Kolomna, where he went to meet his allies. Nowadays the location in question is identified as the town of Kolomna, some 100 kilometres away from Moscow. This is possible; however, we mustn’t reject

another possibility, namely, that the Kolomna in question identifies as the well-known town of Kolomenskoye, which is a part of Moscow nowadays. Let us remind the reader that there had once been a gigantic wooden palace of the Czars on this site.

This hypothesis is also confirmed by the following evidence gathered from the “Tale of the Battle with Mamai.” When Dmitriy had found out about the battle to come, he had ordered his allies to head towards Moscow, which is where they promptly arrived ([\[635\]](#), pages 140-141).

The same chronicle reports a perfectly identical order given by Dmitriy, naming Kolomna as the meeting point this time ([\[635\]](#), pages 142-143). Apparently, what we see two duplicate reports of the same order: the allies of Dmitriy were to congregate in Kolomenskoye, which is in Moscow. The same fragment got into the chronicle twice.

The chronicle keeps superimposing Kolomna over Moscow all the time – for instance, having just told us about the troops gathering in Kolomna, the scribe proceeds to report that Dmitriy’s army set forth from Moscow ([\[635\]](#), pages 144-145). We see yet another identification of Kolomna as the famous Kolomenskoye in Moscow. Furthermore, Tikhomirov reports that “Moscow had been the centre where the troops used to gather from other regions of Russia: ‘... a great many armies headed towards Moscow, heeding the Prince’s call.’ There were troops from Byeloozero, Yaroslavl, Rostov and Oustyug. The Muscovites constituted the majority of the Russian army, as one sees from the report about the regiment disposition in Kolomna and at the Kulikovo Field” ([\[841\]](#), page 47).

We are therefore of the opinion that Dmitriy Donskoi set forth from this very spot, which is the Kolomenskiy district of Moscow nowadays. Where did his army go?

5.7. The Kotly from the Kulikovo Battle and the Kotly in Moscow

According to the chronicle, Dmitriy set forth to march towards “Kotyl” ([\[635\]](#), pages 150-151). Can we find this name anywhere in Moscow? Have a look at the map, and you will instantly see the river Kotlovka near Kolomenskoye in Moscow, as well as the railway station of Nizhniye Kotly, which is also located nearby. A propos, if Dmitriy was marching in this direction indeed, he should have arrived to the vicinity of the Novodevichiy monastery, which is on the other bank of the Moskva river. Let us see whether the chronicle can confirm this.

5.8. The inspection before the battle at the Devichye Field,

near the Devichiy Monastery, and the Novodevichiy Monastery on the Devichye Field in Russia

Dmitriy arranged an inspection of his troops “on the Devichye Field.” The following is reported: “more than 150 thousand cavalymen and infantrymen stood in formation, and Dmitriy rejoiced to see an army this great as he rode out to the vast Devichye Field” ([362], Volume 5, Chapter 1, page 37; also [635], pages 154-155). Furthermore, “The Tale of the Battle with Mamai” tells us explicitly that “in the morning the Great Prince ordered for all the troops to converge upon the field near the Devichiy Monastery” ([635], page 155).

Our reconstruction implies that we should find the Devichye Field somewhere on the territory of modern Moscow. It doesn't take us too long – one can identify them instantly as the large field in the bight of the Moskva River and the Novodevichiy Monastery located thereupon. This field is quite vast, and had once been officially known as the Devichye Field, q.v. in [554], page 246. Some of the old names have survived until the present day – Devichye Field Drive, formerly just Devichye Field, the Novodevichya embankment and the Novodevichiy Lane. We see the Devichiy Monastery on an old drawing of Moscow dating from circa 1707 entitled “A View of the Zamoskvorechye with the Kamenniy Bridge” ([550], page 163, q.v. in figs. 6.6 and 6.7). In fig. 6.8 one sees an old engraving that dates from 1702 with a view of the Novodevichiy Monastery and its environs as they were at the beginning of the XVIII century ([9], page 407). We can plainly see a large field; it had remained free of any constructions up until the early XVIII century.

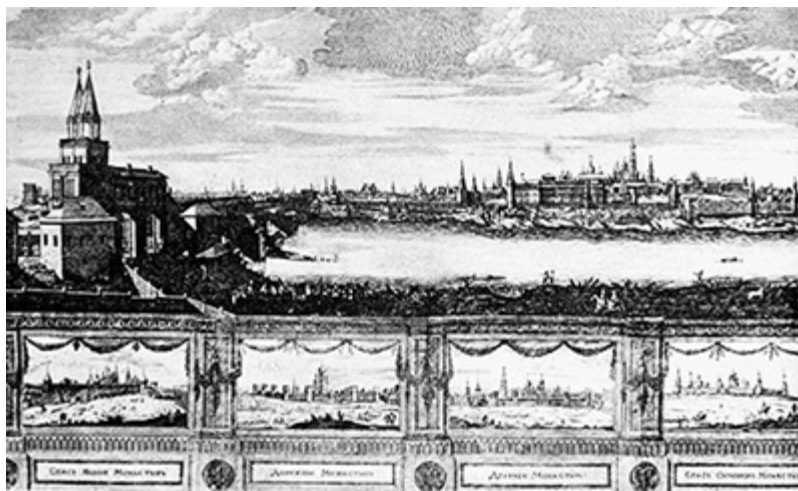


Fig. 6.6. A view from Zamoskvorechye with the Kamenniy Bridge. A fragment of P. Picart's engraving dating from circa 1707. Taken from [550], pages 162-163.



Fig. 6.7. A close-in of a fragment of the above engraving with “Devichiy Monastery.” Taken from [\[550\]](#), pages 162-163.



Fig. 6.8. An engraving dating from 1702 with a view of the Novodevichiy Monastery and its environs. Taken from [\[9\]](#), page 407).

We can therefore see how Dmitriy Donskoi had set forth from Kolomenskoye, crossed the Moskva and came to the Devichye Field, where he had held the inspection of his troops. The chronicle calls this crossing of the river the “passage over the Don”; one gets the obvious idea that the name Don had once been a mere synonym of the word “river.” Let us remind the reader that, according to our reconstruction, Moscow had not yet been founded; therefore, the river may have also been called differently, which makes Don the old name of the Moskva, or simply a synonym of “river.” See more about this below.

It is spectacular that the *Zadonshchina* is obviously referring to the Moskva River by the name of Don: “Princess Marya had stood atop the walls of Moscow, lamenting: ‘O Don, thou swiftly-flowing river ... bring my lord and husband Mikoula Vassilyevich back to me’” ([\[635\]](#), page 105). Therefore, the river Don as mentioned in the chronicle

had once run through Moscow, and can therefore be identified as the Moskva River; our hypothesis is confirmed by chronicle data.

5.9. The Devichiy Monastery, the Babiyy Gorodok and the Polyanka on the right bank of the Moskva and the possibility of identifying them as the Devichye Field and the place where Dmitriy Donskoi had inspected his troops

Nowadays the Devichye Field is located on the left bank of the Moskva River. However, it is more likely that Dmitriy had inspected his troops as they had stood on the right bank of the river, before crossing it (this is how the “Tale of the Battle with Mamai” reports this event, q.v. in [\[635\]](#), page 155, and fig. 6.4. In this case, the inspection took place in the vicinity of the modern Polyanka, opposite the Kremlin, which had not yet existed in the epoch of Dmitriy Donskoi. The Kremlin was only built in the XVI century, q.v. below and also in [Chron6](#). It appears that the so-called Babiyy Gorodok (“maiden town”) had been located on this very site ([\[803\]](#), Volume 2, page 587). It may have been known as Devichiy Gorodok as well (the first word also means “maiden” in Russia). The Babyegorodskiye Lanes were also located in this vicinity. The toponymy of this old Muscovite name is considered nebulous today:

“The Babyegorodskiye Lanes were called after the Babiyy Gorodok, a place known since the XVII century ... the word “gorodok” [which translates as “small town” nowadays – Transl.] had stood for “fortification” in those days. The legend about the battle between the Tartars and the women who have presumably built the fortification in 1382 is not confirmed by any documental data.”

Quotation given according to [\[825\]](#), page 65. Thus, the place in question is in some relation to the legend of the battle with the Tartars in 1382, around the same time as the Battle of Kulikovo took place – this shouldn’t surprise us, since this legend must be reflecting either the Kulikovo Battle itself, or a phantom duplicate thereof that wound up in 1382 (see more about it below).

V. V. Nazarevskiy reports the following about the “battle with the Tartars” in 1382 and the possible toponymy of the Babiyy Gorodok: “there was a legend about several hundred peasant women, who were fleeing from the Tartars and begged to be let into the Kremlin. They were refused entry into the fortress due to fears of famine, so they built a wooden fortification on the right bank of the Moskva and stood fast in defence; the name of the locale is allegedly derived therefrom” ([\[568\]](#), page 68). This report is most probably referring to a military encampment and not a mere wooden fortification.

Modern historians have come up with a great many theoretical explanations of the name; however, the official point of view is that “the exact toponymy of the name [Babiy Gorodok – Auth.] remains unknown – one version suggests that there had once been a fortification here, built by women who sought to defend themselves from enemies; another ponders the possibility that the Tartars may have chosen female slaves on the banks of the Moskva ... the most popular explanation is that the river bank was fortified (fortify = “*gorodit*” in Russian) by piles driven with the aid of hammers known as ‘*baby*’” (quotation given according to [\[735\]](#), pages 298-301. We are of the opinion that the name in question has got nothing to do with hammers of any sort, and is more likely to reflect the participation of female warriors (amazons) in the Battle of Kulikovo.



Fig. 6.9. Solyanka Street and the Church of Our Lady’s Nativity at Kulishki, located on this street. We see the Kulikovo Field from the same perspective as the troops of Dmitriy Donskoi. The Taganskiy Hill (Red Hill), where Mamai’s headquarters had stood, can be seen in the distance. On the left we see the steep foot of the hill, where the ambush of Vladimir Andreyevich was hidden. The Church of Our Lady’s Nativity at Kulishki stands right where the ambush party engaged in battle with Mamai. The Battle of Kulikovo took place on the Day of Our Lady’s Nativity, which is why the church was built here to commemorate this particular holy day. Photograph taken in 1997.

We also find the Monastery of Our Lady’s Nativity nearby; let us remind the reader that the Battle of Kulikovo took place on the day of Our Lady’s Nativity, and could well have been commemorated by the construction of a monastery with such a name, likewise the Church of Our Lady’s Nativity upon the actual Kulikovo Field (Kulishki in Moscow), according to our reconstruction (see fig. 6.9).

“There is a 1472 chronicle entry that mentions the location of the Goloutvinskiy Yard in this vicinity; it had belonged to the Monastery of Our Lady’s Nativity at Goloutvino, where one finds the famed confessional of Ivan III dating from 1504. The Parish Church of Our Lady’s Nativity is known to have existed since 1625.” Quoting

according to [\[13\]](#), #107.

The fact that the Goloutvino monastery was founded to commemorate the Battle of Kulikovo is mentioned by V. G. Bryussova, for instance: “It is a known fact that Dmitriy Donskoi has built several churches to commemorate his victory on the Kulikovo Field – the monasteries at Doubenka, Goloutvino and Stromynka, and brought the construction of the church in Kolomna to completion [it is most likely that the church in question was built in the Kolomenskoye area of Moscow and not the town of Kolomna – Auth.]; the Church of All Saints at Kulishki was built in honour of all the warriors slain in the battle” ([\[100\]](#), page 121).

One has to say that the vicinity of the Babiyy Gorodok had been ideal for holding a military inspection; nowadays we find the Oktyabrskaya Square here, as well as the streets Polyanka and Bolshaya Polyanka, whose names imply the existence of a large field in this region.

Let us recollect that the military inspection in question had taken place upon the Devichye Field. Above we already suggested that this field can be identified as the environs of the Novodevichiy Monastery’ however, the monastery in question is somewhat further up the current of the Moskva River, and so Dmitriy would have to make a diversion in order to cross the river here, q.v. in fig. 6.4. It is most likely that Dmitriy had used the Krymskiy Ford, which we find right next to the modern Kremlin – there used to be a ford here, which made it a lot easier to cross the Moskva River. It turns out that the first nunnery in Moscow had once been located right here, near the place where the river Chertoriy used to flow into the Moskva (see [\[62\]](#), page 187). The old way of referring to a nunnery is “*devichiy monastyr*”, or “monastery for the maidens.” The place in question identifies as the area around the Kropotkinskaya underground station in Moscow. L. A. Belyaev reports the following:

“We see a ‘Church of St. Alexei, the Revered Servant of Our Lord, in the maiden monastery near Chertoriy’ mentioned in the 1514 list of buildings compiled by Aleviz Noviy ... One of the candidates for the election held at the Council of 1551 came from ‘Chertoriy, the convent of Alexei’ ... a new monastery by the name of Zachatyevskiy was built on this site in 1584” ([\[62\]](#), pages 187-188). See also [\[331\]](#), Volume 1, Annex to Volume 1, Comment 93.

We can therefore see that the first nunnery (*devichiy monastyr*) in Moscow was located right next to the Devichye Field, where Dmitriy Donskoi had held a military inspection of his troops.

5.10. The crossing of the Moskva

The troops of Dmitriy Donskoi have most probably crossed the Moskva, referred to as “Don” in the chronicles, in the exact same place as we find the modern Krymskiy Bridge nowadays, where there had once been a ford called Stariy (Old) or Krimskiy (Crimean), q.v. in [\[803\]](#), Volume 2, page 407. Historians are of the opinion that there had once been a high road here, one that connected Kiev and Smolensk with Vladimir, Suzdal and Rostov the Great. It had crossed the Moskva where one sees the Krymskiy Bridge nowadays, and went towards the Kremlin, past the villages and meadows on the Moskva bank and further on to the north-west ([\[803\]](#), Volume 2, page 407). This may be the very same ford as Dmitriy Donskoi had used in order to cross the Don, or the Moskva River.

5.11. The Berezouy and the Bersenyevskaya Embankment in Moscow

Before crossing the river, Dmitriy Donskoi and his army had stood at a place called Berezouy ([\[635\]](#), pages 160-161). It is most noteworthy that the embankment of the Moskva River near the Bolshoi Kamenniy Bridge, right next to the Kremlin, which appears to be the place where Dmitriy’s army had crossed the river, has been called Bersenyevskaya since times immemorial. Bersenyevka is a very old Muscovite name; it is presumed to date from the XIV century: “these are the marshlands where the Nikolskiy Monastery of Bersenyevka had once stood, also known as ‘The Old Nikola.’” It is mentioned in chronicle entries dating from 1390 and 1404.” Quotation given according to [\[13\]](#), #24 and 76.

It is easy enough to notice that the words Berezouy and Bersen (Berzen) may easily be different versions of the same name observed in different chronicles.

One must also note that the Romanovian historians cannot find any similarly-called place anywhere in the region of the modern Don; each of their suggestions contradicts the data contained in the chronicles and the “tale.” See more on this lengthy and fruitless discussion in [\[631\]](#), page 214.

5.12. The River Don and its relation to the Battle of Kulikovo. The Podonskoye Yard in Moscow

According to the chronicles, Russian troops had crossed the Don on their way to the Kulikovo Field, q.v. in the CCRC, Volume 37, page 76. Dmitriy, the victor, as well as his brother, had called themselves “Donskoi.”

Nowadays it is presumed that the river in question is the one that we know under the same name today; however, this modern river Don had most often been called Tanais in the Middle Ages – this is how foreign authors of the XV-XVII century had called it when they wrote about Moscovia (see *Foreigners on Ancient Moscow. Moscow of the XV-XVII Century* ([314]). Most of the Russian towns, cities rivers etc. as mentioned in these traveller notes must have been known to the authors from their Russian interlocutors, since they figure under their Russian names that have remained the same until the present day (however, one may observe a certain similarity between the names Don and Tanais). Apparently, Tanais had been the word used by the Russians when they spoke to foreigners, q.v. in [314], pages 23 and 59, and so on). A propos, River Volga had also been given an alias – Ra ([314], page 23).

The obvious question to ask is as follows: what about the mediaeval location of the Russian river Don? Nowadays this name is associated with just one river; however, we learn that this name had once been a synonym of the word “river” in Russian, and remains one in several other languages to this very day.

The above is a known fact. M. Fasmer’s *Etymological Dictionary* ([866], Volume 1, page 553) reports that the names Don and Dunai (Danube) had stood for “river” in many ancient languages – not just the Slavonic, but also Turkish, ancient Indian, Zend et al. The word Dunai, which is the Russian name of the Danube, still means “creek” in certain Russian dialects, whereas in Polish it means “deep river with steep banks.” In Latvian, *dunavas* stands for a spring or a small river ([866], Volume 1, page 553).

Moreover, the names of two other large European rivers, Dnepr and Dniester, are derived from the word “Don” as well, since we see the unvocalized root DN at their beginning. As for Dunai (Danube), one plainly sees it to be another version of the name Don ([866], Volume 1, page 518).

Therefore, “Don” stands for “river”; therefore, any river could be referred to by this name. Since our hypothesis claims the Kulikovo field to have been located on the territory of the modern Moscow, one might well enquire about the location of the river Don – obviously, it can be identified as the Moskva. M. B. Plyukhanova also tells us that “the word Dunai was widely used in Slavic folklore for referring to large rivers – the Don, the Dnepr, the Moskva etc.” ([661], page 18). This fact was eventually forgotten.

5.13. River Mecha on the Kulikovo Field as the Moskva River (or, alternatively, one of its tributaries called Mocha)

According to the chronicle, the Battle of Kulikovo had raged on for an entire day, at the end of which the troops of Mamai started to flee, and were driven towards River Mecha, “where many of the Tartars had drowned” (CCRC, Volume 37, page 76). Mamai himself survived, accompanied by several warriors. Therefore, River Mecha must be large enough for a human to drown there, located next to the battlefield, since all of the events took place on the same day. Where could this river possibly be? Nowadays one can find a small river called Krasivaya Mecha in the Tula region, where the battle is presumed to have taken place. However, one must bear in mind that no traces of the battle were found anywhere in this area; the very name could have appeared here a great deal later, when the omniscient historians decided that the Battle of Kulikovo was fought in the Tula region. This resulted in the construction of a monument to the heroes of Kulikovo in 1848-1850 and the foundation of a museum in these parts ([797], page 667). The name Krasivaya Mecha may well have been coined around the same time, so that the tourists would have sights to see.

However, if the Battle of Kulikovo was fought on the territory of the modern Moscow, where can we find River Mecha? The answer is simple – it is either the Moskva, or Mocha, its 52-kilometer-long tributary ([841], page 8). The names Mecha and Mocha are all but identical. However, the tributary in question flows into River Pakhra first, which, in turn, flows into the Moskva; the modern Mocha is located at some distance from Moscow.

Still the chronicle is most likely to be referring to the Moskva itself – a large river next to the Kulishki Field. The defeated troops of Mamai were driven towards the Moskva, and a large number of warriors could have drowned there. The name Mecha might also be a variation of the word Moskva. The matter is that the name Moskva stems from the name Mosokh, or Meshech, q.v. above – MSCH unvocalized. Also bear in mind that many Russian chronicles came from Poland – Königsberg etc. (see above).

5.14. River Nepryadva on the Kulikovo Field and the Naprudnaya River on the Kulishki field in Moscow. River Neglinka in Moscow

The Battle of Kulikovo took place on River Nepryadva (CCRC, Volume 37, page 76). This river is mentioned in many chronicles that write about the Kulikovo battle; apparently, it was small, and ran right across the battlefield, and some of the warriors stood and fought in the river.

Can we locate a similarly-named river in Moscow? We can indeed – river

Naproudnyaya, also known as Samoteka – it runs right across the Kulishki Field ([284], page 54). One gets the distinct impression that the name Nepryadva is but a version of the name Naprudnyaya (it is derived from the Russian *na prudu* or *na prudakh*, - “next to a pond” or “surrounded by ponds”, respectively).

Moreover, Naprudnyaya River flows through the Kulishki in Moscow, or the Kulikovo Field itself. Indeed, we learn of the following: “The primary ... elevated area follows ... the flow of the river Naprudnyaya (Samoteka), and then the river Neglinnaya, right into the Kremlin ... then alongside the streets Sretenka and Lubyanka (the ancient Kuchkovo Field) and into Kitai-Gorod” ([284], page 54). All of the above comprise the greater Kulikovo Field in Moscow.

The name Naprudnyaya (Nepryadva) is one that we expect to encounter here, since there have always been many ponds in Moscow. Related names that have survived until this day include the Naprudniye Streets (the 1st and the 2nd), the Naprudniy Lane, Prudovaya Street, Prudovoy Drive and so on ([858]).

Moreover, there used to be a village called Naprudskoye to the north from the Kremlin, upon river Yaouza ([841], page 125). The names Nepryadva and Naprudnyaya are similar – the ease of the transformation is obvious from another pond-related name (Prudovaya Street). A river by the name of Naprudnyaya could have eventually become Naprudovaya and then Nepryadva.

Bear in mind that the name Nepryadva is italicised in some modern editions of the *Zadonshchina* (although we see the name sans italics as well). The italics mean that the name was “reconstructed” by someone in this particular instance.

Another river that had once flown through the Kulishki in Moscow is the Neglinka, which used to flow into the Moskva. It is a small river. Another name of the Kulishki was “Kuchkovo Field at Neglinnaya” ([841], page 51). The prefix “NE” in the name of a river is a rare occurrence; the names of the two rivers may have become confused due to the former existence of a weir and a pond upon the Neglinnaya, right next to the Kremlin. This is how Sigismund Herberstein described the area in the XVI century: “the source of the Neglima (Neglinnaya) is lost in the marshes; there is a weir upon the river near the city, right next to the strongest citadel [the Kremlin – Auth.]; it forms a reservoir, fills the rows before the citadel ... and flows into the Moskva close nearby” ([314], page 15).

5.15. The ambush of Vladimir Andreyevich on the Kulikovo Field and the Vladimirskaia Church in Moscow

The outcome of the Kulikovo Battle was decided by the ambush party led by Prince Vladimir Andreyevich and his military commander Dmitriy Bobrok. The battle was won due to their participation; their engagement in military action marks a break point in the course of the battle, and is related in detail in the “Tale of the Battle with Mamai” ([635], pages 177-179). It would be natural to expect some memory of the ambush party to survive in the vicinity of the battlefield. Indeed, we find the famous church of “St. Vladimir in the Orchards” on one of the hills nearby the Kulishki in Moscow; it exists until the present day on Starosadskiy Lane, q.v. in fig. 6.10. This must be where the ambush party of Vladimir Andreyevich had stood – it is the southern slope of the hill; it had once been covered in thick vegetation, and there were orchards on this site subsequently. Hence the name Starosadskiy, or Old Orchard Lane, likewise the orchards in the name of the church.



Fig. 6.10. The Church of St. Vladimir in the Orchards on top of the hill adjacent to the Kulikovo Field and the Kulishki in Moscow. The ambush of Vladimir Andreyevich, whose intervention had decided the whole outcome of the battle, was hiding among the trees on the southern slope of the hill. Photograph taken in 1995.

5.16. “River Chura at Mikhailov” next to the Kulikovo Field vs. River Chura and the eight Mikhailovskiy Lanes in Moscow

Let us use the *Artefacts of the Kulikovo Cycle* ([631]), a collection of different reports concerned with the Battle of Kulikovo. The “Tale of Dmitriy Ivanovich, the Righteous Prince, and the Infamous Mamai, King of the Hellenes” ([631], pages 137-194) tells us about a warrior called Foma who had stood guard near River Chura at Mikhailovo. He

had a vision from above and addressed the prince as follows (quoting verbatim): “The very same night a warrior called Foma, who had been renowned for his valiance, received orders from the Great Prince to stand guard against the perfidious foes at River Chura in Mikhailovo” ([\[631\]](#), pages 172-173). In fig. 6.11 we cite an ancient illustration to this passage taken from the “Legend of the Kulikovo Battle” (the text and the miniatures are taken from the Litsevoy Svod of the XVI century, see [\[666\]](#)). River Chura can be seen in the bottom left miniature.



Fig. 6.11. Foma Katsibey standing guard at River Chura near Mikhailov. Taken from [\[666\]](#), page 155 (80).

Other versions of the legend tell us the same; some of them mention Foma’s nicknames (Katsibey, Khabycheyev and Khetsibeyev – see [\[631\]](#), pages 217, 242 and 359).

Therefore, the army of Dmitriy Donskoy had stood near River Chura at Mikhailovo before the very battle. Is there a river with such a name in Moscow? The answer is in the positive; moreover, it exists until the present day under the very same name (this fact

was pointed out to us by I. B. Menshagin). In fig. 6.12 one sees a fragment of a modern map of Moscow with River Chura indicated thereupon; it neighbours with the Danilovskiy Monastery near the Leninskiy Avenue, and flows through the Muslim cemetery that had once been known as the Tartar Cemetery ([\[143\]](#)). The name Chura is a very old one, and we find it on the earliest maps of Moscow. Nearby we see Nizhniye Kotly, a place that Dmitriy's army had passed on its way towards the enemy.



Fig. 6.12. River Chura and its environs. We see Nizhniye Kotly right nearby. Taken from [\[551\]](#), map 60.



Fig. 6.13. A close-in of the map of Moscow with River Chura upon it. This is where the army of Dmitriy Donskoi had stood on the night before the Battle of Kulikovo. Taken from [\[551\]](#), map 60.

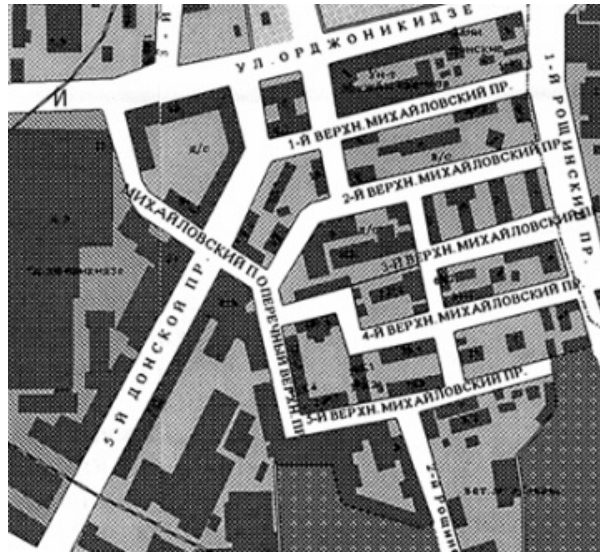


Fig. 6.14. Fragment of the map of Moscow where we can clearly see an agglomeration of six Mikhailovskiy Drives right next to Chura, with two more (adding up to a total of eight) aren't indicated on the map, but can be found in the reference book ([\[858\]](#), page 200). Therefore, this part of Moscow may well have been referred to as “Chura, at Mikhailov”, which is what the chronicle is telling us. Taken from an electronic map of Moscow.



Fig. 6.15. River Chura in Moscow. Photographed upstream, facing the modern Leninskiy Avenue. The Muslim cemetery is on the right. Photograph taken by T. N. Fomenko in January 2001.



Fig. 6.16. River Chura in Moscow. We see large-scale construction works in progress, with excavators on the left. A motorway is being built here; the entire territory shall soon look differently. The river will either disappear, or have to run through pipes. We have managed to photograph the river in the last months of its existence. Photograph taken in January 2001.



Fig. 6.17. A view over River Chura from the left bank and the foot of a large hill. On its slopes we find the Muslim (formerly Tartar) cemetery. Photograph taken in January 2001.



Fig. 6.18. A view over the hill and the Muslim cemetery from the right bank of River Chura. According to the ancient miniature as reproduced above, Foma Katsibey stood guard before the Battle of Kulikovo not far from here. Photograph taken in January 2001.

And now to the most interesting fact – why does the “Legend” emphasise that the army had stood “near River Chura at Mikhailovo”? The river must have passed a village

called Mikhailovo on its way, or some similarly-named place. Do we find one anywhere in the area that interests us? We do. A cursory glance at the map of Moscow in fig. 6.12 reveals a whole agglomeration of streets and lanes sharing the name of Mikhailovskiy right next to River Chura and the Muslim cemetery; eight Upper Mikhailovskiy Drives crossed by the Transverse Mikhailovskiy Drive. Finally, there is also the 1st and the 2nd Lower Mikhailovskiy Drive ([858], page 200). The latter aren't indicated on the map in question, but one finds them in the *Streets of Moscow* reference book ([858]). We think that there had once been a village called Mikhailov or Mikhailovo in these parts. Moreover, Chura is a very short river, and the double reference to Chura and Mikhailovo makes perfect sense.

This agglomeration is the only one of this kind in Moscow. The reference book ([858]) mentions nothing of the kind anywhere else. We have therefore just discovered some excellent factual proof for our reconstruction.

What can historians tell us about Mikhailovo and River Chura in the Tula region? It turns out that they run into many complications, since there is neither a Chura nor a Mikhailovo anywhere near; this might be why certain historians propose to look for traces of a village called Chur Mikhailov instead of a river (which doesn't yield any results, either). They rather nebulously tell us that “according to K. V. Koudryashov's opinion, Chur Mikhailov had stood near the place where river Kochura flows into the Don, some 50 kilometres downstream, next to Nepryadva estuary” ([631], page 106). They also admit the following about the chronicle passage that suggests to search for a village in lieu of a river: “the phrase is unclear due to errors and later misinterpretation of the text obscuring the meaning” ([631], pages 106 and 120).

We are of the opinion that venerable historians are simply looking in the wrong place.

5.17. River Sosna and the Brasheva (Borovitskaya) Road to the Kulikovo Field identified as the Sosenka River and the Old Borovskaya Road leading towards the centre of Moscow

The “Tale of Dmitriy Ivanovich, the Righteous Prince, and the Infamous Mamai, King of the Hellenes” ([631], pages 137-194) reports that Dmitriy Donskoi and Vladimir Andreyevich sent a small party of scouts to the region of River Sosna with orders to bring back a prisoner for interrogation. One of the versions calls the river Bystraya Sosna (see [631], page 147).

Dmitriy proceeded towards the Kulikovo Field, taking the Kotly route, while the



Fig. 6.20. A close-in of a map of Moscow depicting the river Sosenka and the village of Sosenki. Taken from [\[551\]](#), map 20.

It becomes perfectly clear why the chronicle should mention a party of scouts sent to River Sosna = Sosenka in the context of Prince Vladimir's movement via the Borovskaya Road – this road is indeed adjacent to the river Sosenka, q.v. in fig. 6.19.

A propos, the chronicle name of “Sosna” may also have another relation to the Battle of Kulikovo – there had once been a tract called “Pod Sosenkami”, or (“underneath the pine trees”); nowadays there is a Podsosenskiy Lane there. The following is known from the history of Moscow: “The Podsosenskiy Lane ... is located on the site of an old tract known as ‘Pod Sosenkami’” ([\[312:1\]](#), page 195). It is however unclear whether any river had ever existed anywhere in this vicinity.

According to our reconstruction, the army of Dmitriy Donskoi was moving in the following fashion (let us use the map called “Archaeological Artefacts from the Second Half of the XIII-XIV Century on the Territory of the Modern Moscow” as provided in [\[331\]](#), Volume 1, Annexes). Dmitriy's army proceeded towards Kotyol following the Ordynskaya Way, also known as Kolomenskaya Road, q.v. in the map (fig. 6.21). The troops of Vladimir Andreyevich took the Borovskaya = Borovitskaya Road past River Sosenka, q.v. in fig. 6.21. Both lead towards the Kulikovo Field in the centre of Moscow. The scouts must have been sent towards Sosenka in order to make sure that the chosen route concealed no hindrances. Vladimir Andreyevich would indeed have to cross the Moskva, as mentioned in the chronicle quoted above. Mamai's troops had stood to the left of the river, on the other bank.

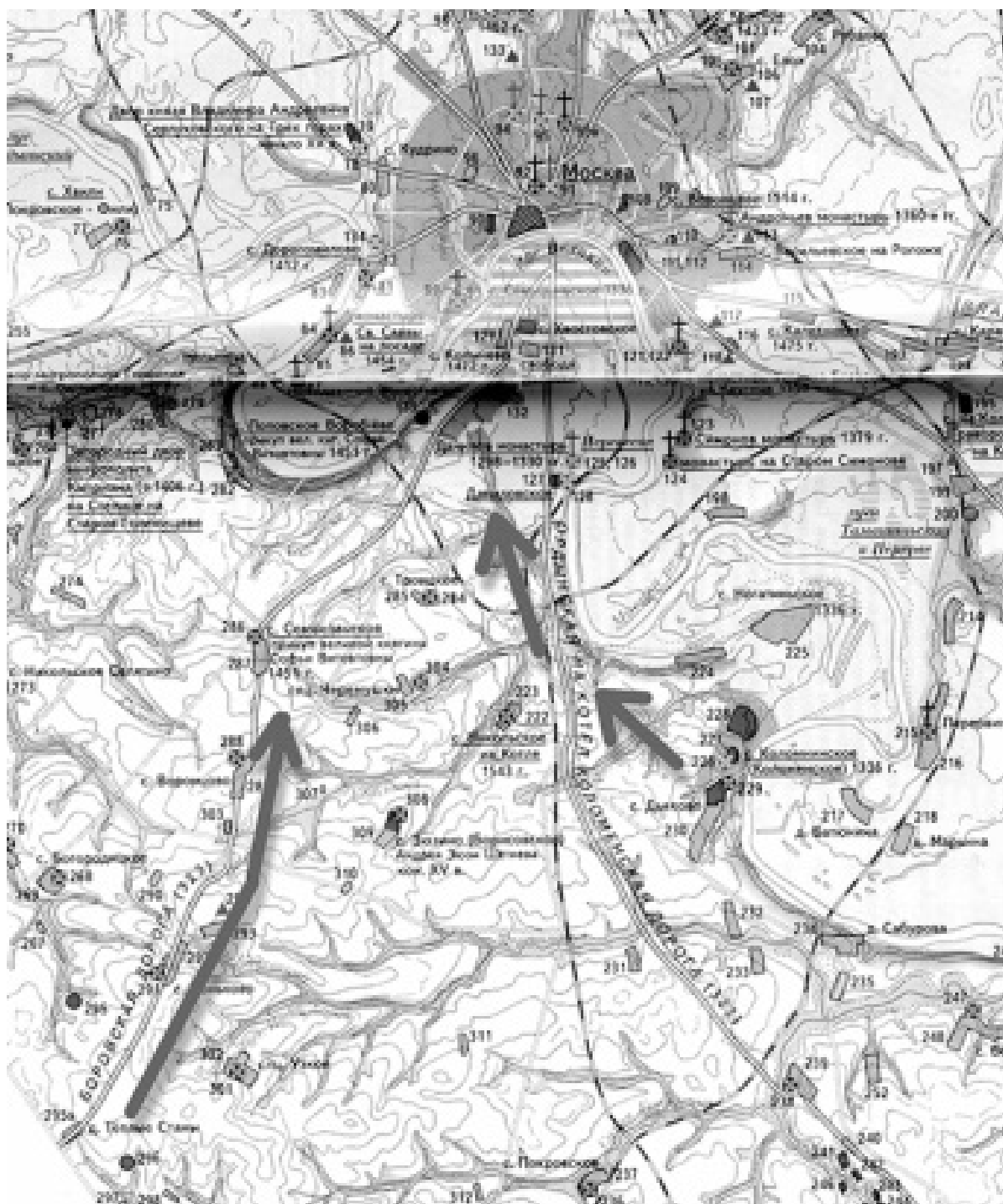


Fig. 6.21. Fragment of a map entitled “Archaeological Relics of the Second Half of the XIII – XVI Century In Moscow” reproduced in [331], Volume 1 (Appendix). The arrows correspond to the route of the armies of Dmitriy Donskoi and Vladimir Andreyevich (in accordance with our reconstruction).

What can the learned historians tell us about the river Sosna and the Brashev Road as mentioned in the chronicles? Once again, they run into many a problem. They suggest the river Bystraya Sosna, a tributary of the Don; however, they admit it themselves that this version contradicts other indications provided in the chronicle: “The ‘Tale’s’ author must have had a very vague idea of the route chosen by Mamai ... Therefore, the

reference to the scouts sent to Bystraya Sosna, which is located a great deal further to the South than the Mecha, is erroneous” ([631], page 204).

As for the Brashev Way as mentioned in the chronicles, we learn of the following: “The reference to the troops setting forth from Kolomna and moving along the Brashev Way led by Vladimir of Serpukhov contradicts the information provided in other chronicles ... one finds it hard to discuss the authenticity of the source in question and the veracity of the claims made therein” ([631], page 209).

Let us reiterate – the search was conducted in the wrong place.

We have therefore gone through all of the primary geographic names mentioned in the chronicles describing the Battle of Kulikovo. All of them were found in Moscow.

5.18. Yaroslav and Alexander in the description of the Kulikovo Battle

“The Tale of the Battle with Mamai” constantly refers to Yaroslav and Alexander, the famous warlords and the ancestors of Dmitriy Donskoi. However, no other famed predecessors of his are mentioned anywhere else in the chronicle, which is rather odd – two of the ancestors are mentioned all the time, whereas such famous figures as Vladimir Monomakh remain obscured by taciturnity. Modern historians presume that the characters in question can be identified as Yaroslav the Wise from the XI century and the great Alexander Nevskiy of the XII.

One can naturally presume that the chronicler had been particularly fond of these two Great Prince, whose had lived 300 and 100 years before the events in question, respectively. Our hypothesis makes things a lot simpler – Yaroslav is a phantom duplicate of Ivan Kalita, the father of Dmitriy, whereas Alexander is a reflection of Simeon the Proud, Dmitriy’s brother and predecessor. The chronicle is therefore referring to Dmitriy’s immediate predecessors and not distant ancestral figures.

5.19. Who had fought whom upon the Kulikovo field?

Modern historians are trying to convince us that the two parties that had fought each other on the field of Kulikovo had been the Russians and the Tartars, and the former defeated the latter. The original sources appear to be of a different opinion – we shall cite their brief overview made by Gumilev. Let us first regard the “Tartar” army of Mamai.

It turns out that “the Tartars from the Volga had been reluctant to serve Mamai, and there were very few of them in his army” ([216], page 160). Mamai’s troops consisted

of the Poles, the Genoese (or the Fryagi), the Yases and the Kasogs. Mamai had been financed by the Genoese, no less!

Now let us have a look at the ethnic compound of the Russian army. “Moscow ... demonstrated loyalty to the union with the legitimate heirs of the Golden Horde’s khans – Tokhtamysh, who had been the ruler of the Tartars in Siberia and the Volga region” ([216], page 160).

It becomes perfectly clear that we learn of a civil war within the Horde. The Tartars from the Volga and Siberia serve in the Russian army and fight against the Crimeans, the Poles and the Genoese led by Mamai. The Russian troops “consisted of infantry and cavalry squadrons, as well as militiamen ... The cavalry ... consisted of the Tartars who were converted into Christianity, Lithuanians who had swapped sides and the Russians trained to ride as part of the Tartar cavalry formation” ([216], page 162). Mamai had received assistance from Jagiello, the Lithuanian prince, whereas Dmitriy is said to have been aided by Tokhtamysh and his army of Siberian Tartars.

The fact that Mamai’s troops are referred to as the Horde doesn’t surprise anyone these days; however, it turns out that the Russian army had also been known as the Horde – in the famous *Zadonshchina*, of all places: “Mamai, thou foul foe, why have you come to the Russian land? Now thou shall be crushed by the Horde from Zalesye” ([635], page 108). Let us remind the reader that the Vladimir and Suzdal Russia had once been known as the Land of Zalesye; thus, the Russian troops are explicitly referred to as the Horde in said chronicle, likewise their “Mongol and Tartar” counterparts, which is in perfect concurrence with our reconstruction.

A propos, the Russians and the Tartars look the same in the ancient Russian miniatures depicting the Battle of Kulikovo – the clothes, the armaments, hats, accessories etc. – you can’t tell a “Russian” from a “Tartar” (see the miniatures from the XVI century *Litsevoy Svod*, for instance, as reproduced in [635]).

Therefore, even if we adhere to the traditional point of view, we cannot claim the Battle of Kulikovo to have been fought between the Russians and the Tartar invaders. Both are mixed to such an extent that you cannot really tell them apart. According to our hypothesis, the word Tartars referred to the cavalry and not an ethnic group, acting as a synonym of the term Cossacks. Apparently, it was introduced in lieu of the latter during subsequent tendentious editing.

Therefore, the Battle of Kulikovo had been fought between the Cossacks from Siberia and the Volga region led by Dmitriy Donskoi, and the Cossacks from Poland and Lithuania led by Mamai.

5.20. A brief digression and a comparison of the Russian and Tartar architecture

It is traditionally presumed that the Russian architecture differs from its Tartar counterpart to a great extent; however, one can simultaneously see the stunning similarities between the two. Let us cite just one example of many.

The Krutitskiy Tower still exists in Moscow as a relic of the Sarskaya and Podonskaya Eparchies: “This tower’s architectural shape makes it characteristic for the late XVII century; the tower one sees above the gates is embellished by ornaments; despite the fact that the tower is explicitly Russian shape-wise, particularly inasmuch as the windows are concerned, it leaves one with an impression of an Oriental building, resembling the enamelled walls of Persia and the minarets of Turkistan” (“Moskovskiy Letopisets”, [\[554\]](#), page 254). Our opponents might come up with the objection that the Mongolian invaders were forcing their Russian slaves to erect buildings in the Oriental fashion; however, we are of the opinion that several different styles had coexisted in Russian architecture up until the XVIII century, no less – one of them being what we would call Oriental today. The rigid allocation of individual styles to individual epochs only exists in the Scaligerian chronology; we see a very eclectic mixture of architectural styles in virtually every town and city nowadays – why should it have been radically different in the past?

6.

The communal grave of the heroes slain in the Battle of Kulikovo in the Old Simonov Monastery, Moscow

6.1. Where are the graves of the warriors who had fallen in the battle of Kulikovo?

According to the chronicles and the “Tale of the Battle with Mamai”, each party had suffered about 250 thousand casualties. This number is most likely to be a great exaggeration, since after the battle had ended “The Great Prince had stood at Don for eight days, inspecting the battlefield and separating the bodies of the Christians and the heathens ... the former were buried in hallowed ground, the latter thrown to the birds and the beasts” ([\[635\]](#), pages 186-187).

The readers accustomed to the Scaligerian and Millerian version of history shall most probably think that all of the above had taken place in the Tula region – upper Don, where the Battle of Kulikovo is presumed to have been fought nowadays.

However, it turns out that the Russian warriors who had died in the Battle of Kulikovo are buried in Moscow and not in Tula – in the Old Simonov Monastery! This is where the most famous heroes of the battle are buried – Russian warrior friars Peresvet and Oslyabya, for instance (see [\[413\]](#) and [\[678\]](#)): “Peresvet and Oslyabya had been buried in the Church of Our Lady’s Nativity ... the heroic monks that fell on the battlefield weren’t taken to the Troitskaya Friary, but rather buried at the walls of this church” ([\[678\]](#), page 136; see also [\[734\]](#)).

If we are to assume that the bodies of the heroes have indeed been taken from Tula to Moscow (and that’s some 300 kilometres), why couldn’t they have been taken to the Troitse-Sergiyeva Friary, which is relatively near? Also, Dmitriy had been burying the slain for 8 days; then his army started towards Moscow, which must have taken them a while. Could it be that the corpses of the heroes remained unburied for several weeks?

Since the battle had taken place on the Holy Feast of Our Lady’s Nativity, it is perfectly natural for a church of Our Lady’s Nativity to be erected at the battlefield. This is exactly what we see – this church is still part of the Simonov Monastery in Moscow (see [\[678\]](#), page 136), which was founded right after the Battle of Kulikovo. According to our hypothesis, the Simonov Monastery was built right on the Kulikovo

Field as a last resting place of all the Russian soldiers who had been killed here.

“The Simonov Monastery, founded in 1379, had been one of the most important outposts in Moscow’s line of defence. Most of its buildings were demolished in the beginning of the 1930’s [sic! – Auth.], when the Likhachyov Factory’s Palace of Culture was built here. The southern wall and three towers exist until the present day” ([554], page 295, comment 269). Nowadays this monastery is located on the factory premises, although one can reach it via a long corridor.

Thus, the Millerian-Romanovian version does not dispute the fact that the Simonov monastery was found virtually simultaneously with the Battle of Kulikovo.

This monastery can be found on the bank of the Moskva, next to the Krasnokholmskaya Embankment that we mentioned earlier. Thus, all of the names and places that bear relation to the Battle of Kulikovo are concentrated in a single area of Moscow, whose boundaries are marked by the Church of All Saints built by Dmitriy to commemorate the battle, and the Simonov Monastery, where the slain soldiers had been buried. Chronicle reports begin to make more sense – the warriors that had died on the battlefield were buried closely nearby and not brought from the Tula region some 300 kilometres away.

One should also mention the following circumstance. It has taken us a great deal of effort in order to find a literary reference to the resting place of the heroes that died in the Battle of Kulikovo, one that one presumes to be famous – yet we haven’t found a single mention of the place in any of the modern fundamental historical publications that we have had at our disposal. The present day historians appear to be strangely reluctant to touch this topic. Moreover, L. A. Belyaev, Head of the Muscovite Archaeology Sector at the RAS Institute of Archaeology, writes the following about the Old Simonov monastery: “There were no large-scale archaeological excavations conducted here. We only know of some perfunctory observations performed by B. L. Khvorostova during the reconstruction of the church in the 1980’s. V. L. Yegorov, the researcher who studied the issue of where Peresvet and Oslyabya had been buried, went so far as to presume the complete destruction of the refectory layer and the futility of further archaeological excavations [sic! – Auth.]” ([62], page 185).

It was only owing to a fortunate coincidence that we managed to find the information we were looking for in a book of 1806, no less, one that M. Pospelov referred to in his 1990 article in the “Moskva” magazine concerned with the scandalous refusal of the “Dynamo” factory to vacate the monastery buildings located on their premises. It was only after we had managed to visit the actual monastery that we found a photocopy of a

very rare book there ([\[734\]](#)), one that was published in 1870 and also deals with the issue of Peresvet's and Oslabya's final resting place. Both books (one dating from 1806 and the other from 1870) are concerned with the history of the Simonov Monastery specifically. Not a single fundamental work on history in general that we have at our possession contains any useful information; the same goes for the books written on the history of Moscow. N. M. Karamzin makes a very brief reference ([\[362\]](#), Commentary 82 to Volume 5, Chapter 1, page 31).

What could possibly be the problem here? Why do we find out nothing about the graves of the heroes who had fallen on the Kulikovo field? The answer appears obvious to us – this is due to the fact that the sepulchres in question have got nothing to do with the Tula region, where the Battle of Kulikovo had been relocated in order to make Moscow older than it really is, and have been in Moscow all the time. This is why historians prefer to circumnavigate this issue – anyone in their right mind shall instantly ask about whether the bodies of the deceased heroes had indeed been transported to Moscow from the Tula region, seeing as how the distance between the two is over 300 kilometres. If the burial ground is found in Moscow, the battle had been fought nearby as well; all of this is perfectly obvious. Let us reiterate that there were no signs of any warriors buried anywhere in the Tula region. Even if the number of the deceased was greatly exaggerated, which is likely to be the case, there should be lots of graves left after a battle as great, and some remnants of them should have survived until our day. This is indeed the case with Moscow, but not Tula.

However, it is easy enough to understand the position of the historians – according to their “theory” Moscow had already existed as a large city for quite some time when the Battle of Kulikovo took place; they are of the opinion that the Kulishki in Moscow had also been part of the city, and therefore an unlikely candidate for a battlefield.

According to our version, the epoch of the Kulikovo Battle had been the very dawn of Moscow, which was but a small settlement in those times. The Kulishki had still been a large field without any buildings. Dmitriy Donskoi started to fortify Moscow after the battle, or at the end of the XIV century, as the scribe tells us: “Dmitriy Ivanovich, the Great Prince, had founded Moscow as a city of stone, and kept on making it ever greater” ([\[284\]](#), page 89).

6.2. The Old Simonov Monastery presently. The discovery of an ancient communal grave in 1994

The present section relates the story of our visit to the Old Simonov monastery on 15

June 1994, which was undertaken in order to research the geographical circumstances of the Kulikovo Battle. It is perfectly natural that, having voiced the hypothesis about the battle in question taking place on the territory of the modern Moscow, we should want to visit the Simonov monastery personally, in order to verify our reconstruction empirically.

This visit yielded the most unexpected results, and we deem it apropos to relate them herein. First and foremost, let us mention the fact that in 1994 the Old Simonov monastery had still stood on the premises of the “Dynamo” factory, and could only be reached via a labyrinth of factory corridors, q.v. in figs. 6.22 and 6.23. The Church of Our Lady’s Nativity is surrounded by factory buildings, q.v. in fig. 6.24. It only became functional as a church several years ago, and had previously been used as a factory storage facility.



Fig. 6.22. A long passage that leads to the Old Simonov Monastery through the premises of a factory. Photograph taken in 2000.



Fig. 6.23. Entrance to the Old Simonov Monastery at the end of the long passage, q.v. above. Photograph taken in 2000.



Fig. 6.24. The Church of Our Lady's Nativity at the Old Simonov Monastery. Photograph taken in 2000.

We knew that at least two of the most famous Kulikovo Battle heroes were buried here, namely, Peresvet and Osl'yabya. However, we were concerned with the issue of whether we could find a communal grave of the other warriors who had fallen in the battle. After all, if Moscow had been the battlefield and if Dmitriy had spent eight days burying the dead, there must be soldier graves close nearby.

We have barely approached the church when we say a huge wooden container that had already stood in a freshly made grave, ready to be buried (see figs. 6.25 and 6.26). When we asked about the identity of the persons buried, the priest who had attended the funeral and the workingmen who were performing the actual burial told us quite eagerly that the ground in the radius of some 100 metres from the church consists of virtually nothing else but human skulls and bones – the area might be even wider, but factory constructions make it impossible to tell. As we were told, a gigantic amount of bones

was found in the ground at the very construction of the factory; these ancient remains were simply dug out and thrown away.



Fig. 6.25. Old Simonov Monastery in 1994. A wooden box filled with skulls and bones that were unearthed during the construction of a single cellar next to the Church of Our Lady's Nativity at the Old Simonov Monastery. The ground around the church is virtually packed with skulls and bones dating to the epoch of the Kulikovo Battle. The remains are positioned randomly – some of the skeletons were even standing on their heads, according to the local workers.

According to our reconstruction, this is a large communal grave of the warriors who fell at the nearby Field of Kulikovo (Kulishki in Moscow). The photograph was taken by the authors in 1994, before the box was buried near the West side of the church. There is a large bunch of flowers inside the box.



Fig. 6.26. Wooden box with human remains. The flowers were put in the box by the monks before the burial. Photograph taken in 1994.

Recently, shortly before our arrival, a cellar was dug in the ground, some 10 metres away from the church. The construction site had been very small; however, several cubic metres of skulls and bones were found there, enough to fill the wooden container that we noticed as we entered the site. One of the workers was kind enough to open the lid of the container; it had indeed been filled with skulls and bones. We took a photograph, q.v. in fig. 6.27. The container was buried some 10 metres to the north of the church. The workers who had uncovered all of these bones reported some very noteworthy facts.



Fig. 6.27. The lid of the box was lifted at our request. Photograph taken in 1994.

Firstly, the bones were in utter chaos – one of the skeletons had stood on its head! It is perfectly obvious that this wasn't a regular cemetery, but rather the site of a mass burial; the dead bodies were buried in large communal graves. Therefore, the construction of a single cellar resulted in several cubic metres of human skulls and bones unearthed.

Secondly, the workers were amazed by the fact that nearly all the skulls had possessed young and healthy teeth; they emphasised this fact a few times. One gets the impression that all the persons buried had been young and healthy people – warriors and not feeble old men, in other words. What they found was a communal grave of soldiers slain in a battle.

Thirdly, apart from skulls and bones, the workers have found a number of headstones, all quite uniform and sans inscriptions, q.v. in fig. 6.28. All of them are decorated with the same ornament – a plaque in the middle with several stripes connected thereto – a straight one at the bottom, and two curved ones at the top. The ornament resembles a

warrior's shield or the already familiar forked (or T-shaped) Christian cross (see the table of crosses in [Chron1](#), Chapter 7:6.1 for further reference). The utter absence of inscriptions tells us about the communal nature of the graves – also, there are a lot more bones than there are headstones. There must have been several graves, each of them marked by a headstone of the same fashion; this fact should tell us that the burials were made simultaneously. Bear in mind that the cross on the headstones is forked, and looks very different from the crosses used by the Christian Church nowadays.



Fig. 6.28. A headstone from the Old Simonov Monastery. The ground around the Church of Our Lady's Nativity in Old Simonov was covered in such stones. According to our reconstruction, they marked the communal grave of the warriors killed in the Battle of Kulikovo. This is where Dmitriy Donskoi had been burying the dead for several days, as the chronicles are telling us. Photograph taken in 1994.

It is noteworthy that on a number of ancient coats of arms we find this forked cross next to a figure of an erect bear, which had once been the famed city emblem of Yaroslavl; see one such coat of arms from the Cathedral of St. Lorenz in Nuremberg in fig. 6.29.



Fig. 6.29. The ancient crest in the Cathedral of St. Lorenz in Nuremberg. We see a forked cross and an erect figure of a bear; the latter represents the coat of arms of Yaroslavl, or Novgorod the Great, according to our reconstruction. Photograph taken by A. T. Fomenko in June 2000.

A propos, another burial ground with similarly-marked headstones (bearing forked crosses) can be found in the ground floor of the Arkhangelskiy Cathedral of the Moscow Kremlin, among the sepulchres of the Russian Czarinas. Those graves rank among the oldest ones found there, q.v. in fig. 6.30. However, it is possible that the T-shaped ornament found on the headstones is an ancient representation of the T-shaped Christian cross, similar to the one found on the embroidered attire that had belonged to Yelena of Walachia ([\[550\]](#), page 60).



Fig. 6.30. Old sarcophagus from the basement of the Arkhangelskiy Cathedral of the Muscovite Kremlin. It looks just like the headstone at Old Simonov. The photograph was taken in December 1997. This must be what the Russian sepulchres had looked like before the beginning of the XVII century, or the enthronement of the Romanovs, who had reformed the Russian burial rites in the first half of the XVII century. Historians and archaeologists refer to these graves as to “the graves of the sinners”, making the latter term comprise all the Russians who lived in the epoch of the Great = “Mongolian” Empire. The origins of this bizarre terminology remain unknown to us. We are of the opinion that such tendentious choice of terms is de facto urging the scientists not to take such sepulchres seriously.

Fourthly, when the Simonov burial grounds were unearthed, there were neither coffins, nor metallic objects, nor remnants of garments found; nothing remained but the bones. This implies that the graves are very old – wood, iron, copper and fabric decayed completely and turned to dust. This process takes centuries. The headstones also look manifestly different from the ones that the church has been using over the last couple of centuries. However, proving the great age of the graves appears needless, since the archaeologists that were summoned here already suggested a XIV century dating, which is the very century that the Battle of Kulikovo took place. However, as we were told in the monastery, the archaeologists instantly departed without showing an interest in the graves – the abovementioned opinion of the archaeologists about the “futility of further archaeological excavations” in the Old Simonov monastery ([\[62\]](#), page 185). We consider all of this to be very suspicious.

We therefore learn of construction works conducted upon the last resting place of the Kulikovo Field heroes, with cellars and manifolds built on this site. The remnants of the soldiers are discarded, or, at best, re-buried in communal containers with a Christian service.

One would think that historians could really perform a large body of work here – how can it possibly be true that there’s an ancient burial ground that still exists in the very centre of Moscow, and there wasn’t a single historian or archaeologist to ask the question about the identity of the dead that were buried here?

However, let us assume that historians know nothing about the communal graves of the warriors who had fallen at the Kulikovo Field that were found in the Simonov monastery; after all, it is but a hypothesis of ours for the time being. Yet these very historians know perfectly well that the remains of Peresvet and Oslyabya are buried in this church. One would think that their ancient headstones were still guarded with awe.

This is not the case. When one enters the church, one sees the new gravestones made a couple of years ago, q.v. in fig. 6.31. An old photograph hanging nearby (fig. 6.32) demonstrates this place the way it had been in 1985, which is when the church was vacated by the factory authorities – there isn’t so much as a trace of any grave at all. The ancient headstones must have been destroyed or relocated by then.



Fig. 6.31. Modern graves of Peresvet and Oslabya in the Church of Our Lady's Nativity at the Old Simonov Monastery in Moscow. Installed after 1985. Photograph taken in 2000.



Fig. 6.32. Old photograph of 1985 which reveals the condition of the Church of Our Lady's Nativity right after the departure of the factory authorities. This photograph can be seen on the billboard with information on the history of the church's reconstruction next to the entrance. The legend says "The final resting place of Peresvet and Oslabya, the heroes of the Kulikovo Battle. 1985." We made a copy of the photograph in 2000; what we see is a picture of utter devastation.

The real XIV headstone from the grave of Oslabya and Peresvet as mentioned by N. M. Karamzin in [\[365\]](#), Volume 5, Chapter 1, comment 82, isn't anywhere to be seen nowadays – it may still be part of the church masonry, as Karamzin suggests. However, no one knows anything about any old headstones nowadays – the one that interests us is

most likely to have been taken outside and destroyed by paving breakers in the 1960's during one of the *subbotniks* (Saturday collective labour meetings conducted by volunteers free of charge in the Soviet epoch). One of the workers who had participated in these subbotniks told us about them; he carried the stones out of the church personally. At any rate, we neither managed to locate the old headstone, nor to learn of what was written thereupon.

Moreover, the text of the inscription wasn't found in any historical work, either. What could have been written there? How could it be that the barbaric order to destroy these priceless old stones with paving breakers was given in the 1960's, cynically and in full awareness, when the ferocious anti-religious campaign had already been way past its peak? They managed to survive the 20's and the 30's, after all.

Could the matter at hand be related to the very roots of Russian history and not just religion? As for the authors of the present book, the facts that we know lead us to the conclusion that the methodical destruction of certain ancient artefacts (the ones that could have helped us understand the real meaning of the Old Russian history) has been taking place in Russia for many years now, without any publicity and in the most despicable way possible.

In 2000 we visited the Old Simonov monastery once again; by that time, many other bones were unearthed from the ground around the church. These bones were buried once again next to the wall one finds behind the church altar, q.v. in fig. 6.33; there are two new crosses marking the graves, q.v. in figs. 6.34, 6.35 and 6.36. We managed to converse with the person who had personally mounted the cross shown in fig. 6.36 in 1999. One of the parishioners was paving the yard of the church; the layer of the ground that became removed in the process had equalled a mere 2 or 3 feet in thickness. Nevertheless, this shallow layer of ground had contained a multitude of human bones and even the remains of several skulls; the parishioner buried the bones in hallowed ground and put a cross on top of them. Apparently, the neighbouring cross that one sees in figs. 6.34 and 6.35 was mounted in a similar fashion. It is perfectly obvious that the ground around the Church of Our Lady's nativity is filled with bones up to the shallowest layers; the old gravestones must have been right on top of them. After their removal, the bones lie right underneath our feet.



Fig. 6.33. The wall behind the altar of the Church of Our Lady's Nativity. One sees factory buildings behind the wall; the remains uncovered during construction works are buried next to the wall. Some of the graves are marked with crosses. The grave that we saw in 1994 is marked by a heavy stone and a small fir tree. Photograph taken in 2000.



Fig. 6.34. The cross behind the church altar with a piece of an old headstone next to it. Photograph taken in 2000.



Fig. 6.35. The cross behind the altar of the Church of Our Lady's Nativity. Photograph taken in 2000.



Fig. 6.36. Another cross behind the altar of the Church of Our Lady's Nativity. This is where the skulls and bones

uncovered during the paving of the yard were buried in 1999. Photograph taken in 2000.

However, oddly enough, there is no cross over the spot where the gigantic container with skulls and bones was buried in 1994. This place is just marked by a large piece of rock and nothing else – neither plaques nor inscriptions (see figs. 6.37 and 6.38). The reasons for such secretiveness remain perfectly unclear to us. Why has there been no cross mounted on this site? The piece of rock and the flower bed are definitely serving some memorial purpose; however, if you don't know that underneath one really finds a large container with skulls and bones exhumed from the collective grave of the heroes that had died at the Kulikovo Field, it is impossible to find it out by mere guesswork.



Fig. 6.37. The heavy stone upon the flowerbed that marks the place where the huge wooden box with the remains of the heroes slain in the Kulikovo Battle was buried in 1994. There is no cross here, for some reason. Photograph taken in 2000.



Fig. 6.38. The heavy stone upon the flowerbed that marks the place where the huge wooden box with the remains of the heroes slain in the Kulikovo Battle. The actual burial was filmed by the authors in 1994.

6.3. The location of the Rozhestveno village that Dmitriy Donskoi had granted to the Old Simonov monastery after the Battle of Kulikovo

The *History of the Church of Our Lady's Nativity in the Old Simonov, Moscow* ([734]) states explicitly that Dmitriy Donskoi granted the village of Rozhestveno to the church in question right after the battle; the village had stood at the actual Kulikovo Field:

“The Great Prince had granted the village of Rozhestveno to the Old Simonov monastery on the day of Our Lady's Nativity; it was located on the battlefield where the troops of Mamai had been crushed by Dmitriy's army” ([734], pages 7-8).

Historians are of the opinion that the Battle of Kulikovo had been fought in the Tula region. Doesn't it strike the reader as uncanny that a Muscovite church should be granted a village that had been some 320 away from Moscow? Apart from that, the Tula region had not been part of his principality, and belonged to other princes! Nothing of the sort has ever taken place in veritable Russian history.

This absurdity ceases to exist once we relocate the Battle of Kulikovo to Moscow, which is where one finds the Simonov monastery. The latter had possessed no lands in the Tula region for the last 200-300 years, according to the chronicles; however, it did

possess the village of Simonova right next to it – the residence of “the monastery’s workers – smiths, ironmongers, carpenters et al” ([\[734\]](#), pages 11-12). Everything becomes clear instantly.

6.4. The battle between Mamai and Tokhtamysh in 1380 as yet another reflection of the Kulikovo Battle of 1380

We are told that immediately after the Battle of Kulikovo, “Mamai, who had fled to his steppes, faced a new enemy: Tokhtamysh, the Khan of the Horde whose lands lay beyond River Yaik, a descendant of Batu-Khan. He sought to wrest the throne of the Volga Horde away from Mamai in order to salvage the heritage of Batu-Khan’s descendants. Jagiello, the ally of Mamai ... had deserted the latter. Tokhtamysh put Mamai to rout on the banks of Kalka and proclaimed himself liege of the Volga Horde. Mamai had fled to Kapha ... which is where he was killed by the Genoese” ([\[435\]](#), page 233).

We instantly mark the similarities between the descriptions of the two battles:

1. Both great battles take place in the same year – namely, 1380.
2. Both battles end with the defeat of the same military leader – Mamai.
3. One battle takes place at Kalki (KLK unvocalized), whereas the second is fought upon the Field of Kulikovo, which also transcribes as KLK without vocalizations. We already pointed out the similarity between both names.
4. Both battles feature Mamai’s Lithuanian ally who either deserts him or doesn’t manage to come to his rescue in due time.
5. Mamai flees to Kapha after the battle with Tokhtamysh, and does the very same thing after the Battle of Kulikovo ([\[635\]](#), pages 108-109).

This is virtually all that we know about the defeat of Mamai at Kalki.

Our hypothesis is as follows:

The defeat of Mamai at Kalki is but another account of the Kulikovo Battle that wound up in certain chronicles in a condensed form, which is drastically different from the battle’s detailed descriptions found in other chronicles.

This implies that Tokhtamysh-Khan can be identified as Dmitriy Donskoi, which is a very important fact, and one that concurs with our general reconstruction ideally – indeed, we already know that the chronicles call Tokhtamysh a descendant of Batu-Khan, whom we already identified as Ivan Kalita, the grandfather of Dmitriy Donskoi.

The latter is therefore a bona fide descendant of Batu-Khan; the chronicles are correct.

7.

The Battle of Kulikovo and our geographical reconstruction thereof

The real geography and the general scheme of the Battle of Kulikovo in Moscow have been reconstructed by the authors to the best of their knowledge, q.v. in figs. 6.4 and 6.5.

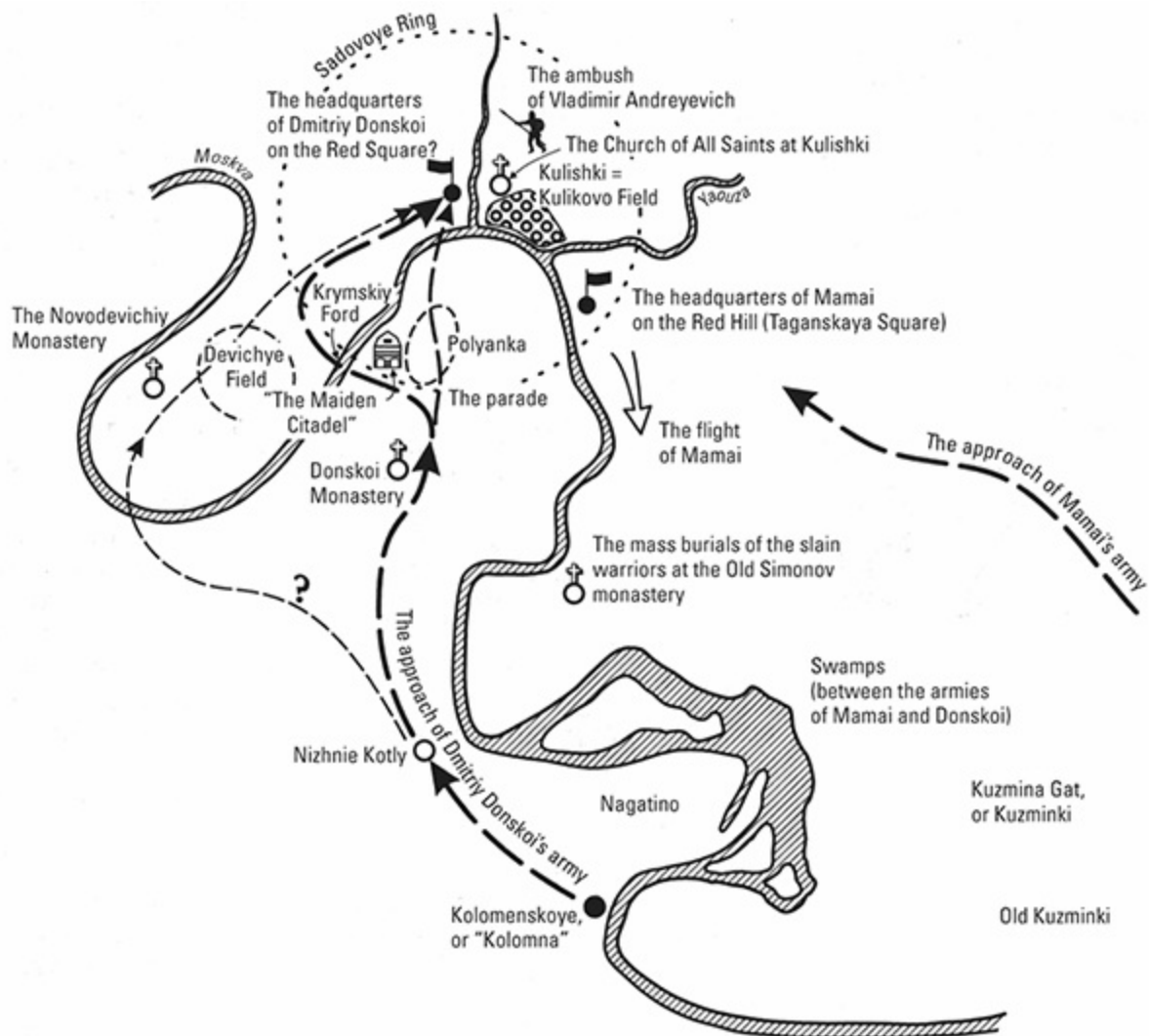


Fig. 6.4. The route taken by Dmitriy Donskoi's army to the battlefield. This area is now part of central Moscow, still known as Kulishki. Our reconstruction.

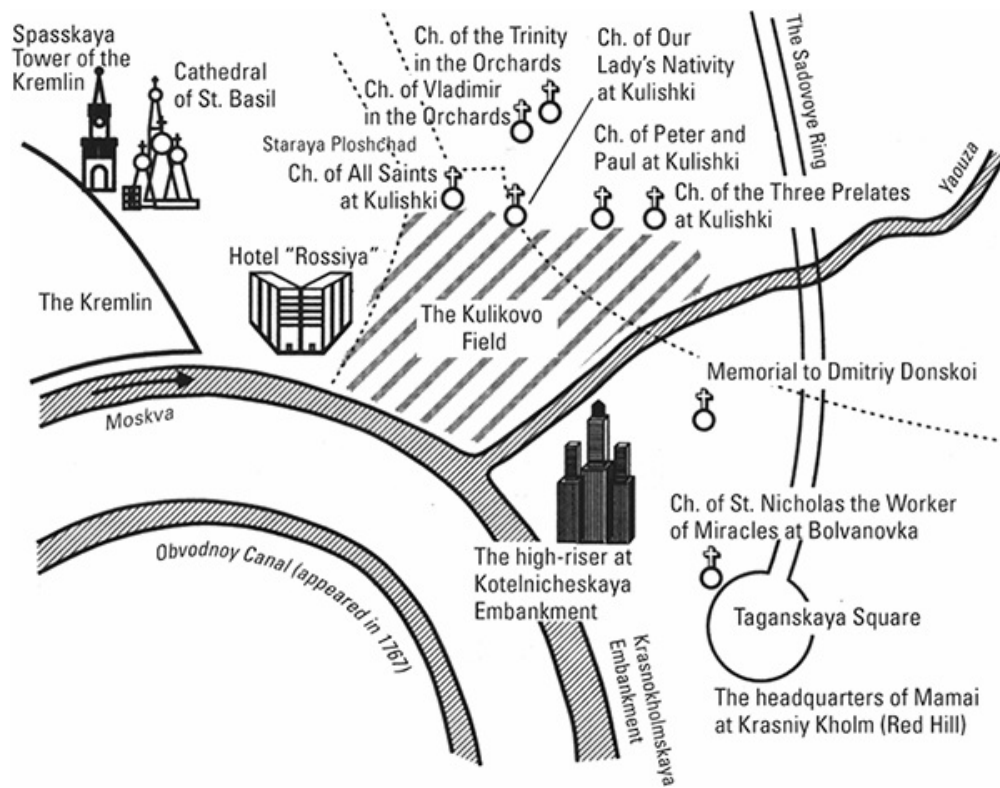


Fig. 6.5. The site of the Kulikovo Battle, or Kulishki in Moscow. We still see a great many monuments related to the Battle of Kulikovo, Dmitriy Donskoi and the name Kulishki.

8.

Apparently, Moscow was founded around 1382. The “Battle of Moscow” allegedly fought between the Russians and the Tartars in 1382 as yet another reflection of the Kulikovo Battle

Traditional history is of the opinion that Moscow was founded by Youri Dolgoroukiy in 1147, since the first reference to a town by that name is dated to 1147 in Scaligerian-Millerian chronology. However, the Kremlin in Moscow was built under Dmitriy Donskoi, and none other, for the very first time – at the end of the XIV century, that is (see [\[284\]](#), pages 87-88). We have already identified Dmitriy Donskoi as Tokhtamysh-Khan. Two years later than the Battle of Kulikovo, in 1382, Tokhtamysh comes to Moscow together with his army and two Princes of Suzdal, no less. Moscow fell. Who defended it from Tokhtamysh? Dmitriy Donskoi? This is an impossibility, since the two are the same figure, which is why the Khan was accompanied by two princes of Suzdal. Indeed, we learn that shortly before the arrival of Tokhtamysh, Dmitriy had gone to Kostroma. We are of the opinion that Kostroma had been the residence of the Great Prince, and this is whence he came to Moscow, accompanied by his army. This is why he hadn't been in Moscow, which was defended by “Ostey, a Lithuanian prince” ([\[36\]](#), page 78).

This conquest of Moscow in 1382 marks the beginning of a new “Tartar” era, according to some chronicles ([\[759\]](#), page 25). The construction of the Kremlin and the real dominion of Dmitriy date back to this year, which also appears to mark the foundation of Moscow as a large fortified city. As we can see, the foundation of Moscow took place shortly after the Battle of Kulikovo, and right next to the battlefield at that.

Our reconstruction is also backed by the following legend.

In the XVI century, when the concept of Moscow as the Third Rome was being introduced, “it had been necessary to prove that the very foundation of Moscow resembles that of its sisters [the first two Romes, that is – Auth.] – it had also been marked by a large-scale bloodshed” ([\[284\]](#), page 50). The bloodshed in question is most likely a repercussion of the memory that the city had been founded right next to a battlefield.

The chronicle report about Russians fighting against the Tartars in Moscow that we find at the distance of a mere two years from the Battle of Kulikovo might be yet another report of the same battle, albeit a more concise one. The scribes didn't manage to recognize the two as duplicates, and set them apart in time by a mere two years. A propos, the Battle of Kulikovo took place in early September, on the 8th, whereas the 1382 Battle of Moscow took place in late August, on the 26th ([\[36\]](#), pages 76 and 78).

Prince Dmitriy Donskoi won the Battle of Kulikovo, whereas the Battle of Moscow that dates to 1382 was won by Tokhtamysh-Khan, or the very same Dmitriy, according to our reconstruction.

Let us point out an interesting detail to demonstrate how historians alter history on the sly. It turns out that "M. N. Tikhomirov had considered certain chronicle episodes untrustworthy, and did not include them into his research – for instance, the version about the betrayal of the Great Prince Oleg Ivanovich of Ryazan, who had allegedly pointed out the convenient fords upon River Oka to Tokhtamysh ([\[841\]](#), page 59, comment 106). Our reconstruction makes this episode easily understandable – why wouldn't Oleg show the fords to his liege Dmitriy Donskoi, aka Tokhtamysh-Khan? No betrayal anywhere – what we see is an example of perfectly normal collaboration between the Russian princes of the Horde.

We must also say a few more words about Oleg of Ryazan – he is presumed to have been frightened by Mamai's troops right before the Battle of Kulikovo, and was begging the Russian princes to refrain from military actions against Mamai. This event is dated to 1380; Oleg all but became labelled a traitor and an ally of the "Tartars" ([\[635\]](#), pages 157-158).

A similar version of Oleg's betrayal is included in the 1382 legend about the "Battle of Moscow" – Oleg of Ryazan went to Tokhtamysh and "became his assistant in the conquest of Russia to the greater grief of all the Christians" ([\[635\]](#), page 191). Oleg becomes an ally of the "Tartars." This is most likely to be the same legend that became duplicated due to a minor chronological error.

The battle of 1382 is described as very fierce – it is reported that "Moscow had been crushed in the most horrendous fashion – there were 10.000 dead bodies buried" ([\[841\]](#), page 50).

Let us return to the issue of mass burials in Moscow that date from 1380 or 1382.

Tikhomirov reports the following about the battle of 1382: "there were lots of skulls and bones found in the side of the hill during excavations in the Kremlin, all of them buried in the most chaotic fashion [cf. the abovementioned chaotic burials in the Old

Simonov monastery – Auth.]. In some places the amount of skulls obviously failed to correspond with the amount of bones; it is obvious that we have discovered a number of communal graves where parts of dismembered bodies had been buried in a disorderly fashion – most likely, the pits where the fallen defenders of Moscow were buried in 1382” ([\[841\]](#), page 50).

According to our hypothesis, this large communal burial ground on the territory of the Kremlin (another Red Hill?) is another group of communal graves where the Russian warriors of the Horde were buried, the ones who had fallen in the Battle of Kulikovo. The traditional dating of these graves (1382) virtually coincides with the year of the Kulikovo Battle (1380). The Kremlin burial ground is right next to a substantially more recent monument to Alexander II ([\[841\]](#), page 59, comment 107).

More communal graves with the remains of the Kulikovo heroes can be found in the Old Simonov monastery.

9.

Tokhta-Khan and the military leader Nogai as duplicates of Tokhtamysh-Khan and the warlord Mamai

The centenarian chronological shift inherent in Russian history created a phantom duplicate of the Kulikovo Battle events known as the strife in the Horde, which is presumed to have taken place at the end of the XIII century – a conflict between Nogai and Tokhta. We already mentioned Nogai being the double of Mamai in our discussion of the 100-year shift that we found in the consensual chronology of Russian history.



Tokhtamysh in front of Moscow. Mediaeval miniature.

10.

The capital of Dmitriy Donskoi = Tokhtamysh-Khan and its location before the Battle of Kulikovo

Let us turn to ecclesiastical tradition. The end of the XIV century (which is the date of the Kulikovo Battle) is commonly associated with the famous ecclesiastical Purification Feast associated with the Vladimir Icon of the Blessed Virgin Mary. The Russian name of the feast is sretenye, and we still find a street named Sretenka in Moscow, which was named so to commemorate the arrival of this icon in these parts due to the presumed invasion of Timur-Khan, shortly after the Battle of Kulikovo.

Unfortunately, we have found no details pertaining to the origins of this feast, which had once been a very important Holy Day in the Orthodox calendar, in any of the old clerical texts that we have studied – in particular, there is no ecclesiastical canon to describe them. However, there is an old Russian ecclesiastical canon associated with the Fyodorovskaya Icon of the Blessed Virgin Mary, which is known a great deal less than its Vladimir counterpart. The events of Russian history related in this canon date from the same epoch – the very beginning of the XV century, the Battle of Kulikovo still a very recent memory. This canon is most likely to contain the answer to our question about the real location of Dmitriy's capital.

The ecclesiastical canon tells us quite unequivocally that the capital of the Russian prince who had reigned in that period was in Kostroma: “How fair art thou, o great Kostroma City, and the entire land of Russia ...” (canon troparion); “... for mighty armaments against all foes have been bestowed upon thy city, Kostroma, and the entire land of Russia” (canon kathisma), q.v. in the ecclesiastical sources of the XVI-XVII century.

It is presumed that Dmitriy Donskoi had “escaped” to Kostroma shortly before the advent of Tokhtamysh; it becomes clear just why the chronicles refer to Kostroma – the city had been the capital of Czar Dmitriy, also known as Tokhtamysh-Khan, and this is where he had prepared his army for the march to Moscow. Kostroma is a large city and a close neighbour of Yaroslavl, or Novgorod the Great, as we are beginning to realise. Vague recollections about Kostroma striving to become the capital of Russia still survive in history – its competitor had been Moscow ([\[686\]](#), page 124). Kostroma had been the third largest city in Russia back then after Moscow and Yaroslavl ([\[438\]](#), page

97).

Our hypothesis is as follows: the city of Kostroma had been the residence of the Russian Czar, or Khan, at the end of the XIV – beginning of the XV century. Moscow had not been anything remotely resembling a capital, but rather a disputed territory where the princes of the Horde, or Russia, came to contend against one another (the word “*kalki*” stands for a special place for tournaments, or a battlefield). The construction of Moscow was instigated by Dmitriy Donskoi right after the Battle of Kulikovo; however, it had not been anything remotely resembling a capital back then, nor had it been known as Moscow before the XVI century, which is when the Russian capital was transferred there.

11.

On the history of the Church of Our Lady's Nativity, which is part of the Old Simonov Monastery

It is presumed that “the first wooden church was constructed here in 1370” ([\[13\]](#), #25). Later on that year, “the Simonov Monastery was founded on the site of the Church of Our Lady's Nativity, which was later transferred to a new place, half a verst to the north, where it stands until this day” ([\[706\]](#); see also [\[803\]](#), Volume 3, page 111). Thus, the Old Simonov monastery is nothing but the Church of Our Lady's Nativity and the cemetery that surrounds it. We see that when a real monastery was being founded here, complete with walls, towers and utility buildings, the chosen construction site lay at some 2000 ft from the old church, which means that the old burial ground had been so big that it could not be made part of the monastery's premises. The Simonov monastery as it was in the XVIII century can be seen in fig. 6.39; the drawing is accurate and clear – we checked this ourselves when we visited the Old and the New Simonov monasteries in 2000 and compared many of the old drawing's details to the surviving constructions.



Fig. 6.39. The Simonov Monastery in the XVIII century. Taken from [\[568\]](#), page 69. In the distance on the left we see the Monastery of Krutitsy (The Krutitsy Court).

We see a white church in this XVIII century drawing, to the left of the monastery and underneath the hill with the Krutitsy monastery. It is the Church of Our Lady's Nativity in the Old Simonov; oddly enough, it differs from the modern church to a great extent (see fig. 6.24). In fig. 6.39 the church looks like a tall tower with a hipped roof; it has a superstructure topped by a small dome, q.v. in fig. 6.40. We see a long row of windows right underneath the roof, and a large semicircle altar wing with a dome of its own. This church looks drastically different nowadays (see fig. 6.24). As we can see, it has undergone a radical reconstruction – this is most likely to have happened in the XIX century and resulted in the destruction of all the inscriptions and the relics related to the Battle of Kulikovo. This destruction must have been the real reason for the “reconstruction” of the church of Our Lady's Nativity in the XIX century.



Fig. 6.40. A close-in of the above picture with the Church of Our Lady's Nativity at the Old Simonov Monastery. It had obviously looked different in the XVIII century – the church was rebuilt in the XIX century, and made much smaller at that. Taken from [\[568\]](#), page 69.

We learn that “in 1870, a cast iron memorial was put up over the graves of Peresvet and Oslyabya, which have been known to us since 1660. The following passage, written by a person who had frequently visited the church in the early XX century, is most edifying indeed: ‘... we have been to the Old Simonovo, where we looked at the church through a window and bowed to the sepulchre of Peresvet and Oslyabya, which one can see through the window, meditating on the icon of St. Sophia above the altar ... on 23 June 1915, we have been to the Old Simonovo again, peering through the windows of the church and trying to see the sepulchre of Peresvet and Oslyabya. Some youth engaged in conversation with us, probably, a son of some member of their clergy; he told us that the ground around the church was packed with human bones; whole skeletons were found’” ([\[306\]](#), issue 6, pages 311 and 319-320).

We see the sepulchre of Peresvet and Oslyabya treated in an odd fashion – the visitors who wish to view them are forced to walk around the church peering into windows. It is also noteworthy that it has been “known to us since 1660”, q.v. above.

Could this mean that the old headstones of Peresvet and Oslyabya were destroyed in 1600? This must have been the case indeed, since the middle of the XVII century had been the epoch when the memory of the pre-Romanovian Great = “Mongolian” Russian Empire, also known as the Horde, was being destroyed, thoroughly and with great vim and vigour.

“After the temple had stopped functioning, the cast iron sepulchre was sold as scrap-iron for a total of 317 roubles and 25 kopeks” ([\[405\]](#), page 21). A drawing of the sepulchre in question can be seen in fig. 6.41.

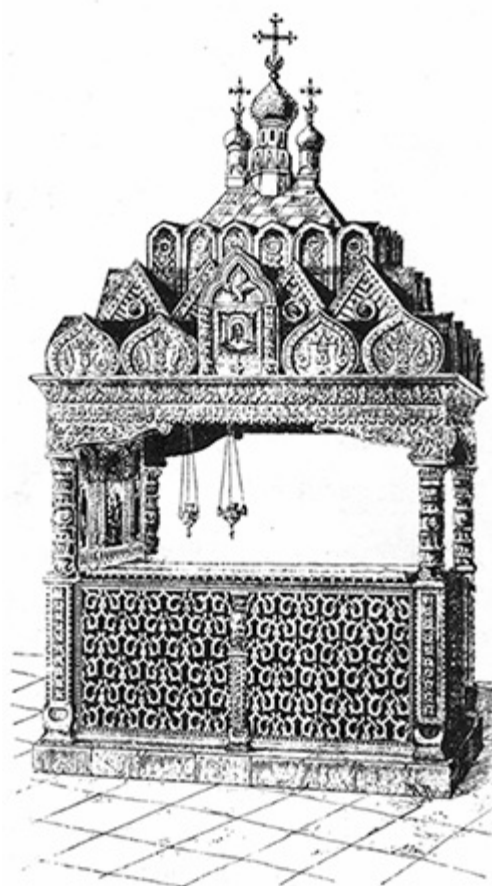


Fig. 6.41. Cast iron monument over the graves of Peresvet and Oslyabya at the Old Simonov Monastery. Installed in 1870. Sold as scrap metal when the church was closed down in 1928. Taken from [\[568\]](#), page 76.

“In 1978 the workers were telling that a foundation pit had been dug next to the church, and a great many ancestral skulls unearthed as a result (all of them were thrown away). The temple closed in 1928 ... it ended up part of factory premises, and reached an extremely decrepit state as a result. The bell-tower was destroyed, with nothing but the ground floor remaining, likewise the entire dome. Crude holes for windows and doors were cut in the walls. There was no access to the church – it could be observed from the Simonov Monastery that stands some 200 metres to the north, across the fence and next

to the sports ground” ([803], Volume 3, page 112)

“It was only due to the uncompromising position of the community that the Church of Our Lady’s Nativity survived instead of having been replaced by a warehouse that the factory authorities had planned to build in its lieu; however, its bell-tower was demolished in 1932 ([406], #6, page 38).

“The tragedy of the church, which is a relic of paramount importance annexed by the “Dynamo” electric machine plant ... had first attracted public attention in the 1960’s. Pavel Korin, a merited artist, wrote the following in the “Komsomolskaya Pravda” newspaper: “There is another old wound that I just cannot keep silent about. There are great dates in our history, the mere thought of which ennobles one’s spirit. One of such dates is 1380 – the ‘great and even’ Kulikovo Field, where ‘there was a great battle, greater than all battles ever fought in Russia’, with ‘blood shed like rain falling from a heavy rain-cloud’ ... But how many people know the fact that Peresvet and Oslyabya are buried in the Church of Our Lady’s Nativity in Moscow? Nowadays it stands on the premises of the “Dynamo” factory in Moscow ... the ancient hallowed ground is being excavated without any hesitation. The building is shattered by the roar of motors over the bones of the heroes, without so much as a memorial plaque in sight – is this all that their glory amounts to? Our nation has been a patriotic one since times immemorial; patriotism makes the state and the individual greater and nobler. Let us be more consistent and have zero tolerance for blasphemous desecration of national halidoms” ([803], Volume 3, page 113).

“However, the debates about the salvation of the church ceased in 1966, the same year as they started, to be resumed more than 10 years later, in 1979, when the 600th anniversary of the Kulikovo Battle was celebrated. Numerous discussions of the necessity to restore the monument of national glory were published in a variety of periodicals – the Ogonyok magazine, for instance ... the public address of Academician D. S. Likhachyov in the Pravda ... and many others. Since the factory authorities had refused to part with so much as a square foot of their territory, there was even a project of making an underground passage right to the church. However, the anniversary had passed by without a single plan becoming reality. Finally, the Moskovskaya Pravda published three articles about the Church of Our Lady’s Nativity at the Old Simonov ... The motors were removed from the church; however, this had been the only thing implemented by 1984 – the restoration works had not yet begun” ([803], page 113).

Mamai the Temnik is also known to us as Ivan Velyaminov the Tsyatskiy. Both titles correspond to the rank of army commander, and translate as “leader of thousands”

The biography of Dmitriy Donskoi contains another victory episode where his main opponent is a military commander (“*ttsyatskiy*” or “*temnik*” – both titles translate as “leader of thousands”, see [\[782\]](#), Issue 1, page 16). We are referring to Dmitriy’s victory over Ivan Velyaminov. Apparently, the rank of *ttsyatskiy* had existed in Russia up until the reign of Dmitriy Donskoi; military commanders of that rank almost equalled the Great Princes in power and importance. According to A. Nechvolodov, “we have witnessed just how important a *ttsyatskiy* had been – he had been the leader of all the common folk in the army. Apparently, Dmitriy had considered this rank an anachronism that provoked envy from the part of other boyars and also diminished the real power of the Great Prince. Therefore, after the death of the last *ttsyatskiy*, Vassily Velyaminov, Dmitriy decided to abolish the rank altogether. However, Ivan, the son of Vassily, who had harboured plans to inherit his father’s rank and title, took this as a mortal affront” ([\[578\]](#), Book 1, page 782).

The events unfurled in the following manner: Ivan Velyaminov betrayed Dmitriy and fled to Mamai in the Horde ([\[578\]](#), Book 1, page 782; see also [\[568\]](#), page 61). This event takes place in the alleged year 1374 (or 1375) and therefore precedes the 1380 Battle of Kulikovo by a few years. A war breaks out as a result. Around the same time that Velyaminov betrayed Dmitriy, Mamai betrays Mahomet-Khan and initiates preparations for the campaign against Dmitriy: “Mamai had removed Khan-Khan once he tired of ruling on behalf of the latter, proclaiming himself Khan ... in the summer of 1380 he had gathered an enormous army” ([\[578\]](#), Book 1, page 789). This date marks the beginning of Mamai’s invasion, the Battle of Kulikovo being its apotheosis.

Our theory is very simple – the boyar Ivan Velyaminov, who had betrayed Dmitriy Donskoi, is the very same character as Mamai, who had rebelled against the Khan and claimed the title for himself. This betrayal had led to a military conflict of unprecedented scale and the violent Battle of Kulikovo. This reconstruction of ours is supported by Russian chronicles – Ivan Velyaminov, who had “come to the land of the Russians”, was captured and beheaded on the Kuchkovo Field: “Despite the fact that the

turncoat had boasted a number of very distinguished relations, Dmitriy gave orders to execute him: the traitor was decapitated on the Kuchkovo field ... The chronicler reports that ... this execution had impressed the public greatly ... even Dmitriy's mint reflected the memory of this event" ([568], page 61).

What do we come up with, one wonders? Dmitriy Donskoi, having just celebrated one of the greatest victories in Russian history, one that made him a world-famous military leader, commemorates an altogether different event with new coins, namely, the execution of Ivan Velyaminov, a traitor captured quite accidentally. However, a single glance at the coins reveals to us that the event in question resembles a battle to a much greater extent than it does an execution – both Dmitriy and his foe are engaged in combat, with swords in their hands (see figs. 6.42, 6.43 and 6.44). The artwork we see on these coins depicts a victory in a battle, one that was great enough to have made it onto Dmitriy's coins in the first place. The victory took place on the Kuchkovo field ([568], page 61), which is where Dmitriy Donskoi "beheaded" Ivan Velyaminov – none other than the Kulikovo Field, according to our reconstruction, where Mamai the *temnik* had been put to rout. A symbolic representation of the execution that is supposed to have followed the battle can be seen in the drawn copy of the coin in fig. 6.42 (top right).



Fig. 6.42. The coins of Dmitriy Donskoi. Two coins in the top row commemorate the victory of Dmitriy Donskoi over Ivan Velyaminov, or Mamai, on the Field of Kulikovo (or Kuchkovo). One must pay attention to the fact that some of the coins combine Russian and Arabic lettering – apparently, Arabic had been one of the official languages used in the Russian Empire, or the Horde. This shouldn't surprise us – according to the amended chronology, the famous Arabic mediaeval conquest of the VII-VIII century is a reflection of the Great = "Mongolian", or Russian, conquest of the XIV-XV century. Taken from [568], page 62.



Fig. 6.43. A drawn copy of the coin minted by Dmitriy Donskoi to commemorate the victory over the Russian warlord Ivan Velyaminov, or Mamai. Taken from [\[568\]](#), page 62.



Fig. 6.44. A drawn copy of another Dmitriy's coin, also minted to commemorate the victory over Ivan Velyaminov. In his left hand Dmitriy is holding an object that may either be the severed head of his enemy, or a shield fashioned in the manner of a human head. This might be an allusion to the famous "ancient" Greek legend of Perseus and the head of the terrifying Gorgon Medusa fastened to his shield. Could this "ancient" legend have first been told after the Battle of Kulikovo? Taken from [\[568\]](#), page 62.



Fig. 6.45. A miniature from the *Litsevoy Svod* (second half of the XVI century). We see a battle scene; the Russian prince on the left is holding a shield with a human head fastened to it (cf. Perseus and Gorgon's head). Taken from [\[38\]](#), page 17.



Fig. 6.46. A close-in of the above miniature with the human head upon the shield of the Russian prince. Taken from [\[38\]](#), page 17.

On the other hand, the coins in figs. 6.42 and 6.44 lead us to several other questions; it is possible that Dmitriy is holding a shield with a human face depicted thereupon in his left hand. We see drawings of such shields in several ancient Russian illustration (in fig. 6.45, for instance, we see a miniature from the “Litsevoy Svod” with a battle scene; the prince on the left is holding a shield with a human head either affixed to it or drawn upon it, q.v. in fig. 6.46).

This brings us to the “ancient” Greek myth of Perseus, whose shield had been decorated with the head of the horrendous Gorgon. In [Chron1](#) and [Chron2](#) we demonstrate that the myth of Perseus and the Gorgon is in direct relation to Russian history, being a mere mythical reflection of the endeavours attributed to the real character known as St. George = Genghis-Khan, who had lived in the XIV century. The very name Gorgon might be a distorted version of the name “Georgiy” (see [Chron5](#) for more on this topic).

The so-called Vorontsovo Field still exists as a part of Moscow, right next to the Kulishki; it is named after the boyar clan of Vorontsov-Velyaminov, the Russian military commanders ([\[803\]](#), Volume 2, page 388). The last one of them had been the very Mamai who had risen against Dmitriy Donskoi.

The book *Forty Times Forty* is telling us the following about the modern Vorontsovo Field Street: “In the XIV century there was a village here; it had belonged to the distinguished boyar clan of Vorontsov-Velyaminov; the last military commander-in-

chief in the rank of tysyatskiy had hailed from this clan. After his execution, the village became property of the Great Prince Dmitriy Donskoi, who had granted it to the Andronyev Monastery” ([\[803\]](#), Volume 2, page 388).

Thus, the Vorontsovo Field, or Mamai’s Field, had been granted to the Andronikov Monastery built to commemorate the victory over Mamai; we see an easy and logical explanation of distant events.

As a matter of fact, the very name Velyaminov (Velya-Min) may be a distorted form of Veliy Mamai, or Mamai the Great.

13.

The Battle of Kulikovo recorded in the famous book of Marco Polo

Marco Polo's oeuvre entitled *Le Livre des Merveilles*, or "Book of Wonders" ([\[510\]](#) and [\[1263\]](#) describes the "Mongolian" Empire in the epoch of its sixth Khan Khubilai, or Kublai ([\[510\]](#), page 111). Marco Polo had been his contemporary. Scaligerian history dates these events to the very end of the XIII century; however, according to our reconstruction, the epoch in question is the end of the XIV century. The sixth great Khan, or Czar of the Great = "Mongolian" Empire founded by Genghis-Khan = Georgiy Danilovich had been none other but the famous Great Prince Dmitriy Donskoi. Indeed – the first Khan was Georgiy Danilovich (Genghis-Khan), the second – Ivan Kalita = Caliph (Batu-Khan), the third – Simeon the Proud, the fourth – Ivan the Red, the fifth – Dmitriy of Suzdal and the sixth – Dmitriy Donskoi, q.v. in the table above.

One should expect Marco Polo to describe the Battle of Kulikovo as the most famous event of Dmitriy's epoch and the most important battle of the Middle Ages. This expectation of ours is indeed met, and very spectacularly so – Marco Polo gives a long and involved rendition of this battle, dedicating a whole four chapters (77-80) to its description ([\[510\]](#), pages 110-117).

Marco Polo uses the name Nayan or Nayam for referring to Mamai (the version depends on the translation; see [\[510\]](#) and [\[1263\]](#)). Khubilai-Khan as mentioned by Marco Polo identifies as Dmitriy Donskoi, whereas Nayam-Khan is the same historical personality as Mamai from the Russian chronicles. Bear in mind that the sounds M and N were often confused for each other, especially in the Western European texts, where they were transcribed as all but the same symbol, namely, a tilde over the previous vowel, q.v. in [Chron5](#). Jagiello, or Jagailo, the Lithuanian Prince, is called King Kaidu. Likewise the Russian chroniclers, Marco Polo reports that Kaidu-Khan (Jagiello) hadn't managed to approach the battlefield fast enough.

According to Marco Polo, the war began with the disobedience from the part of the great Khan's uncle Nayam (Mamai), who "decided to disdain the authority of the Great Khan [Donskoi], and to wrest the entire state away from him, should he prove lucky. Nayan [Mamai] had sent envoys to Kaidu [Jagiello] – another mighty ruler and a nephew of the Great Khan ... Nayam [Mamai] ordered him to approach the Great Khan

[Donskoi] from one direction, whereas he himself would approach from another in order to seize the lands and the governorship. Kaidu [Jagiello] agreed to it and promised to come accompanied by a hundred thousand cavalrymen ... the two princes [Mamai and Jagiello] began their preparations for the campaign against the Great Khan, and gathered a great many soldiers, infantry and cavalry.

The Great Khan [Donskoi] found out; he didn't act surprised, but started ... with the preparation of his own army, saying that if he failed to execute these traitors and mutineers ... he would need no crown or governorship. The Great Khan [Donskoi] prepared his troops in some 10 or 12 days, without anyone but his council knowing about it. He gathered 360 thousand cavalrymen and 100 thousand infantrymen; the troops that came to his call had been the ones located the closest, hence their small number. He had many other warriors, but they were far away, conquering distant corners of the world, and so he would not be able to make them come at his beckon ... the Great Khan had set forth with his horde of warriors, and in some 20 days he came to the plain where Nayam [Mamai] had stood with his army, 400 thousand cavalrymen all in all. The Great Khan [Donskoi] arrived early in the morning; the enemy knew nothing, since the Great Khan [Donskoi] had blocked every road and seized every passer-by, therefore the enemy had not expected his arrival. Their arrival came as great surprise to Nayam [Mamai], who had lain in his tent with his dearly adored wife" ([\[510\]](#), pages 111-113).

In fig. 6.47 we see an old miniature from Marco Polo's book, which depicts the battle between Nayam and the Great Khan. In the close-in (fig. 6.48) one sees Nayam-Khan (Mamai) and his wife surrounded by troops, whereas the fragment in fig. 6.49 portrays the Great Khan (Dmitriy Donskoi) attacking the troops of Nayam = Mamai. A propos, all the faces, including those of Nayam-Khan (Mamai) and his wife, are typically European, q.v. in fig. 6.48.



Fig. 6.47. The beginning of the battle between Kubilai-Khan (Kubla-Khan) and Nayan-Khan (or Nayan). Ancient miniature from Marco Polo's book. Taken from [\[1263\]](#), folio 34, page 82.



Fig. 6.48. A close-in of a fragment of the above miniature. Nayan, or Nayan is resting with his wife before the battle. Both of them have royal golden trefoil crowns on their heads.



Fig. 6.49. A close-in of a fragment of the miniature from Marco Polo's book. Kublah-Khan attacks Nayan-Khan. Taken from [\[1263\]](#), folio 34, page 82.

Let us point out that the old miniature from fig. 6.49 emphasises the young age of the Great Khan, which is just as it should be, since he had been a young man at the time of the Kulikovo Battle. Both the miniature and Marco Polo's text emphasise the personal participation of the Great Khan (Donskoi) in the battle. By the way, in the miniature we see him mounted, with a red harness on his horse and a royal trefoil crown of gold upon his head: "This time the Great Khan [Donskoi] ... went to the battle personally; he sent his sons and his princes to other battles, but this time he wanted to take part in military action personally" ([510], page 117). Russian chronicles also emphasise actual participation of Dmitriy Donskoi in the Battle of Kulikovo.

"At the crack of dawn, the Great Khan [Donskoi] appeared at the hill near the valley, while Nayan [Mamai] had sat in his tent, quite sure that no one could possibly attack him ... The Great Khan stood on a high place, with his banner flying high ... Nayan [Mamai] and his army saw the army of the Great Khan, and there was a great panic; everyone ran to arms, trying to get armed and stand in formation. Both parties stood prepared for battle; there was a great noise of many horns and other instruments, and a loud battle hymn was heard. Tartars have this custom of waiting for the warlord's drum to sound before they engage in combat ... Both armies stood ready now; the Great Khan [Donskoi] started beating his drums, and the soldiers were quick to gallop towards each other with bows, swords, maces and pikes wielded and ready for battle, whilst the infantrymen charged forth armed with crossbows and other weapons ... A fierce and most violent battle commenced, with arrows falling down like rain. Dead horses and horsemen were falling to the ground; the great noise of the battle was louder than thunder.

Let it be known that Nayan [Mamai] had been baptised a Christian, and he had a Christian cross upon his banners ... there has hardly ever been a battle this fierce; one doesn't even see armies this great nowadays, especially with so many cavalrymen about. A tremendous number of people from both parties were killed; the battle had raged on until noon, and the Great Khan [Donskoi] defeated his enemy in the end.

Nayan [Mamai] and his remaining soldiers saw that they could not resist anymore and fled ... Nayan [Mamai] was captured, and his army surrendered to the Great Khan [Donskoi].

The Great Khan [Donskoi] learnt that Nayan [Mamai] had been taken captive, and ordered to have him executed ... after this victory, the Great Khan [Donskoi] returned to his capital in Kanbaluk ... Kaidu, the other Czar [Jagiello] found out about the defeat and the execution of Nayan [Mamai], and decided to refrain from battle, fearing that a similar fate might befall him" ([510], pages 113-117).

This description of Marco Polo is in perfect concurrence with the focal points of the Kulikovo Battle as related in the Russian chronicles, which say that Mamai had indeed made arrangements with Jagiello for both of them to attack Dmitriy Donskoi simultaneously; however, they had not managed to unite forces, since Dmitriy took Mamai by surprise, having attacked him a day earlier than Jagiello could join in.

The battle of Kulikovo had indeed lasted from morning till noon, which is exactly what Marco Polo tells us above. According to the Russian chronicles, the battle had started in the third hour of the day counting from dawn, and ended with the ninth hour ([635], pages 120-125). If we convert this into astronomical time, we can say that the battle began around 8 AM and ended around 2 PM.

Russian chronicles report that Jagiello turned and fled as soon as the news of Mamai's defeat had reached him ([635], pages 126-127). Marco Polo reports a similar situation – Kaidu learns of Nayam's defeat and refrains from battle in fear ([510], page 117). Also, the names Jagiello (or Yagailo) and Kaidu contain the root Gai (Kai).

Marco Polo also mentions an interesting and important detail that didn't make its way into any "ancient" Russian chronicle edited by the Romanovs, namely, the fact that Nayam-Khan (Mamai) had been Christian and that there was a cross on his banner ([510], page 116). We already mentioned the fact that the name Mamai (or Mamiy) is a Christian name, and can be found in the church calendar.

Let us conclude with a rather curious portrait of Khubilai (or Dmitriy) allegedly drawn in China (fig. 6.50). The Chinese artists had lived a great deal later than the events they were supposed to illustrate. We see Dmitriy look like a typical Mongol, in the modern sense of the word; it is quite natural that historians should consider this portrait to be the most veracious of all.



Fig. 6.50. A portrait of Kubilai-Khan from a Chinese engraving. This is how the Chinese artist drew Dmitriy Donskoi, believing him to be a Mongol born somewhere near the borders of China. Taken from [510], page 120.

14.

Other places in Moscow related to the Battle of Kulikovo in one way or another

14.1. Seven churches on the Kulikovo Field, or the Kulishki in Moscow

Nowadays there are seven old churches in the area of Kulishki (or upon the Kulikovo Field, according to our reconstruction). Some of them have undergone significant metamorphoses. It appears that the memory of the Kulikovo Battle and Dmitriy Donskoi lives on in the names of the churches and their history. There is even a cross at one end of the field – a monument to Dmitriy Donskoi. We find it right where we expect it to be (see fig. 6.51). More details will be provided below.



Fig. 6.51. A monument to Dmitriy Donskoi at the foot of the Taganskiy Hill (Red Hill), which is adjacent to the Kulishki in Moscow, or the Kulikovo Field. Could this be the place where the wounded Dmitriy Donskoi was found after the battle? The modern sculptor may have been unaware of how well the place was chosen – some vague memory of the Kulikovo Battle may still be alive in Moscow.

The disposition of the “Kulikovo” churches is very eloquent by itself – they surround the perimeter of the Kulikovo Field, q.v. in fig. 6.5. Some of them were founded by Dmitriy Donskoi himself. Let us provide a list of these churches.

- 1) The Church of All Saints at Kulishki, located on the square that had once been

called Varvorskaya, then Nogina Square, and Slavyanskaya Square starting with 1992. It is the corner of Slavyanskiy Drive and Solyanskiy Drive ([\[803\]](#), Volume 2, pages 156-159). The name Kulishki survived in the name of the church: “It had initially been built under the Great Prince Dimitriy Ioannovich Donskoi in memory of the Orthodox warriors who died on 8 September, 1380, in the Battle of Kulikovo. A reconstruction was performed in 1687; the latest substantial renovation works took place in 1845. The belfry dates from the XVII century” ([\[803\]](#), Volume 2, page 156).

During our visit to the Andronikov monastery on 21 May 2000, the monastery clergy told us that many of the warriors who had been killed in the Battle of Kulikovo are buried next to the Church of All Saints at Kulishki. We haven’t managed to find any documental proof of this fact; however, there are a few indirect indications to confirm it. Firstly, the church was specifically erected in memory of the warriors who died in the Battle of Kulikovo ([\[803\]](#), Volume 2, page 156). Secondly, it is known that “the ground floor of the church had originally served as a burial-vault. Graves of the XV-XVI century have been found in the conch ... in the 1620’s and the 1630’s the dead were buried underneath the gallery floors, which is where a number of white headstones has been found, the very kind that was used in that epoch ... ‘Fragments of the initial wooden church dating from the times of Dmitriy Donskoi were found at the depth of 5 metres during the reconstruction that started in 1976. The lower section of the stone church is 3 metres underground or deeper’” ([\[803\]](#), Volume 2, page 158).

The very fact that there is an old necropolis here, one that was founded simultaneously with the construction of the church in the XIV century, confirms the theory that the warriors killed in the Battle of Kulikovo might be buried here – this would be perfectly natural, seeing as how the church of All Saints at Kulishki is the most famous church related to the Battle of Kulikovo.

It is reported that the original necropolis lays buried some five metres underground or even more – it would be extremely interesting to organise archaeological excavations here.

2) The Church of Kosmas and Damian at Shubin – in former Kosmodemyanskiy Lane; currently 2, Stoleshnikov Lane (see #14 in [\[803\]](#), Volume 2): “The Church of Kosmas and Damian at Shubin, which had already existed in the first part of the XIV century, and the fact that the lane in question was known as Shubin Lane in the XVIII century, lead us to the hypothesis that the lane had also existed in the XIV century, and that it had been the court of the nobleman Ioakim Shuba, who had put his validating signature on the testament of Dmitriy Donskoi” (quotation given in accordance with [\[824\]](#), page 226).

Therefore, there is an indirect connexion between the church and the name of Dmitriy Donskoi – at the very least, it is presumed to have been founded during his reign.

3) The Church of the Three Saints (Basil the Great, Gregory the Divine and John Chrysostom at Kulishki, next to the Khitrov Market (see # 25 in [\[803\]](#), Volume 2). “It is possible that the church (known as the Church of St. Frol and St. Lavr back in the day) had existed since 1367 as the Church of the Three Saints. Known since 1406” (quotation given in accordance with [\[13\]](#), #22).

4) The Church of Peter and Paul at Kulishki, next to the Yaouzskiye Gate. 4, Petropavlovskiy Lane, see [\[803\]](#), Volume 2, page 95. The word “Kulishki” is present in the name of the church.

5) The Church of the Life-Giving Trinity at Khokhlovka or Stariye Sady. 12, Khokhlovskiy Lane. Presumed to have been known since the XVII century; the name of this church also used to contain the word “Kulishki.” We learn of the following: “the oldest churches have all got the formula ‘at Kulishki’ as part of their name: the Church of Peter and Paul, the Church of the Three Saints, the Church of Our Lady’s Nativity, the Church of All Saints ... and the Church of the Trinity” ([\[803\]](#), Volume 2, page 146).

6) The Crossroads Church of Our Lady’s Nativity at Kulishki, 5, Solyanka Street, corner of 2, Podkolokolniy Lane ([\[803\]](#), Volume 2, page 153). The word “Kulishki” is also part of the church’s name.

7) The Church of Kir and Ioann at Kulishki, 4, Solyanka Street. The church is presumed to have been known since 1625 ([\[803\]](#), Volume 2, page 268). The word Kulishki is present in the name of the church.

Apart from the abovementioned seven churches, one must also point out the Church of St. Vladimir the Prince at Stariye Sady, 9, Starosadskiy Lane, corner of Khokhlovskiy Lane. The site of the church in question is mentioned in the testament of Vassily I, the son of Dmitriy Donskoi, dating from 1423. It is known that “in the early XV century the ‘New Court’ of Vassily (his summer residence), the church being part of its ensemble” ([\[803\]](#), Volume 2, pages 141-142).

Another church related to Dmitriy Donskoi had once stood at Lubyanka, right next to Kulishki – the Grebnyovskaya Church of the Blessed Virgin Mary on the Lubyanskaya Square (corner of Serov Drive, q.v. in [\[803\]](#), Volume 2, page 253): “Alexandrovskiy suggests that ... the Grebnyovskaya Church was constructed to house the Grebnyovskaya Icon of the Blessed Virgin Mary, which had been brought from the Kremlin Cathedral, by Vassily III – an edifice that was built in stone from the very start. According to oral tradition, the icon was brought to Dmitriy Donskoi in 1380 by the Cossacks from the

region of River Chara, which flows into the Don estuary” ([803], Volume 2, page 253).

Apart from that, there is the Church of Our Lady’s Nativity in Moscow, which is part of the Kremlin ensemble nowadays. It is said to have been built by Great Princess Yevdokiya, the wife of Dmitriy Donskoi, in memory of the Kulikovo Battle. V. V. Nazarevskiy tells us the following about this church: “The Church of Our Lady’s Nativity, which we find inside the Kremlin citadel, has been built by the Great Princess Yevdokiya in memory of the Kulikovo Battle, which took place on 8 September, the Day of Our Lady’s Nativity in the ecclesiastical calendar” ([568], page 70).

We can see how the Kulishki in Moscow and the adjacent areas still preserve the memory of the Great Prince Dmitriy Donskoi. This doesn’t seem too reasonable from the Scaligerian point of view – many Great Princes had reigned in Moscow, and the fact that it is his name that we encounter the most often requires an explanation. We are of the opinion that this question is answered exhaustively by our reconstruction – Moscow is a city founded at the very battlefield where Dmitriy’s army crushed the enemy in the Battle of Kulikovo. The fact that the memory of Dmitriy Donskoi is still preserved in the toponymy of Moscow is a logical consequence of the above.

As a matter of fact, one should also pay attention to the fact that the Kulikovo Field, or the Kulishki in Moscow, still remains free from buildings and constructions to a large extent, q.v. in fig. 6.52; the only buildings one finds here today are former barracks, still occupied by the military (the Ministry of Defence for the most part).



Fig. 6.52. The Kulikovo Field at the junction of Moskva and Yaouza as seen from the Taganskiy Hill, or the position of Mamai’s army. Photograph taken in 1995. A large part of the Kulikovo field remains void of constructions to date; we see a square and a military obelisk. Moreover, according to the old maps of Moscow, this part of the Kulikovo field has never been built over.

Could this tradition date from the epoch of Dmitriy Donskoi and the Battle of Kulikovo?

According to the maps of Moscow that date to the XVIII century, there were no buildings anywhere near the Kulishki (see fig. 6.53, for instance; it is an old map taken from [\[626\]](#)).

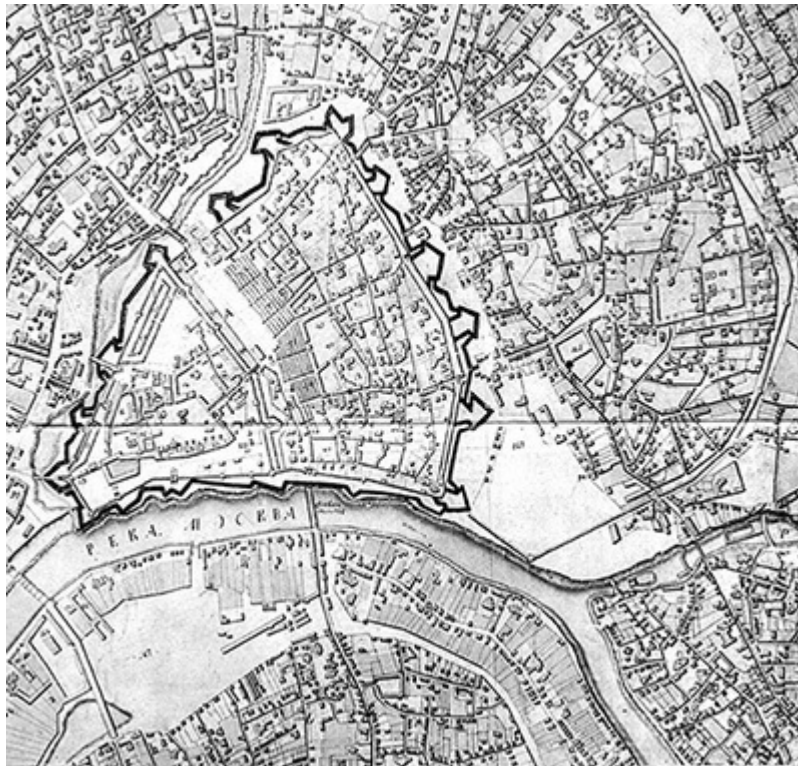


Fig. 6.53. A fragment of a plan of Moscow dating from 1767, which makes it obvious that Kulishki in Moscow, or the Kulikovo Field, have never been built over. Taken from [\[626\]](#).

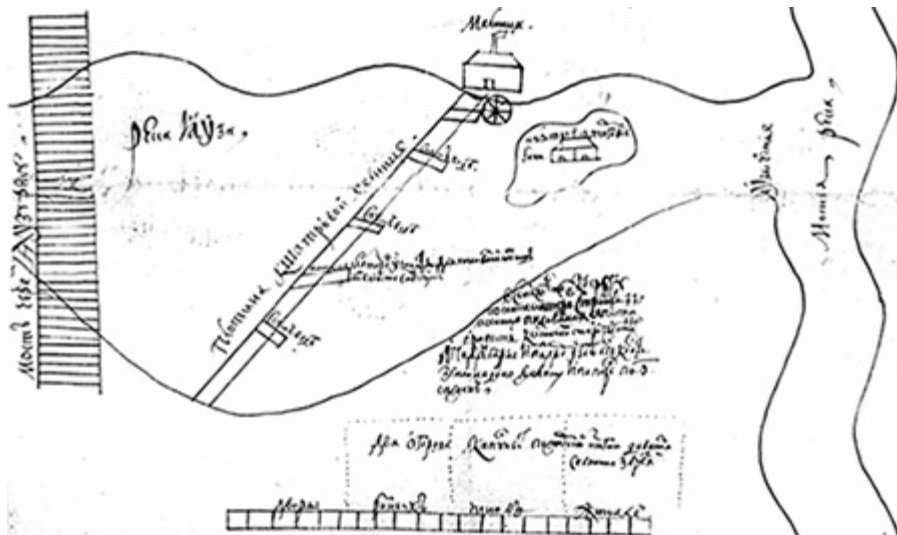


Fig. 6.53a. Old plan of the estuary of Yaouza, a river in Moscow (dates from around 1670). We see that the right bank of the river, which is where our reconstruction locates the Kulikovo Field, is still free from constructions of any kind. It turns out that in the XVII century this land was used for nothing but horticulture. Archive of Ancient Acts (RSAAA), Fund 210, Belgorod, item 1722, page 240. Fund of Razryadnyi Prikaz, a royal military institution. The photograph was given to us in 2001 by Professor V. S. Kousov, MSU, Department of Geography.

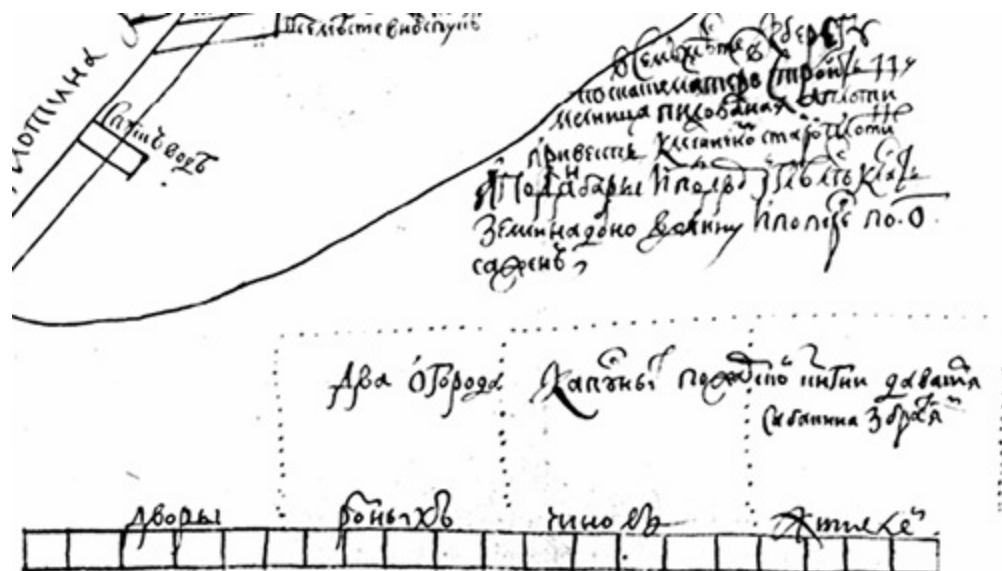


Fig. 6.53b. A close-in of a fragment of the 1670 plan reproduced in fig. 6.53a; the plan tells us explicitly that the area in question was used for horticultural purposes.

Furthermore, one can see an old plan in fig. 6.53a (dating from circa 1670), where the absence of buildings on the right coast of river Yaouza is visible perfectly well – there are farmlands all around, q.v. in the close-in of the plan (fig. 6.53b). This unique photograph came to our attention courtesy of Professor V. S. Koussov, MSU, Department of Geography.

14.2. Mass burials at Kulishki in the centre of Moscow

In 1999 we received a very interesting letter, a fragment of which is cited below. It was sent to us by I. I. Kourennoi, a captain of the Space Forces and an engineer of the Peter the Great Military Engineering Academy. He reports the following:

“I am currently researching the mass burials at Kulishki. The matter is that the former Dzerzhinsky Academy, known as the Peter the Great Academy nowadays, is virtually built upon a foundation of bones, and quite literally so. Back in my cadet days (around 1992-1993) I was helping to stop a leak in one of the Academy’s basements. When we got to the basements, we saw soldiers who were shovelling away the bones in great loads. Our academic historian told us that those were nothing compared to the amount of bones unearthed during the construction of the Academy’s recreation grounds (two tennis-courts, a football pitch, and a number of basketball and volleyball playing-fields); they can be seen from the side of the Kitayskiy Drive next to Hotel Rossiya. The Academy occupies a gigantic XVIII century building; one of the building’s sides faces the Moskva River, another runs parallel to the Kitaygorodskaya Wall, the third faces the Kulishki (Solyanka Street), and the fourth, the high-riser upon the confluence of the Yaouza and the Moskva. These tremendous amounts of bones came to mind as I was reading the story of your take on the battle between the Russian troops and Mamai in Moscow. The bones in questions are presumed to have been buried there after the war of 1812, since there had been a French hospital in our building (one of the few stone edifices that was fortunate to survive the great fire). This may be true; however, seeing how there were no significant battles in Moscow in 1812, and no one has managed to find any

monuments or inscriptions that would identify the dead in question as French soldiers brought here after other battles of the war with France, as well as my own memories of people mentioning fragments of weapons obviously dating to an earlier epoch found on this site, I believe it would be worthy to check the relics for compliance with your version.”

We believe this research would be of the greatest interest indeed.

14.3. The Andronikov Monastery and the Battle of Kulikovo

The famous Spaso-Andronikov Monastery, one of the oldest monasteries in Moscow, is situated right next to the Kulishki – it stands atop the steep bank of the Yaouza, on the left of the Taganskaya Square = Krasniy Kholm (The Red Hill) as seen from the Kulishki, q.v. in figs. 6.54 and 6.55.



Fig. 6.54. Androniyev (or Andronikov) Monastery in the XVIII century. Taken from [\[568\]](#), page 71.



Fig. 6.55. General view of the Andronikov Monastery in the XVIII century. Watercolour by Camporesi. Taken from [\[100\]](#), page 132.

These places are most likely to have some relation to the Battle of Kulikovo as well,

which must be why the Andronikov Monastery had been founded there in the first place. The construction and the decoration of the Spasskiy Cathedral, which is part of the monastery, are reported to have been carried out in 1390-1427 (see [\[569\]](#), pages 1-2). In other words, the stone cathedral was constructed right after the Battle of Kulikovo, which dates to 1380. There is indeed some memory of the fact that the monastery was founded to commemorate the battle. The cathedral only assumed its modern shape in the XIX century, when it was reconstructed after the Napoleonic invasion ([\[556\]](#) and [\[805\]](#), see fig. 6.56). Apparently, “in the XVII-XIX century the cathedral was disfigured by reconstructions, which also resulted in the destruction of the old frescoes. The dome fell in during the fire of 1812, and the cathedral had undergone a radical reconstruction” ([\[805\]](#)). It turns out that there aren’t even any drawings of the cathedral as it had been before the reconstruction. Historians tell us that “no knowledge of the cathedral’s original appearance survived” ([\[556\]](#)). The XX century “restoration” of the cathedral was based upon rather vague preconceptions of how the cathedral “should have looked in reality.” We learn that “a great many researchers of Russian architecture have studied the cathedral in order to reconstruct its initial appearance ... The cathedral was restored in 1960 by a group of architects headed by L. A. David” ([\[805\]](#)).



Fig. 6.56. The Spasskiy Cathedral of the Andronikov Monastery in its modern condition. Photograph taken in 2000.

The art critic V. G. Bryusova writes the following: “the Andronikov Monastery and its Spasskiy Cathedral rank occupy a special place in history of Russian culture. Andrei Roublev lived and worked here; this monastery also became his final resting place. The monastery had once been exceptionally famous, but there is a strange veil that obscures its history from us. Chronicles describe the construction of virtually every other stone church in Moscow, but there isn’t a single word to be found about the construction of the Andronikov monastery’s cathedral – all we find amounts to stray bits of misleading information” ([\[100\]](#), page 49).

On the other hand, “the analysis of written sources that report the construction of the monastery leads us to the firm conclusion that its founder had been none other but Cyprian [the metropolitan active at the time of the Kulikovo Battle – Auth.] ... Upon having reached the pan-Russian pulpit, Cyprian decided to commemorate the victory over Mamai ... he founded a monastery ... and made Andronik (Andronicus) Father Superior ... it is understandable just why the consecration of this cathedral was related to the famous image of the Sudarium, which had decorated the military banners since times immemorial, helping the Russian army on the battlefield, according to folk tradition. The very architectural appearance of the cathedral embodies the concept of a victory monument perfectly” ([100], page 121).

M. N. Tikhomirov gives the following characteristic to the Andronikov Monastery, emphasising its importance:

“The Andronikov Monastery became a key cultural centre of Moscow soon immediately after its foundation ... in one of the sources we find a description of the ceremony held by Dmitriy Donskoi after his victory at River Don. This description must have been made after the demise of Cyprian, which gives it a certain fable-like quality; nevertheless, the events it is based upon are real. Therefore, the victory of the Russian army at the Don became associated with the Andronikov monastery as well” ([842], pages 222-223; also [843], pages 243-244).

There is evidence of Cyprian meeting Dmitriy Donskoi on the site of the monastery after the Battle of Kulikovo. According to V. G. Bryusova, “Cyprian’s edition of the ‘Tale of the Battle with Mamai’ introduces the dramatized story of Cyprian meeting Dmitriy Donskoi at the site where Andronikov monastery was to be built” ([100], page 121).

The visit of the monastery’s Spasskiy cathedral in 1999 left the authors with a sad and sombre impression. According to the *Concise History of the Andronikov Monastery* ([569]), written by the archpriest of the cathedral, the “Spasskiy cathedral of the monastery, formerly known as Spaso-Andronikov Monastery, is the oldest surviving temple in Moscow ... In the days of the monastery’s third Father Superior, Reverend Alexander ... a cathedral of white stone was erected here, one of ‘great beauty’, with ‘artwork a living marvel’ ... made by Andrei Roublev and Daniel Chorniy ‘in memory of their fathers’ ... the construction and decoration were carried out in 1390-1427 ... the frescoes of the divine masters were destroyed in the XVIII century, with nothing but the floral ornament in the altar window niches remaining intact” ([569], pages 1 and 2).

We are thus told that the artwork of the Spasskiy cathedral survived the “horrible yoke of the Horde and the Mongols”, likewise the turmoil of the XVI century with the *oprichnina*, etc. It had even stood through the Great Strife of the XVII century. Yet in the XVIII century, when the Romanovs finally gathered all the reins of power in their hands,

they gave orders to destroy all the frescoes of the monastery. Why on earth would anyone do that? The scale of the Romanovian “rectification” of Russian history is plainly visible for any visitor of the Spasskiy cathedral – the vast space of the walls and the dome is completely blank. The order given by the Romanovs was carried out meticulously – there is no plaster on any wall, just bare bricks. All of this must have taken a tremendous amount of labour – one would have to find workers, construct the scaffolding and pay for the whole affair. The vandals did not even deem it necessary to paint the walls; we see nothing but chiselled brick and mortar surface nowadays – the past was eradicated in the cruellest manner imaginable. After all, the Romanovs could have justified their orders to destroy the old frescoes of the Spasskiy cathedral in some way, calling them dated or claiming them to be in a poor condition. They did nothing of the kind – the unique “Mongolian” frescoes were destroyed barbarically, with blatant contempt for the old history of Russia.

As a matter of fact, we only learnt about the XVIII century Romanovian destruction of the frescoes in the Spasskiy cathedral from the materials published by the cathedral’s provost Vyacheslav Savinykh in 1999 ([\[569\]](#)). Modern historians remain very tight-lipped when they are forced to speak about the Romanovian outrage – V. G. Bryussova, for instance, the author of a voluminous work entitled *Andrei Roublev*, which contains a detailed rendition of the Andronikov monastery’s history, doesn’t go beyond the following two cautious phrases: “It is possible that a description of the mural artwork before the destruction will be found in the archives – that should be worthy of our attention” ([\[100\]](#), page 53). Also: “The only surviving fragments of the frescoes can be found in the opening slopes of the altar windows” ([\[100\]](#), page 53).

The two fragments of the old artwork in the window niches are the only remnants of the cathedral’s former splendour. It is noteworthy that they are of an ornamental nature – neither saints, nor angels or indeed any other imagery familiar to us nowadays. The remaining ornament fragments are quite unusual. It isn’t even “floral”, as the guidebook is telling us ([\[569\]](#), page 2). We see circular wheel patterns and various geometric figures. On the left window one sees a cross formed by a circle and four Ottoman crescents. According to Bryussova, “One of the elements reminds us of the ornament from the famous Ouspenskiy cathedral in Vladimir ... a similar motif is also present in the Assumption Church on the Volotovo Field ... The publications concerned with masterpieces of decorative artwork sadly don’t devote enough attention to the reproduction of ornaments and other decorative motifs” ([\[100\]](#), page 53). The topic is thus of little interest to contemporary historians.

As we see, the symbolism used in the pre-Romanovian ecclesiastical decorative art had radically differed from the style of the Romanovian cathedrals that has existed ever since the XVII-XVIII century. It is possible that one can get some idea of what the old Russian Horde style had been like if one studies the artwork of the Muslim mosques – ornaments of floral and geometric nature, with no human figures in sight. Let us remind the reader that the recently uncovered old artwork in the Cathedral of St. Basil in Moscow is also ornamental in character (see [Chron6](#) for more details).

As we are beginning to realise, once the Romanovs managed to strengthen their position, they proceeded to instigate radical changes in the symbols used by the state and the church, as well as the ecclesiastical rituals. The goal had been the complete erasure of the Great = “Mongolian” Russia from historical memory – the “unacceptable” Ottoman crescents and stars etc. One must think that the old artwork of the Spasskiy Cathedral in the Andronikov Monastery had some quality about itself that provoked particular hatred from the part of the Romanovs, which had resulted in the barbaric destruction of the entire artwork of the monastery. It must have suffered a particularly gruesome fate because of its being directly related to the history of the Kulikovo Battle in Moscow – it is possible that the cathedral’s walls were decorated by icons and murals that depicted the battle in a veracious manner. This would be only expected, after all, since, as we have already mentioned, there are legends about Dmitriy Donskoi met on this very spot after the Battle of Kulikovo.

A similar process took place in the XVII-XVIII century Western Europe, when the ancient history was being altered there as well. Bear in mind that the Ottoman star and crescent were removed from the spire of the huge Gothic cathedral of St. Stephan in Vienna, q.v. in [Chron6](#), Chapter 5:11. The Romanovs were chiselling the artwork off the walls of the Kremlin cathedrals around the same time, and so on, and so forth. See more on this below in [Chron4](#), Chapter 14:5.

Let us return to the Spaso-Andronikov Monastery. This is what the cathedral’s provost, Archpriest Vyacheslav (Savinykh) is telling us in his work: “The righteous prince Dmitriy Donskoi had prayed in the Spasskiy cathedral shortly before the Battle of Kulikovo [it is presumed that a wooden church was built here in 1360, and rebuilt in stone after the Battle of Kulikovo – Auth.] ... This is also where he had praised the Lord for victory. The bodies of many heroes that fell in this battle are buried in the churchyard of the monastery” ([\[569\]](#), page 1). This fact is also mentioned in [\[556\]](#). “The oldest necropolis in Moscow, which is of great historical significance, had remained within the confines of the friary for a long time. It is known that Most Reverend Sergiy

of Radonezh had visited the monastery on the night before the battle ... He blessed the army for victory. The heroes of the great battle, who have fallen for the Motherland, were buried in the Spaso-Andronikov Monastery with great solemnity; ever since that day, this churchyard has served as the last resting place of the soldiers who fell defending their country” ([556]).

And so it turns out that many of the soldiers who had fallen in the Battle of Kulikovo were buried on the churchyard of the famous Andronikov monastery. Our reconstruction offers a perfect explanation of this fact, suggesting the Battle of Kulikovo to have taken place on the territory of Moscow.

Nowadays the old necropolis of the Andronikov monastery is de facto destroyed. As we were told at the museum of the monastery, the enormous necropolis was bulldozed in 1924, with no stone left unturned. Most of its territory is located outside monastery premises, since one of the friary’s walls was moved in the XX century. This had halved the monastery’s territory, and the former necropolis ended up outside its confines. Modern photographs of the site where the necropolis had been situated formerly can be seen in figs. 6.57 and 6.58. Nowadays one finds a square there, with a tram-line right next to it. The wall of the monastery that one sees in figs. 6.57 and 6.58 was built in the XX century to replace the old wall, which had once encircled the entire necropolis. Several wooden crosses have been installed here recently to mark the old burial ground (see figs. 6.59 and 6.60). As we have been told in the Spasskiy cathedral, these crosses were put there with the explicit aim of commemorating the heroes who had died in the battle of Kulikovo and were buried here in the XIV century. There are plans of erecting a chapel here.



Fig. 6.57. The general view of the Spaso-Andronikov Monastery’s old necropolis, which isn’t on the premises of the monastery anymore. In the background we see the monastery’s wall, which was rebuilt in the XX century. The warriors buried on the Kulikovo Field were buried on this cemetery. Photograph taken in 2000.



Fig. 6.58. The square on the site of the monastery's old necropolis. Photograph taken in 2000.



Fig. 6.59. Large wooden cross, installed in memory of the warriors who had been killed in the Battle of Kulikovo and buried in the old cemetery of the Spaso-Andronikov Monastery. This information was related to us by the monastery museum workers. Photograph taken in 2000.



Fig. 6.60. Another cross installed near the previous one, also in memory of the warriors who had died in the Battle of Kulikovo. Photograph taken in 2000.

It is most noteworthy that the voluminous work of V. G. Bryusova ([\[100\]](#)) remains completely silent about the fact that many of the Kulikovo heroes were buried in the necropolis of the Andronikov monastery. There isn't a word about it in the modern book by the archaeologist L. A. Belyaev entitled *Moscow's Ancient Monasteries (Late XIII – Early XV century) and Archaeological Data* ([\[62\]](#)), either. L. A. Belyaev offers a very comprehensive collection of monastery-related data, yet doesn't utter a single word about the old graves of a great many heroes of the Kulikovo battle. He also remains completely silent about the destruction of the frescoes in the XVIII century. Why would that be? Reluctance to get involved with contentious issues, or mere ignorance?

We deem either to be a crying shame – how could this possibly be true? Many heroes who had fallen in the Battle of Kulikovo, one of the most important battles in Russian history, are buried in the famous Andronikov monastery, which is located in the very centre of Moscow – yet the modern historians and archaeologists do not so much as make a passing reference to this fact, pretending it to be of no interest or feigning nescience. Let us reiterate: we believe this to be utter and complete disgrace. The provost of the Spasskiy cathedral is the only person to mention the ancient graveyard next to the church ([\[569\]](#), page 1) – yet the learned historians remain deaf. How come that the numerous heroes of the Kulikovo Battle buried in the Andronikov and the Old Simonov monasteries didn't deserve so much as a mention in history textbooks? How come there is no monument here – nor flowers, nor visitors?

In March, 1999 we saw two old headstones in the museum of the Andronikov Monastery, allegedly dating from the XVI century (see figs. 6.61, 6.62 and 6.63). This is what the museum annotations tell us, at least. We see a forked or T-shaped cross on both of them, which looks exactly the same as the crosses on the headstones from the Old Simonov monastery. One of the headstones from the Andronikov monastery still bears marks of an old inscription, which was obviously chiselled off and replaced by a new one, q.v. in figs. 6.61 and 6.63. The letters look very clean and accurate, and visibly differ from the old and worn-down pattern on the headstone.



Fig. 6.61. A XVI century headstone from the necropolis of the Spaso-Andronikov Monastery. Currently kept in the museum of the Spaso-Andronikov Monastery in Moscow. We see an old forked three-point cross on the stone – this is how the Russian headstones had looked before the XVII century. However, the inscription was renewed – it may be a copy of the obliterated initial lettering, but this isn't quite clear. Photograph taken in 2000.



Fig. 6.62. Another XVI century headstone from the necropolis of the Spaso-Andronikov Monastery exhibited in its museum. We also see the ancient forked cross; there had once been some lettering in the top part, but it was chiselled off – the remaining fragments don't let us reconstruct a single word. Photograph taken in 2000.



Fig. 6.63. Top parts of the XVI century headstones with lettering from the museum of the Spaso-Andronikov Monastery. Photograph taken in 2000.

Some old inscription had been chiselled off the second headstone as well, in a very blatant and barbaric manner, q.v. in fig. 6.62 and 6.63. The perpetrators did not even care about covering their tracks, and their intention to erase the inscription from the stone and from human memory is right out there in the open. Had they intended to use the stone for another grave, the old text would have been removed with more care. This was not the case – we see huge and uneven indentations in the stone (fig. 6.62).

Once we sum up the above data, we get a very clear picture of the following: it turns out that there are old burial grounds in Moscow, which are very likely to be the last resting place of the warriors killed in the Battle of Kulikovo, namely:

1. The gigantic graveyard of the Old Simonov monastery, q.v. above.
2. The huge necropolis of the Andronikov monastery, q.v. above.
3. The mass burial grounds in Kremlin, q.v. above.
4. The hypothetical burial ground next to the Church of All Saints at Kulishki.
5. The mass burial grounds on the actual site of the Kulikovo Battle, or the modern Peter the Great (former Dzerzhinsky) Academy mentioned in the letter of I. I. Kourennoi, q.v. in 14.2 above.

Let us reiterate that there were no such burial grounds found anywhere in the region of Tula, where the Battle of Kulikovo is supposed to have taken place according to the modern historians, despite the fact that they were sought with great diligence.

14.4. The modern Dmitriy Donskoi memorial at the foot of the Red (Krasniy) or Taganskiy Hill in Moscow

Nowadays the former Kulikovo field contains the Solyanka Street, the Yaouzskiye Gate, the Foreign Literature Library and the high-riser on the Kropotkinskaya Embankment in

Moscow. As we already mentioned, Mamai stood camp on the Red Hill (*Krasniy Kholm*), where one finds the Taganskaya underground station nowadays (hence the name of the Krasnokholmskaya Embankment).

Therefore, the troops of Dmitriy Donskoi must have crossed the Yaouza and headed towards the Red Hill, upwards between the Library and the high-riser.

It is most curious that a memorial was erected on this very spot in 1992, on 25 September, or the day of the Kulikovo Battle. The monument has the shape of a cross that stands upon a foundation of granite. The name of the sculptor is Klykov; there is an inscription upon the granite saying: “There shall be a monument to St. Dmitriy Donskoi, the Righteous Prince and the Defender of Russia. 25 September 1992” (see fig. 6.51).

There must be some tradition that connects this place with the Battle of Kulikovo and the name of Dmitriy Donskoi, one that remains alive despite everything – let us remind the reader that the Battle of Kulikovo is reported to have taken place on 25 September 1380. It is most significant that the cross in question is facing the actual Kulikovo field, somewhat sideways across the Yaouza!

15.

The Battle of Kulikovo on a XVII century icon

Let us study a rare depiction of the Kulikovo Battle on an old icon from Yaroslavl dated to the middle of the XVII century and uncovered as late as 1959 ([\[996\]](#), pages 136-137; also [\[142\]](#), page 130). The icon depicts the life and the deeds of Sergiy of Radonezh ([\[142\]](#), page 130). We reproduce it in fig. 6.64. The icon is considered “a masterpiece of the Yaroslavl school and the XVII century Russian art in general” ([\[142\]](#), page 132). In the very centre of the icon we see Sergiy of Radonezh. The icon is “complemented by a battle scene below that shows the defeat of Mamai’s troops, painted on a long and relatively narrow board (30 centimetres). The anonymous artist created a unique painting of the famous Kulikovo battle, with an unprecedented amount of details, figures and explanatory subscripts” ([\[142\]](#), page 133).



Fig. 6.64. Hagiographical icon of St. Sergiy of Radonezh. In the bottom part of the icon we see “the battle against Mamai.” Taken from [\[142\]](#), page 130.

In fig. 6.65 one sees the left part of the board, whereas the right part is reproduced in fig. 6.66. Let us also clarify the exact meaning of the term “uncovered” as applied to icons. Icons were usually covered by a layer of drying oil, which would eventually darken, becoming almost completely black in some 100 years. Therefore, new images

were drawn on top of the blackened icons; often marginally different from the original, and at times completely different. This process could take place several times. The XX century chemical science allows the removal of newer layers and the restoration of the older ones; this means that the Yaroslavl icon in its modern, “uncovered” state had not been visible in the XVIII-XIX century. The top layer must have had nothing in common with the battle scene in question, which was uncovered in 1959 ([996], pages 136-137). This rare painting has thus managed to escape the attention of historians. We are using a close-in of a fragment of the icon from [996] (pages 136-137). One might well enquire about the modern fate of this icon, as a matter of fact.



Fig. 6.65. Old icon called “The Tale of the Battle against Mamai” that depicts the Battle of Kulikovo (left part of the icon). Many of the details that we see in this icon confirm our hypothesis that the Battle of Kulikovo really took place at Kulishki, Moscow, and that both armies had been Russian, the hostile “Tartar forces” being purely figmental. The icon is dated to the middle of the XVII century. The artwork gradually became obscured by the darkened layer of drying oil; it was only uncovered in 1959. Taken from [996], pages 136-137.



Fig. 6.66. “The Tale of the Battle against Mamai.” Right part of the icon. Taken from [\[996\]](#), pages 136-137.

What does one see on the icon? Many interesting things – firstly, the faces and armament of the Tartars don’t differ from the faces and armament of the Russian soldiers – both armies look completely the same. The Russian army of Dmitriy Donskoi is on the left, and the “Tartar” army of Mamai is on the right. The most noteworthy detail is the fact that Mamai’s soldiers are crossing a river in order to reach the Kulikovo Field, descending the steep slope of a tall hill as they approach the river. One can see this plainly enough in fig. 6.66 – everything is in perfect concurrence with our reconstruction. Indeed, the troops of Mamai, which were located on the tall Red Hill (Taganskiy Hill) would have to descend and cross the famous River Yaouza in Moscow right away; we see Mamai’s army wade the river.

The fact that the “Tartar” troops of Mamai had indeed been forced to wade the river, just as we see them do on the icon, is reflected in the following passage of the *Tale of the Battle with Mamai*: “Simon Melik told the Great Prince that Czar Mamai had already waded the river and arrived to the Goose Ford, being just one night away from Dmitriy’s army and aiming to reach Nepryadva in the morning” ([\[635\]](#), pages 164-165). According to our reconstruction, the Nepryadva identifies as the well-known Neglinnaya river in Moscow, which had been right behind the army of Dmitriy located on the Kulikovo Field. Mamai would have to cross the Yaouza in order to reach the field, q.v. in figs. 6.4 and 6.5. One might note that the name Goose Ford (*Gussin Brod*) might be derived from the name of the river Yaouza (*Yaouzin Brod*); the scribe may have failed to comprehend the name and transformed it into the word “goose.” Alternatively, this transformation may have been deliberate, serving the purpose of

covering the Muscovite tracks in the history of the Kulikovo Battle, which is how the Goose Ford came to existence. Another possibility is that the name Yaouz (Guz) referred to the Cossacks.

One must note that historians fail to indicate the Goose Ford within the framework of the Romanovian version, which locates the events in question in the area of the Don. They say that “the Goose Ford has not been located to date” ([\[631\]](#), page 215).

Let us return to the old icon; it is full of surprises. Another amazing fact is that both armies have got the same banners flying above them – the Russians and the Tartars. This is perfectly amazing from the Scaligerian point of view – we have been fed the version about the Orthodox Russian army of Dmitriy fighting foreign invaders adhering to a different faith for a long enough period of time. This implies different symbols on banners at the very least. What do we see on the actual icon? It is visible perfectly well from figs. 6.67-6.70 that both the Russians and the “Tartars” have the same banners with Christ’s Sudarium above them – the ancient wartime banners of the Russian army, in other words (see fig. 6.71). The fact that the “Tartar” troops of Mamai have a Russian banner flying high above their heads can only mean that the Battle of Kulikovo had been fought in the course of a bloody civil war between the armies of Dmitriy Donskoi and Ivan Velyaminov the *tysyatskiy*.



Fig. 6.67. “The Tale of the Battle against Mamai.” Fragment of the Icon. Mamai’s troops are gathered under typical Russian banners with the head of Christ. They have just crossed River Yaouza (we see one of the “Tartar” warriors crossing it on a raft). Taken from [\[996\]](#), pages 136-137.



Fig. 6.68. A close-in of the “Tartar” banner with the Russian Orthodox “Sudarium” image as carried into battle by the soldiers of Mamai. Taken from [\[996\]](#), pages 136-137.



Fig. 6.69. Russian troops of Dmitriy Donskoi facing the “Tartar” troops of Mamai in battle underneath the very same banner with the Orthodox “Sudarium” image. Fragment of the above icon. Taken from [\[996\]](#), pages 136-137.



Fig. 6.70. A close-in of the banner carried by the troops of Dmitriy Donskoi with the “Sudarium.” Fragment of the above icon. [\[996\]](#), pages 136-137.



Fig. 6.71. Old Russian double-sided icon entitled “The Sudarium.” On the reverse side we see the “Revering of the Cross.” Currently kept in the State Tretyakovskaya Gallery, Moscow. This particular image of Christ had been generally associated with the military. Russian troops carried banners with copies of this icon into battle. Image taken from [\[277\]](#), page 188.

In fig. 6.72 one sees the photograph of a Russian military banner dating from the XVI century. The banner is kept in the State Hermitage, St. Petersburg ([\[637\]](#), colour inset), and carries the image of the Sudarium. However, one needn’t get the idea that the banner in question is indeed a XVI century original; we are told that it is a XIX century copy. One cannot help but wonder about the location of the original, which must have been about in the XIX century. Why are we shown a copy nowadays? Has the original survived at all? It is most likely that we cannot get access to the original due to the “erroneous symbolism” present thereupon – for instance, there must have been Ottoman crescents with stars next to the head of Christ. The stars remained, and the crescents were removed. There could be inscriptions in Arabic, which were naturally removed as well. At any rate, the original remains concealed, and we are certain that it was concealed for a good reason.



Fig. 6.72. Russian battle banner of the XVI century with the image of Christ (the Sudarium). Kept in the State Hermitage, St. Petersburg. We see similar banners on the icon called “Tale of the Battle with Mamai” – over Russian troops as well as the Tartars. However, this XVI century banner isn’t an original, but rather a XIX century replica – most likely, an “edited” one. The original was coyly left in storage (if it is indeed intact at all). Taken from [\[637\]](#).

We must emphasise that the drawing on the icon is perfectly explicit – the Sudarium

banners over the army of Dmitriy Donskoi are moving towards the very same banners over the army of Mamai, q.v. in fig. 6.69.

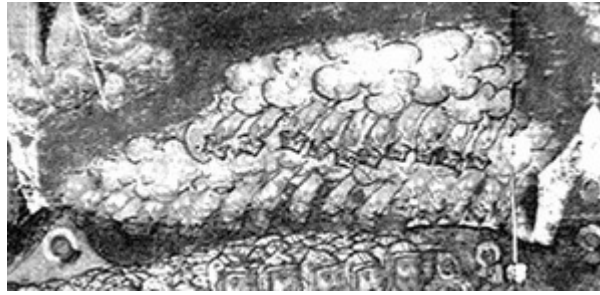


Fig. 6.73. A battery of cannons in the army of Dmitriy Donskoi firing at the enemy. Fragment of the icon entitled “Tale of the Battle with Mamai.” Taken from [\[996\]](#), pages 136-137.

Finally, one cannot help noticing the fact that Dmitriy’s army has got an entire battery of cannons, which we see shelling Mamai’s army at point blank range (fig. 6.73). Each cannon looks like a stretched-out hand holding a wreath and surrounded with a cloud of smoke. As we demonstrate in “The Baptism of Russia”, the famed Constantine’s Labarum was one of the symbolic representations of a cannon. Formally, there is nothing surprising about the battery of cannons since, according to Scaligerian history, cannons were introduced around the middle of the XIV century ([\[1447\]](#), page 47), around the time of the invention of gunpowder in Europe ([\[1447\]](#), page 357). However, historians hasten to assure us that those inventions were made in the enlightened West, whereas the Russians kept on using bows, arrows, maces, axes and so on. It is presumed that the casting of cannons was introduced a great deal later, and that the technology was imported from the progressive West. The Encyclopaedic Dictionary, for instance, is trying to convince us that the first Russian cannons were cast in Moscow in the XV century ([\[797\]](#), page 1080). However, as we can see nowadays, real history had been completely different – cannons were introduced in Russian immediately after their invention in the XIV century; there were apparently enough cannons by 1380 to meet the enemy with an entire battery of artillery.

The “Veche” publishing house released a book entitled *The Mysteries of the Ancient Russia* at the very end of the year 2000 ([\[113\]](#)); its authors are the professional archaeologists A. A. Bychkov, A. Y. Nizovskiy and P. Y. Chernosvitov. A third of the book (some 160 pages) is concerned with the Battle of Kulikovo – namely, Chapter 5, “The Mysteries of the Kulikovo Battle” ([\[113\]](#), pages 339-498). The authors go on at length about the archaeological characteristics of the place in the Tula region called the “Kulikovo Field” by the modern historians. We learn that there were no archaeological findings made there whatsoever that could prove the Battle of Kulikovo, or indeed any

other large-scale mediaeval battle to have happened here. It turns out that the notorious findings made by S. D. Nechayev, the XIX century landowner, have nothing to do with the Battle of Kulikovo ([113], pages 370-371). Reports made by the archaeological expeditions of a later epoch (the XX century) also demonstrate an utter lack of any traces that could lead one to the conclusion that there had indeed been a mediaeval battle in these parts ([113], pages 390-391). Palaeogeographical analysis of the field demonstrated that “the left bank of the Nepryadva was completely covered in woods” ([113], page 406). This contradicts the chronicle data about the field in question being large and wood-free.

The authors come to the conclusion that the Battle of Kulikovo must have taken place elsewhere. Further in [113] one encounters a brief rendition of our reconstruction that suggests the Battle of Kulikovo to have taken place at Kulishki in Moscow. The authors claim our reconstruction to be unconvincing, and instantly suggest “their own reconstruction”, according to which the Kulikovo Field is also situated on the territory of the modern Moscow, but somewhat further south, at Shabolovka. This version is called the A. A. Bychkov version, after one of the book’s authors. We cannot help but make the following comment in re the general attitude of historians towards our works. We are either subjected to scorching criticisms, or, as is the case with Bychkov, our theories are shamelessly plagiarised. Most often, they skilfully do both.

Thus, the famous Battle of Kulikovo is most likely to have taken place at Kulishki in Moscow. Even if Moscow had existed around that time (late XIV century), it must have been a relatively small settlement and not a capital city, at any rate. The memory of the famous battle fought upon this field must have survived for a long while – the toponymy of Moscow is full of names that bear relation to the Battle of Kulikovo. However, when the Romanovian historians started to re-write Russian history, they were confronted with the task of erasing the Muscovite traces of the battle, changing the geography of events and “transferring” the battle to an altogether different location. The matter is that the foundation of Moscow had been backdated to the XII century, a few hundred years earlier than it had actually been founded, and the Battle of Kulikovo had to be relocated as a result. This is easy enough to understand – if Moscow had been capital for a long time, the city must have been full of buildings and construction, thus rendering a battle upon a large field in the centre of the city impossible.

Thus, after the distortion of Muscovite chronology, historians needed to solve the issue of relocating the famous battle elsewhere. The new location was chosen in the vicinity of Tula, all but void of buildings and settlements back in the day. This was

followed by printed declarations that the famous Battle of Kulikovo between Dmitriy Donskoi and Mamai took place in the Tula region. However, one would need to do some clerical work to make this feasible – namely, locating a Nepryadva river in the Tula region and creating a phantom “Kulikovo” geography here in general. The old names had naturally been different; the Romanovian historians and geographers must have copied the names relevant to the Battle of Kulikovo from historical chronicles.

This “geographical relocation” has been analysed by I. R. Moussina. She made a detailed comparison of the names encountered upon the respective maps of Moscow and the Tula region. Let us cite some of the observations she made.

For instance, the Moscow Krutitsy Tract and the Krutitskiy Yard (one of the oldest architectural ensembles in Moscow – see [\[735:2\]](#), page 547), must have become reflected in the geography of the Tula region as Kurtsy, the name of a local river.

The Kulishki, or the Kulikovo Field in Moscow transformed into the Tula names of Kaleshevo and Kulikovka.

There is a Danilovski monastery in Moscow. There is also the “village of Danilishchev ... as mentioned in the testament of Ivan Kalita” ([\[800:1\]](#), page 178). Apart from that, there’s a Danilovskaya Square, Danilovskaya Embankment and the village Danilovskaya in Moscow. Tula received the alias of Danilovka on the maps.

Next we have the rather well-known name of Saburovo, a village in the vicinity of the Kashirskiy Motorway. Fyodor Sabur (or Saburov) took part in the Battle of Kulikovo, and his descendants “were granted two fiefs in the XVI century, one of them near the village of Kolomenskoye, and the other – to the north of Moscow. See the article entitled “History of the Saburovo Village” at: *moskvoved.narod.ru/saburovo.htm*. The Tula duplicate is the Saburov hamlet – and so on, and so forth. The work of I. R. Moussina is extremely interesting, and shall be published separately.

This is how some of the “Kulikovo-related” names drifted from Moscow to Tula. People eventually got used to them and started to think of them as of local names, whereas the Muscovite originals were duly forgotten.

Let us emphasise another thing – one might get the impression that our reconstruction, which suggests the Kulikovo battle to have been fought upon the site that is part of central Moscow nowadays, is in no immediate relation to the problems of chronology, since the date of the battle remains the same – the year 1380. Why haven’t the learned historians found the traces of the Kulikovo battle in Moscow? The reason is simple – as we have already mentioned, they are convinced that Moscow had already existed as a city in 1380, which means that no battle could possibly have been fought here. This is

how deeply chronology affects our perception of geographical facts, among other things.

16.

A brief history of coinage in Moscow

It turns out that Russian coinage was “revived” in the reign of Dmitriy Donskoi ([\[363\]](#), Volume 5, 450). To put it more precisely, the first coins minted in Moscow are dated to 1360 traditionally, whereas the wider circulation of the Moscow coins is said to have started as late as in 1389, right after the Battle of Kulikovo ([\[806\]](#) and [\[347\]](#)).

This is yet another indication that the Principality of Moscow had really been founded after the Battle of Kulikovo and not in the early XIV century, as Millerian and Romanovian historians are trying to convince us.

Actually, the researchers of numismatic Russian history (see [\[806\]](#) and [\[347\]](#)) begin their lists of surviving coins with the following dates and princes:

- The Great Principality of Moscow – starting with Dmitriy Donskoi.
- The Great Principality of Moscow and the Independent Principality of Galich – starting with 1389.
- The independent principalities around Moscow – starting with Dmitriy Donskoi.
- The Great Principality of Suzdal and Novgorod – starting with 1365. According to our reconstruction, it had really been the Great Principality of Suzdal and Yaroslavl, seeing as how Novgorod identifies as the latter.
- The Great Principality of Ryazan – starting with 1380.
- The Great Principality of Tver – starting with 1400.
- Independent principalities around Tver – starting with 1400.
- The Principality of Yaroslavl – starting with 1400.
- The Principality of Rostov – starting with the late XIV century.
- Novgorod and Pskov – starting with 1420.

Corollary. The real history of Russian coinage can be traced back to the end of the XIV century the earliest. We believe this to be the beginning of coinage in Russia, and not a “revival”, as historians are telling us.

17.

The history of the Donskoi Monastery in Moscow and the parallels with the Battle of Kulikovo on the territory of modern Moscow

By T. N. Fomenko

(T. N. Fomenko, Cand. Sci. (Physics and Mathematics), the author of a number of books and articles on algebraic topology and geometry, as well as algorithm theory, Assistant Professor at the General Mathematics Subdivision of the Numerical Mathematics and Cybernetics Department of the MSU.)

17.1. The battle against the “Tartar” Kazy-Girey in the XVI century, the Donskoi Monastery and the icon of Our Lady of Don

A brief history and description of the Donskoi monastery can be found in *Forty Times Forty*, where it is described as the “first-class Stavropegial friary outside the Kaluga Gate” ([803], Volume 3, page 244) See figs. 6.74 and 6.75; in fig. 6.76 one sees a modern photograph of the monastery’s northern wall.



Fig. 6.74. An old engraving depicting the Donskoi Cathedral in Moscow dating from the early XVIII century. A print made by Peter Picart. Taken from [31], page 7.



Донскі монастырь въ Москвѣ

Fig. 6.75. A lithograph of the Muscovite Donskoi Monastery dating from 1873. Taken from [\[31\]](#), page 47.



Fig. 6.76. The northern wall of the Donskoi Monastery as it is today. Taken from [\[31\]](#).

The consensual version tells us the following about the foundation of the Donskoi monastery (quoting from [\[803\]](#), Volume 3, and [\[31\]](#)):

“Founded in 1591 to serve as a fortification and to defend the Kaluga gate of the city” ([\[310\]](#)).

“Founded by Czar Fyodor Ioannovich in 1591-1592” (the Alexandrovskiy manuscript).

“Founded in 1593 to commemorate the miraculous liberation of Moscow from the invasion of Kazy-Girey, a Crimean Khan, in 1591, on the site where the Russian regimental train had been positioned, together with the mobile church of the Most

Reverend Sergiy of Radonezh, wherein the icon of Our Lady of Don was installed after it had been carried around the walls of the city and the army encampment. After the battle that had raged on through the entire day on 4 July, the Khan fled in the morning of the 5th, having tasted the resistance of the Russian army and leaving his baggage-train behind. The monastery was known as the Monastery of Our Lady of Don ‘at the Train.’

The icon of Our Lady of Don, which is housed in the monastery, had accompanied Dmitriy Donskoi during his campaign against Mamai; Russian Czars prayed before it to be given victory over their enemies in the XVII century. A sacred procession set forth from the Kremlin towards the friary on 19 August” ([\[239\]](#) and [\[803\]](#), Volume 3, page 244).

The identity of the founder of the former church remains unclear, likewise the time of its foundation. Could it have been founded by Sergiy of Radonezh himself to commemorate the victory of Dmitriy Donskoi in the Battle of 1380, fought upon the Kulikovo field, which would later become part of Moscow? Bear in mind that, according to our reconstruction, the troops of Dmitriy Donskoi set forth from the village of Kolomenskoye in Moscow, heading for the Kotly.

The time when the icon of Our Lady of Don was transferred to the church of the Donskoi Monastery remains unknown to us, likewise the identity of whoever initiated this transfer. The icon is related to Dmitriy Donskoi, which leads one to the natural presumption that it may have been kept in the old church of Our Lady before the XVII century. Otherwise, why would the Czars begin to address their “prayers for victory” to this particular icon in the XVII century? It may have been worshipped in earlier epochs as well, starting with the end of the XIV century and the victory in the Battle of Kulikovo.

Next one must enquire about the date of the sacred procession from the Donskoi monastery to the Kremlin in Moscow – 19 August. Why the 19th? This date cannot possibly be linked to Kazy-Girey, who was defeated on 4 July, some six weeks earlier. The choice of date is more likely to be related to the memory of Dmitriy Donskoi and his campaign against Mamai. Bear in mind that the Battle of Kulikovo took place on 8 September 1380, whereas its duplicate, which is known as the “Battle of Moscow fought against the Tartars”, is dated to 26 August 1382 by the modern historians (see Chapter 8 above). Both calendar dates (26 August and 8 September) are obviously a great deal closer to 19 August, the date of the procession, than 4 July. A propos, the very name Kazy-Girey might be a slightly distorted version of “*Kazak-Geroi*”, or “the Cossack Hero.”

The icon of Our Lady of Don (see fig. 6.77) is associated with some other oddities in Millerian and Scaligerian history: “The original icon of Our Lady of Don (painted by Theophan the Greek in 1392), which was kept in the Blagoveshchenskiy Cathedral of the Kremlin before the revolution, is currently part of the Tretyakovskaya Gallery’s collection. The worshipped copy of the icon was made by Simon Oushakov in 1668, and had been kept in the Minor Cathedral of the Donskoi Monastery (restored around 1930 by Y. I. Bryagin), is also kept in the Tretyakovskaya Gallery – it was handed over to the Gallery in 1935 by the Anti-Religious Museum of Arts organised on the premises of the former Donskoi monastery” ([28] and [803], Volume 3, page 244).



Fig. 6.77. The icon of Our Lady of Don. Taken from [969], page 8.

How can it be? We are being convinced that the icon was written in 1392. On the other hand, there are reports of said icon worshipped by the troops of Dmitriy Donskoi in 1380 and “accompanied the army during the Mamai campaign” ([239], q.v. above). Let us once again remind the reader that the Battle of Kulikovo took place in 1380. Although the resulting discrepancy is relatively small (a mere 12 years), it is a clear indication of confusion inherent in the Romanovian version of the Kulikovo Battle.

“A copy of Our Lady of Don is currently installed in the monastery’s Minor Cathedral” ([803], Volume 3, page 244). Oddly enough, neither the identity, nor the authorship of the copy are indicated anywhere.

The church named after the icon of Our Lady of Don is the oldest, first and most important church of the Donskoi monastery. It is “an old cathedral located in the middle

of the southern part of the friary's premises" ([\[803\]](#), Volume 3, pages 251-252). Little is known about the foundation of this cathedral.

"The cathedral was erected in 1591-1593. It was the first stone building of the monastery. The cathedral has often been reconstructed" ([\[570\]](#) and [\[803\]](#), Volume 3, page 244).

"The main altar bore the name of Our Lady's Glorification; however, this church eventually got named after the icon of Our Lady of Don and not the altar; the feast on the 19 August also became known as the feast of Our Lady of Don" (The Alexandrovskiy Manuscript).

"It is presumed that the old cathedral had been built by F. S. Kon. According to the evidence of the deacon I. Timofeyev, the author of the 'Annals', there had been a 'likeness' of Boris Godunov's image upon one of the cathedral's walls; however, there were traces of this image found [see [\[150\]](#) and the reference to [\[170\]](#) below – Auth.]. The cathedral itself is a typical relic of Godunov's epoch" ([\[310\]](#) and [\[803\]](#), Volume 3, page 244).

This is what the album-cum-monograph entitled *The Donskoi Monastery* ([\[31\]](#)) is telling us about the history of the friary's foundation:

"In 1591, at the end of June, Kazy-Girey [apparently, Kazak-Geroi, or 'the heroic Cossack' – Auth.], a Crimean Khan, set forth towards Moscow with his troops ... on 4 July 1591, Kazy-Girey, who had stood camp at the village of Kolomenskoye, gave orders to his avant-garde to conduct an offensive reconnaissance ... The avant-garde tried to fight its way to the Kaluga Gates of the Zemlyanoi fortification (the Oktyabrskaya Square today), in order to use the Crimean Ford for wading the Moskva, and get to the Kremlin via one of the river's banks. They were met by the fire of the Russian artillery. The battle raged on all day long, right next to the Goulyai-Gorod [mobile fortification made of wooden shields mounted on carts – Auth.]. The Crimean Tartars withdrew, preparing for the next offensive. The Khan had divided his army into two parties so as to be nearer to Moscow; he left one at Kolomenskoye, and relocated to the heights of the Vorobyovy Hills with the other. This was taken into account by Boris Godunov, who was preparing a ruse of war.

Late in the evening on the 4 July 1591, all of Moscow was illuminated by bonfires lit upon the towers of the Kremlin, the Byeliy Gorod and the monasteries. The Muscovite militiamen were firing their cannons and beating their drums: "That night they set forth towards the dislocation of Kazy-Girey, and started to fire their cannons as they approached" ([\[720\]](#), page 444). Around the same time, an unarmed rider dressed as a

wealthy man appeared next to the camp of the Tartars. They seized him and took him to the Khan, who questioned the prisoner about the noise raised by the Muscovites, threatening him with torture. The prisoner replied that a great body of reinforcements had arrived that very night from Novgorod and other Russian principalities (CCRC, Volume XIV, Part 1, page 43). “The prisoner had been tortured mercilessly ... yet he remained steadfast and kept on telling the same thing, without altering a single word” ([514], page 38). The Tartars, exhausted by the evening battle and convinced by the prisoner’s staunchness, believed him and fled the very same night with such haste that “they broke a great many trees between Moscow and the town of Serpukhov, with many of their own horses and men trampled down” ([514], page 38). Next morning there were no Tartars near Moscow.

The army of Kazy-Girey was intercepted as it had attempted to cross the Oka, and put to rout. The campaign of Kazy-Girey proved the very last Russian campaign of the Crimean Tartars that had reached the walls of Moscow.

The defeat of Kazy-Girey had been compared to the victory on the Kulikovo field, which resulted, among other things, in Boris Godunov’s receiving ... a golden vessel as a reward, which had been captured by the Russian army upon the Kulikovo Field and dubbed ‘Mamai’” ([31], pages 4-6; also [803], Volume 3, page 244).

An old drawing entitled “The Defeat of Kazy-Girey’s Army near Moscow in July 1591” ([629], page 19), survived on a map of Moscow from the book of Isaac Massa entitled “Album Amicorum”, allegedly dating from 1618. We reproduce this map in figs. 6.78-6.82.

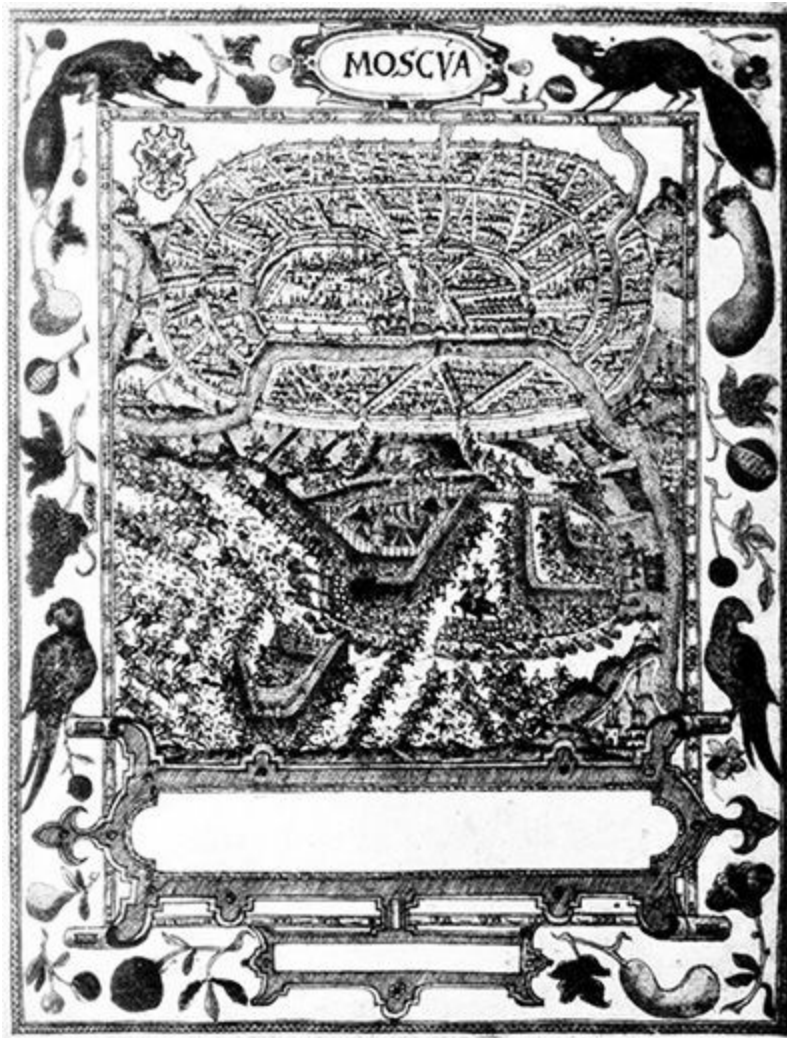


Fig. 6.78. A plan of Moscow from the book of Isaac Massa entitled “Album Amicorum.” Manuscript allegedly dating from 1618. Presumed to be an illustration “to the tale of how Kazy-Girey’s troops were defeated under Moscow in July 1591 ... The page reproduced tells us about how the troops engaged in battle ... Its top part depicts Moscow” ([629], page 19). We instantly see an empty cartouche on the map that is most likely to have contained some inscription once. Taken from [629], page 19.



Fig. 6.79. A close-in of a fragment of the plan by Isaac Massa. “At the bottom of the page we see ... the part of Moscow to the south of River Moskva and the Vorobyovskoye Field, where the first decisive battle with the troops of Kazy-Girey was fought on 4 July 1591.” Taken from the front cover of the book ([\[629\]](#)).



Fig. 6.80. A close-in of a fragment of the plan by Isaac Massa. “The bottom part of the engraving is larger; it depicts the mobile citadel, or gulyay-gorod, and the warriors around it ... The citadel is formed by a row of wooden shields with openings for cannons” ([629], page 19). Taken from the cover of the book ([629]).

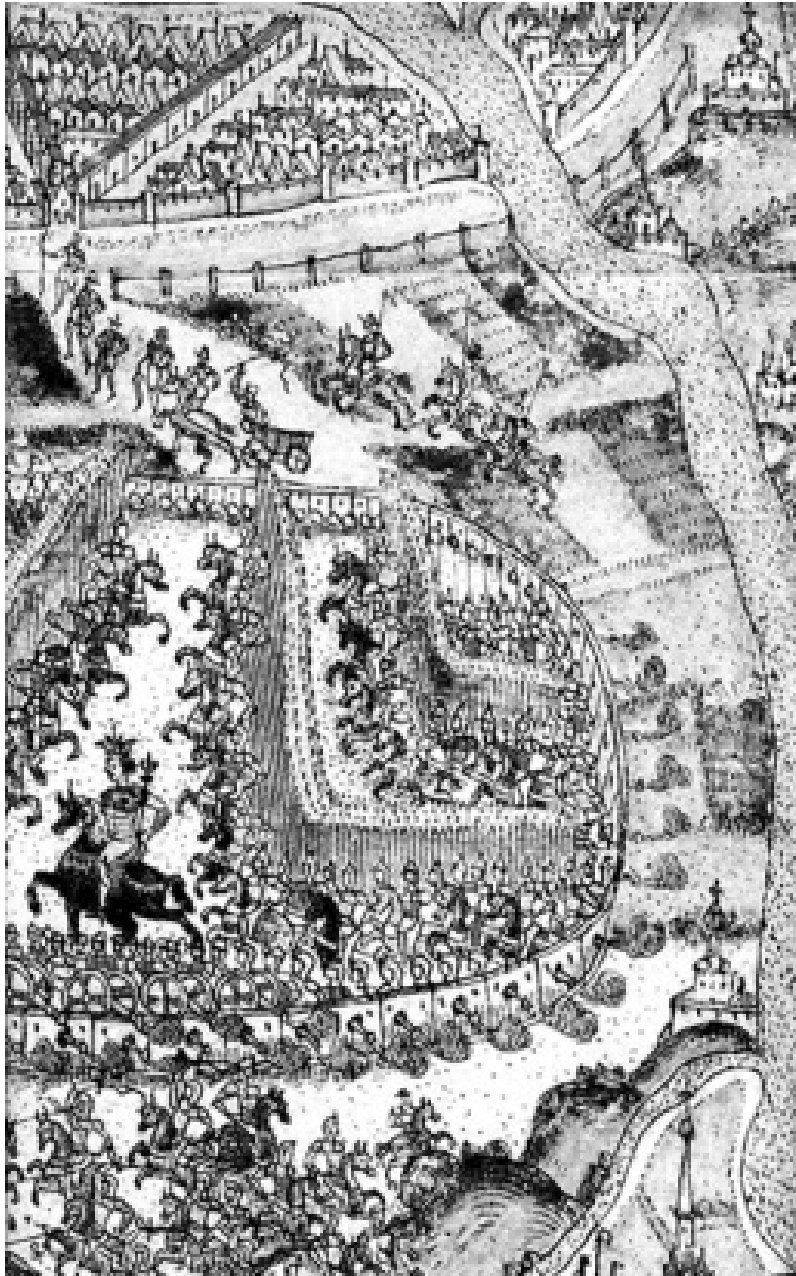


Fig. 6.81. A close-in of a fragment of the plan by Isaac Massa. “As it is widely known, the Donskoi Monastery was founded on the site of the gulyay-gorod the very same year” ([629], pages 19-20). Inside the mobile citadel we see the military commander of the army that defended Moscow – possibly, Boris Godunov, since we see a trefoil royal crown on the head of the horseman. Taken from the front cover of [629].

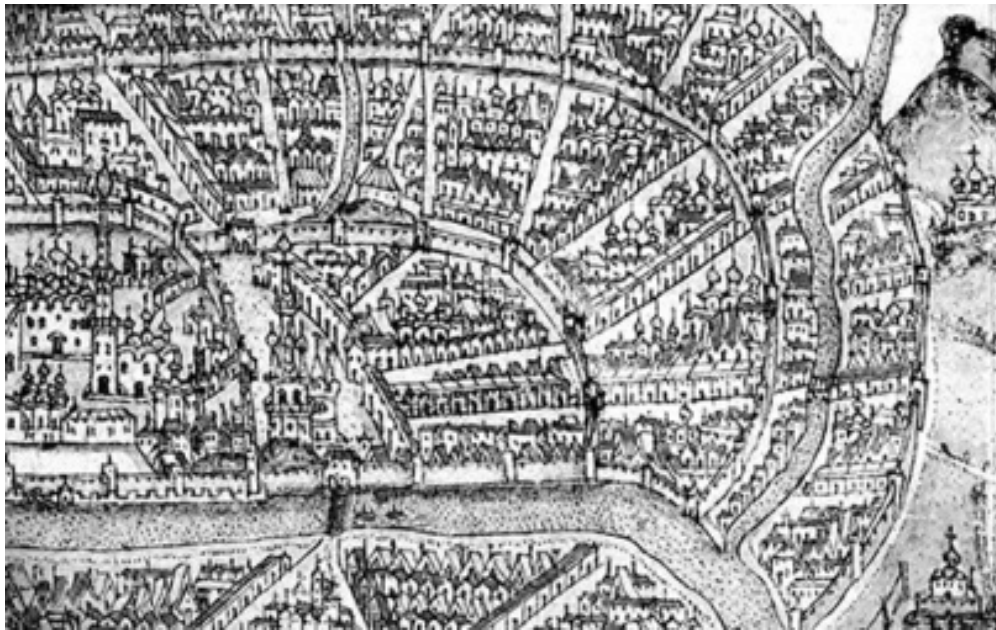


Fig. 6.82. A close-in of a fragment of the plan by Isaac Massa. We see the centre of Moscow and the environs of River Yaouza. One must note that the site of the Kulikovo Battle is filled with buildings on the plan of Isaac Massa. This contradicts the old maps of Moscow dating from the middle of the XVIII century, according to which this entire territory had remained free from buildings until 1768 at least (see Chapter 14 above). This is why the plan of Isaac Massa is most likely to date from the middle of the XVIII century the earliest. Taken from the front cover of [\[629\]](#).

Many facts that concern Kazy-Girey remain unclear in the Romanovian and Millerian version. For instance, the XVI century defeat of Kazy-Girey is explicitly compared to the XIV century Battle of Kulikovo. However, this comparison isn't explained in any way at all; there is no commentary made in this respect whatsoever. This is easy to understand, since the Millerian and Romanovian version has transferred the Kulikovo battle from Moscow to the faraway Tula region. Kazy-Girey was crushed near Moscow; his troops have taken the same route as the army of Dmitriy Donskoi before the Battle of Kulikovo. The parallel is obvious enough, yet remains beyond the comprehension of learned historians, blinded by the erroneous Romanovian version.

Next question is as follows. Why would Boris Godunov be awarded with a golden vessel called "Mamai"? This is clearly an important and valuable object, quite obviously related to the Battle of Kulikovo in some way. This fact also remains void of commentary.

Finally, the Romanovian and Millerian version doesn't explain the haste of Kazy-Girey's retreat – after all, we are told that the Tartars weren't attacked by anyone. On the other hand, it is reported that the Tartars "broke a great many trees between Moscow and the town of Serpukhov, with many of their own horses and men trampled down" ([\[514\]](#), page 38). If the final defeat of Kazy-Girey took place at the Oka (somewhere in the Podolsk area, judging by the route of his army's withdrawal), why would the church

commemorating this victory of the Russian army be erected as far away as in Moscow? Could it be that Kazy-Girey was defeated at the walls of Moscow? In this case, the parallel with the Battle of Kulikovo, which was also fought in Moscow, according to our reconstruction, would become all the more obvious. It is likely that the Muscovites had still remembered this fact in the days of Boris Godunov, which is why the defeat of Kazy-Girey was compared to the victory over Mamai in the first place.

On the one hand, Kazy-Girey is considered a “vicious Tartar” who had attempted to invade Moscow nowadays. He was defeated, just like Mamai, another “vicious Tartar.” On the other hand, the army of Kazy-Girey chose the very same route as the army of Dmitriy Donskoi, the famous Russian hero. One must once again voice the presumption that the name Kazy-Girey is a derivative of “*Kazak-Geroi*”, which translates as “the heroic Cossack.” We must also remember that the words “Tartar” and “Cossack” had once been synonyms, q.v. above. Could the battle with Kazy-Girey have been fought as part of civil war in the XVI century Russia, or Horde?

Let us return to the cathedral of the Donskoi monastery. We learn that “we know of no documents that could help us with a precise dating of the cathedral’s construction. I. Y. Zabelin presents us with a rather convincing calculation based on chronicle data in [\[420\]](#), page 15, which suggests the Minor [the Old – Auth.] cathedral to have been finished by 1593 ([\[285\]](#), page 113). One might presume the construction began in 1591, since the Spasskaya church of the Simonov monastery, built in memory of the victory over Kazy-Girey (which no longer exists), was erected at the gates of the friary around 1591-1593 ([\[170\]](#)). Moreover, Ivan Timofeyev, an actual defender of Moscow in the battle of 1591, appears to be dating both the foundation of the monastery and the construction of the cathedral to this very year, judging by the style of his narrative ([\[170\]](#), pages 198-208)” ([\[803\]](#), Volume 3, page 6). A modern photograph of the Old (Minor) cathedral of the Donskoi Monastery can be seen in fig. 6.83. By the way, we see a Christian cross twined with a crescent crowning its spire; this is but another version of the Ottoman star and crescent, q.v. in fig. 6.84. According to our reconstruction, Christianity had remained united until the XVI century. The branch that would later transform into Islam emerged in the XVII century.



Fig. 6.83. The Lesser (Old) Cathedral of the Donskoi Monastery in Moscow. Taken from [\[31\]](#).



Fig. 6.84. The dome of the Lesser (Old) Cathedral of the Donskoi Monastery in Moscow. We see it topped with a symbol typical for the Russian churches – a Christian cross that comprises the Ottoman crescent and the star. Taken from [\[31\]](#).

“The deacon Ivan Timofeyev writes the following in his *Annals*: ‘The ambitious Boris had built a new cathedral of stone upon the site where the regimental train had stood and where the Lord made a miracle and consecrated it to the Blessed Virgin Mary as Our Lady of Don, hence the name Donskoi. He was pretending to be driven by true faith; however, the true motivation had been his tremendous vanity and a desire to keep the memory of his name and his victor’s glory alive for generations to come. His intentions were well understood, as they had been in many other instances, since there was his image painted on one of the cathedral’s walls, as though he were a saint’ ([\[170\]](#), page 208). Thus, the Minor cathedral was originally built to commemorate the victory of the

military commander [Boris Godunov – Auth.] over the Tartars, with his portrait painted on one of the cathedral's walls" ([31], page 8).

Has any original XVI century part of the Donskoi monastery reached our epoch? The answer is in the negative. The Romanovs gave orders for a radical reconstruction of the Old (Minor) cathedral in the XVII century. It is reported that "the research conducted in the 1930's prior to the restoration works of 1946-1950, failed to discover a single fresco dating from the late XVI century. The artwork, whose temporal significance had truly been paramount, is likely to have perished in the cathedral's radical reconstruction, which was performed in the 1670's" ([31], page 8). Modern commentators cannot just omit the fact that the position of the Romanovs in what concerned such "radical reconstructions" had always been blatantly tendentious: "The frescoes may have been destroyed earlier, if we are to consider the extremely biased attitude towards Boris Godunov that had prevailed for centuries of the Romanovian rule ... the partial opinion of the Romanovs had served as the official historical viewpoint for quite a while ... the frescoes could have disappeared in the first decade of the XVII century, without a single mention thereof made in any church documents ... the deacon Ivan Timofeyev must have been quite correct in his assumption that the Old cathedral of the Donskoi monastery had been built by Boris Godunov himself" ([31], pages 8-9).

The barbaric destruction of the frescoes in the Old cathedral of the Donskoi monastery is but an episode of the long and gruesome series of similar vandalisms to follow the Romanovian usurpation, whose goal had been the total erasure of the ancient Russian history (see [Chron4](#), Chapter 14).

The large cathedral of the Donskoi monastery was erected in 1686-1698, q.v. in fig. 6.85 – at the very end of the XVII century, that is, and already under the Romanovs. One must think that the new decoration of the cathedral was already reflecting their "progressive" view of the Russian history. It is therefore futile to search for traces of the ancient history of Russia (aka the Horde) in that cathedral – also, it turns out that "the cathedral has undergone many restorations and renovations" ([31], 21). The XVII century can be regarded as the credibility threshold of consensual world history, and we see it manifest in the history of the Donskoi monastery as well.



Fig. 6.85. The Greater Cathedral of the Donskoi Monastery in Moscow. Upon its domes we see the same kind of Orthodox crosses comprising the Ottoman crescent and the star. Taken from [\[31\]](#).

Let us conclude with formulating the following considerations:

1) Apparently, the Church of the Most Reverend Sergiy had been built in the Moscow village of Kotly before the XVI century – in 1380, to be more precise, constructed to commemorate the victory over Mamai at the site where Donskoi had stopped before the military inspection of the troops. This is where Our Lady of Don was erected, and later the Donskoi monastery.

2) As for the icon of Our Lady of Don, q.v. in fig. 6.77, it must have also been part of this part of this church (possibly, a mobile one). It could have been transferred there after the foundation of the new church and the monastery, which became named after this icon.

3) The name of the icon (Our Lady of Don) is explained by the fact that it had been given to Dmitriy Donskoi by the Cossacks from the Don. One must recollect the fact that the icon of Our Lady of Vladimir is also reported to have been worshipped in Moscow during the reign of Dmitriy (see fig. 6.86). The two icons resemble each other a great deal.



Fig. 6.86. The icon of Our Lady of Vladimir. Taken from [\[969\]](#), ill. 1.

See more on these icons, their history, migrations and current locations in [\[420\]](#), Volume 2, pages 198-208, [\[963\]](#), pages 111, 143, 153 and 161, and [\[969\]](#), issue 1, ill. 1.8.

4) The choice of the site for the Donskoi monastery (originally the Church of Our Lady of Don) must be related to the Church of the Blessed Virgin Mary built by Most Reverend Sergiy of Radonezh at Kotly in Moscow, where the troops of Dmitriy had stood. The church may have already been very old in the XVI century, seeing how some two centuries had passed since the Battle of Kulikovo by that time. Nevertheless, it appears that the location of the battlefield had still been known in the XVI century. It is possible that the ambitious Boris had tried to make his own deeds outshine the XIV century victories of Dmitriy Donskoi, hence the portrait in the church. The regimental train version suggested by modern historians doesn't appear convincing even to themselves, and so they keep going on about the strategic choice of location etc. It is possible that many of the events associated with the Battle of Kulikovo nowadays really date to the epoch of Boris Godunov and his brother Dmitriy – the XVI century.

5) The self-implied comparison with the Battle of Kulikovo is just mentioned, historians don't compare any actual documents anywhere, merely mentioning the "Mamai" vessel. Why would that be? The obvious parallel is between the routes of both armies and the choice of site for battle, both in the XIV and the XVI century (the villages of Kolomenskoye and Kotly in Moscow, the Crimean Ford and so on). However, the

erroneous consensual location of the Kulikovo Battle (the Tula region) makes such heretical parallels right out the question for any historian. This is why they present us with vague comparisons and nothing but, fragmentary and rather illogical.

Corollary. The abovementioned facts confirm the correctness of our reconstruction, according to which the Battle of Kulikovo had been fought in the area of central Moscow, albeit indirectly.

17.2. The true datings of the presumably ancient plans of Moscow that are said to date from the XVI-XVII century nowadays

It is most curious that the part of Moscow where we suggest the Battle of Kulikovo to have been fought (the Kulishki) is drawn full of buildings in the plan of Isaac Massa. This is very odd, since this entire region is drawn as void of buildings and constructions in the two substantially more recent maps dating from 1767 and 1768 (figs. 6.53 and 6.87, respectively – see [\[629\]](#) and Chapter 14 above). Apparently, the memory of the fact that a violent battle was fought here in 1380 has lived on for many centuries, and no one would even dream of settling upon a gigantic cemetery. It wasn't until much later, when the true history of Moscow became distorted out of proportion, that the first constructions appeared here. However, even those were related to the military in some way – there have never been any residential buildings here; nowadays this site is occupied by the buildings of the Ministry of Defence and related institutions. Therefore, the authors of the “Isaac Massa map” must have lived in the second half of the XVIII century, already after 1768. The plan must have been drawn around that epoch and slyly backdated to the XVII century, and is therefore a forgery.



Fig. 6.87. “The Plan of Moscow, the Imperial Capital”, 1768. We only cite the fragment of the plan with the Kremlin and its environs up until River Yaouza. What we see here is virtually an empty space. According to our reconstruction, this is the very site of the Battle of Kulikovo that took place in 1380. Taken from the jacket of [\[629\]](#).

This makes the datings of eight other famous maps of Moscow seem untrustworthy as well – all of them are considered very old. They are as follows:

1. “The Godunov Draught”, allegedly dating from the early 1600’s.
2. “Peter’s Draught”, a map of Moscow allegedly dating from 1597-1599 ([\[627\]](#), page 51).
3. “Sigismund’s Map”, allegedly dating from 1610, engraving by L. Kilian ([\[627\]](#), page 57).
4. “The Nesvizhskiy Map”, allegedly dating from 1611 ([\[627\]](#), page 59).
5. The map of Moscow allegedly engraved by M. Merian in 1638 ([\[627\]](#), page 75).
6. The map of Moscow taken from the *Voyage to Moscovia, Persia and Indiaby* A. Olearius, allegedly dating from the 1630’s ([\[627\]](#), page 77).
7. The map of Moscow from the *Voyage to Moscovia* by A. Meierberg, allegedly dating from 1661-1662 ([\[627\]](#), page 79).
8. The map of Moscow from the album of E. Palmquist allegedly dating from 1674 ([\[627\]](#), page 81).

Let us examine the fragments of the abovementioned maps that depict the Kulishki, or the area between the Kremlin and the Yaouza estuary, q.v. in figs. 6.88-6.95. Each of the maps depict this area as developed land, which leads one to the conclusion that none of

them can possibly predate the 1768, likewise the map of Isaac Massa. The XVII and XVI century datings were introduced by later hoaxers. The cartography of Moscow is thus full of blatant forgeries.

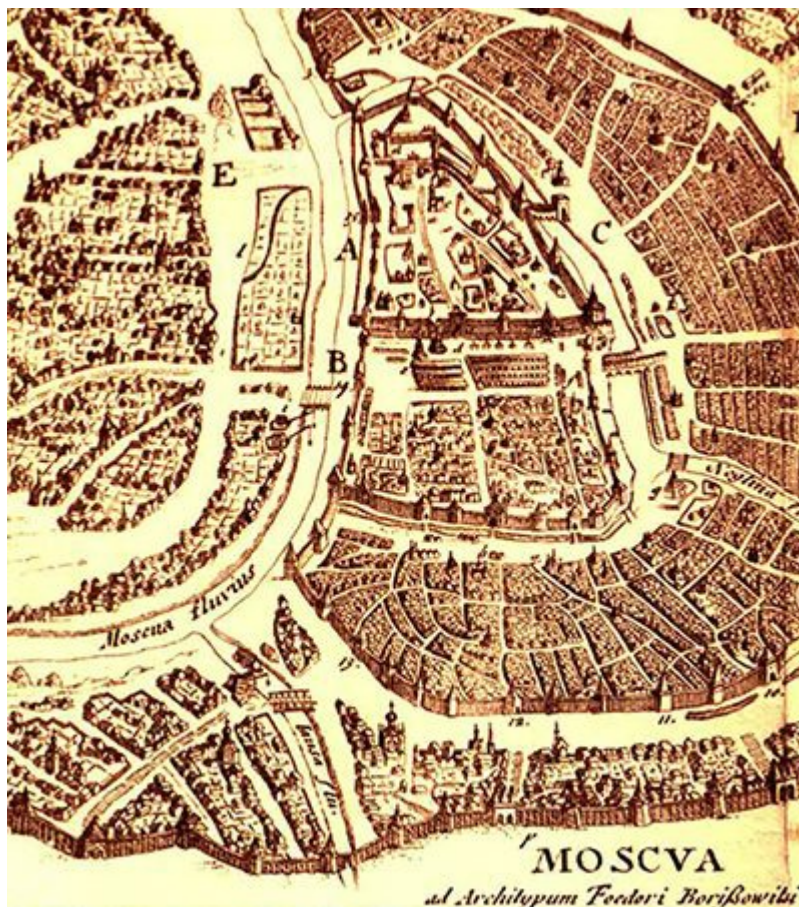


Fig. 6.88. A fragment of “Godunov’s plan” allegedly dating from the early 1600’s, whereupon the part of Moscow between the Kremlin and the Yaouza estuary, or the Kulishki, is already filled with buildings. Therefore, the plan in question cannot predate 1768. Taken from [\[627\]](#), page 55.



Fig. 6.89. A fragment of "Peter's draft", or a plan of Moscow dating from the alleged years 1597-1599, whereupon the part of Moscow between the Kremlin and the Yaouza estuary, or the Kulishki, is already filled with buildings. Thus, the plan in question cannot predate 1768. Taken from [\[627\]](#), page 51.



Fig. 6.90. A fragment of “Sigismund’s map”, or a plan of Moscow dating from the alleged year 1610, whereupon the part of Moscow between the Kremlin and the Yaouza estuary, or the Kulishki, is already filled with buildings. Thus, the plan in question cannot predate 1768. Taken from [\[627\]](#), page 57.



Fig. 6.91. A fragment of the “Nesviga plan” dating from the alleged year 1611, whereupon the part of Moscow between the Kremlin and the Yaouza estuary, or the Kulishki, is already filled with buildings. Thus, the plan in question cannot predate 1768. Taken from [\[627\]](#), page 59.



Fig. 6.92. A fragment of the map of Moscow engraved by M. Merian in the alleged year 1638, whereupon the part of Moscow between the Kremlin and the Yaouza estuary, or the Kulishki, is already filled with buildings. Thus, the plan in question cannot predate 1768. Taken from [\[627\]](#), page 75.



Fig. 6.93. A fragment of the map of Moscow contained in the book of A. Olearius entitled *A Journey to Moscovia, Persia and India*, allegedly dating from the 1630's. The map makes it perfectly visible that the area of Kulishki between the Kremlin and the Yaouza estuary is built over. This suffices for dating the plan to the post-1768 epoch. Taken from [\[627\]](#), page 77.

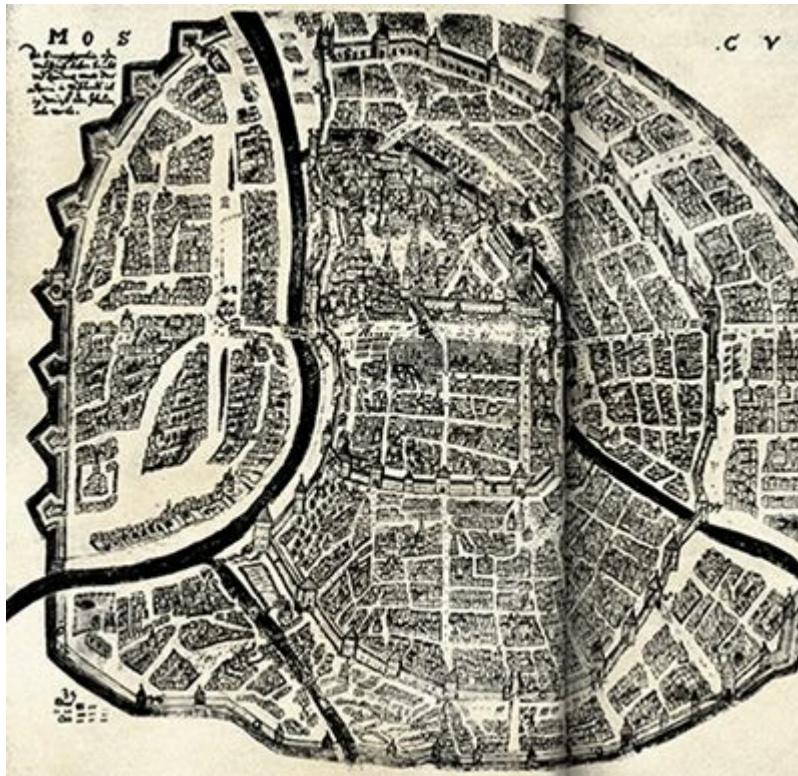


Fig. 6.94. A fragment of the map of Moscow from the book of A. Meierberg entitled *A Voyage to Moscovia*, allegedly dating from 1661-1662, whereupon the part of Moscow between the Kremlin and the Yaouza estuary, or the Kulishki, is already filled with buildings. Thus, the plan in question cannot predate 1768. Taken from [\[627\]](#), page 79.

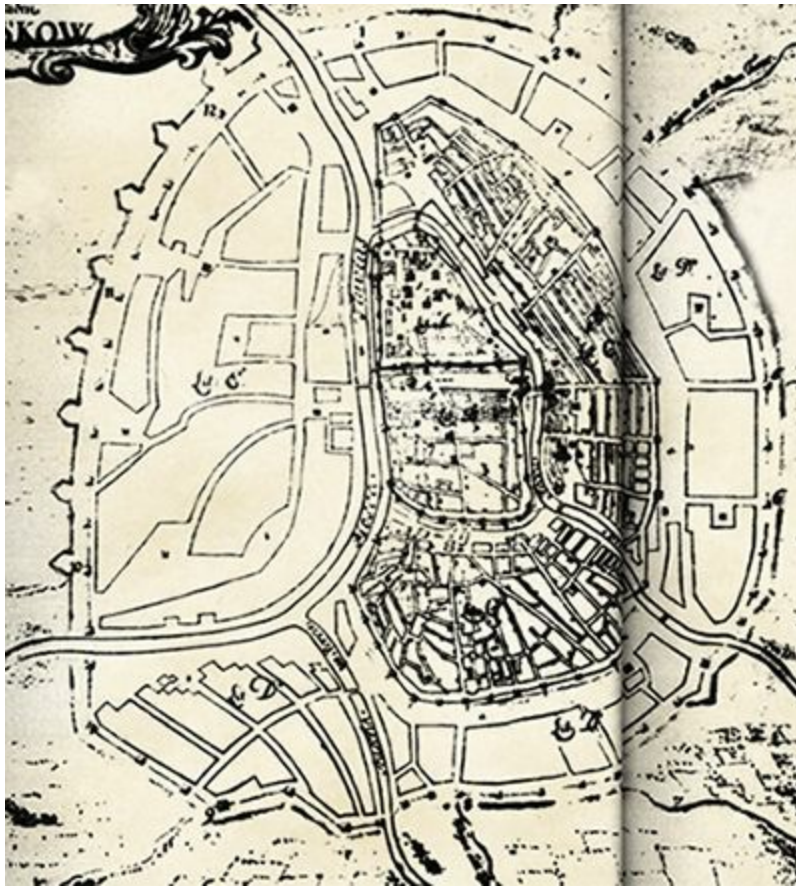


Fig. 6.95. A fragment of a plan of Moscow from the album of E. Palmquist, allegedly dating from 1674. We see buildings all across Kulishki, or the area between the Kremlin and the estuary of River Yaouza. Therefore, the plan couldn't have been drawn before 1768. Taken from [\[627\]](#), page 81.

Our opponents might theorise about the XVI-XVII century developments and buildings on the site of the Kulishki, which were demolished subsequently for some obscure reason, with new constructions appearing towards the late XVIII and even the XIX century. However, this rings highly improbable – if a territory this large and located at the very centre of the capital to boot had once been developed, it wouldn't stand void of buildings for too long, even presuming some of them got demolished. There must be a good reason for a site at the very centre of a capital city to remain empty for a long period of time.

There is evidence that the “Godunov Draught” had undergone a transformation of some sort. It is presumed that the only surviving copy of the plan was made in 1613; it bears the legend “Moscow according to the original of Fyodor Borisovich.” Historians proceed to tell us that “according to the inscription, the original of the map was made by Prince Fyodor, the son of Boris Godunov” ([\[627\]](#)), page 55. Romanovian and Millerian historians admit the original to be lost; it is impossible to tell whether or not the copy differs from it in any way at all. We consider this “disappearance” of the original highly

suspicious.

17.3. Additional remarks in re the Battle of Kulikovo

1. It is possible that the place called Mikhailov on River Chura is related to the name of Mikhail, the Great Prince of Tver. It is known that he had launched two campaigns against Moscow, spending the winter there. However, since Mikhail of Tver had fought against the offspring of Daniel, the Great Prince of Moscow, trying to seize the city, the victors may have taken care of making material traces of Mikhail's sojourn disappear; however, oral tradition has preserved them.

2. One must pay close attention to the former locations of the princely palaces. There had once been a Danilov village to the north of the Danilov monastery, likewise the palace of Daniel Aleksandrovich, the founder of the monastery ([\[62\]](#), pages 101-104 and 109-111).

3. The royal palace of Dmitriy Donskoi must have formerly stood in the Moscow village of Kolomenskoye. There is no direct evidence to confirm this; however, "there are reports that in 1380 Dmitriy Donskoi built a church in Kolomenskoye to commemorate the victory at the Kulikovo field; nowadays there's the Church of St. George on that site" ([\[294:1\]](#), page 7). Apart from that, "Kolomenskoye is known as a princely village and a strategic location in the avenue of approach to Moscow ... Russian troops had stood at Kolomenskoye after the great Battle of Kulikovo ... the ancient Church of St. George was built here to honour the Russian arms; it is possible that some of the soldiers who died of wounds after the battle were buried here" ([\[821:1\]](#), page 23). We learn of an old cemetery in Kolomenskoye, which had existed in the XIII-XV century and was closed down afterwards ([\[821:1\]](#), page 24).

4. The palace of Ivan the Terrible was located in the village of Vorobyovo at the Vorobyovy Hills ([\[301\]](#), page 64). Historians believe it to have been his rustic residence; however, it is most likely to have served as the primary palace originally, before the construction of the Kremlin on the other bank of the Moskva. The large size of the royal palace at the Vorobyovy Hills is emphasised in [\[537:1\]](#), page 56.

It turns out that some of the Russian princes' primary palaces had stood to the south of the Moskva and its marshy lower bend known as Don prior to the Battle of Kulikovo and a short while afterwards. This explains the references to the Kulikovo field as located "across the Don" and the name of the *Zadonshchina* chronicle, whose name literally translates as "Writings from the Other Side of the Don."

5. Let us turn to some of the old churches and monasteries in Moscow once again in

order to trace their connexions with the Battle of Kulikovo. Let us cite some additional data taken from the “Nedyelya” newspaper, #1/96, page 21.

- a. The Ougresh Stavropegial Friary of St. Nicholas (6 Dzerzhinskaya St.): “The monastery was founded in 1380 at the orders of Dmitriy Donskoi, who had erected it to commemorate his victory on the Kulikovo Field.”
- b. The Stavropegial Monastery of Our Lady’s Nativity (20, Rozhdestvenka St.): “The monastery was founded in 1386 to commemorate the victory in the Battle of Kulikovo.”
- c. The Sretenskiy Stavropegial Friary (19, Bolshaya Lubyanka St.): “The monastery was founded around 1395.” No direct references to the Battle of Kulikovo are made; however, both the date and the location fit.
- d. The Church of St. Nicholas and the Life-Giving Trinity at Bersenevka in Upper Sadovniki (18, Bersenevskaya Embankment): “there used to be a monastery here, known since 1390.”

17.4. The origins of the name Mikhailovo at River Chura in Moscow

As it was mentioned above, certain editions of the Zadonshchina report that one of Dmitriy’s soldiers, Foma Katsybey (or Kochubey) stood guard at River Chura near Mikhailovo ([\[631\]](#), page 217). Historians cannot locate either anywhere in the Tula region, which is where they locate the Kulikovo Field. Therefore, they either try to dispute the authenticity of this passage, or invent ancient settlements, which don’t exist to date, named along the lines of “Kochur Mikhailov.” On the other hand, one may recollect our detailed account of the fact that a river called Chura (as indicated on many old maps) runs through Moscow until this day (see above). A propos, one must mention the following peculiar fact. Chura has got a tributary called Krovyanika. Oddly enough, certain recent maps use the name Krovyanika for referring to the entire River Chura. Why would that be? Could historians be striving to erase the “dangerous” name Chura from memory?

It is on the bank of River Chura that we find a distinct trace of an old tract called Mikhailov, right next to the Muslim cemetery. It is a large neighbourhood where nearly every street bears the name Mikhailovskaya, q.v. above and also in any map of Moscow.

Little is known about the origins of the name Mikhailovo near River Chura in

Moscow; modern books on the history of Moscow usually deem it sufficient to trace the name Mikhailov to “one of the local landlords” – XX century landlords, that is.

However, the combination of the two names (Chura and Mikhailov) must still be perceived as dangerous by historians, since the *Zadonshchina* (which is where one encounters these names) is a well-known work. The fact that the name Krovyanika had been ascribed to the very part of River Chura that runs near Mikhailov may be in direct relation to the reluctance of the learned historians to have the names mentioned in the *Zadonshchina* linked to the toponymy of Moscow.

Let us also cite the data that indirectly confirm the ancient origins of the name Mikhailovo. Karamzin mentions the village of Mikhailovskoye (or Mikhalevskoye) twice – in comment 326 to Volume IV and in comment 116 to Volume V (see [\[362\]](#), Book I, comments to Volume IV, Chapter IX, column 125; also Book II, comments to Volume V, Chapter I, column 41. Some of the testaments left by the Russian princes also mention the village of Mikhailovskoye.

One wonders about the identity of Prince Mikhail, whose name was later given to the village of Mikhailovo on River Chura. Daniil Aleksandrovich, the first independent Prince of Moscow, became enthroned after Mikhail the Brave, Prince of Tver, since Moscow had been part of the Tver principality back then. Nothing is known about the location of Mikhail’s headquarters in Moscow. Daniil maintained amicable relations with the Princes of Tver. Daniil’s palace and the monastery that he had founded were located near River Moskva as well as the Danilov monastery and the Danilovskoye cemetery, which exist until this date. It is possible that the site chosen by Daniil for the construction of the palaces and the monastery had been in the vicinity of the former headquarters of Mikhail the Brave, the previous ruler. Historians discuss various possible locations of Daniil’s grave; one of the versions, which strikes us as the most plausible, suggests Daniil to have lived and been buried in his village of Danilov and the monastery that he had founded.

It is also presumed that Daniil’s son Youri (Georgiy) Danilovich, heir to the throne of Moscow, had had a worse relationship with Mikhail Yaroslavich, the regnant Prince of Tver who had come to Moscow twice – in 1305 and 1307. The princes had arranged for a truce the first time; the second time Mikhail tried to seize Moscow, and stood camp at the city walls for a long time – however, he was forced to retreat without capturing the city. If the headquarters of the Muscovite prince had been in the vicinity of the Danilov village at the time, it would make sense to presume that Mikhail had stood camp close nearby. There are reports that he had spent one of the winters in Moscow. The logical

assumption would be that his headquarters were located next to the village of Danilov – possibly, right on top of the tall hill next to Chura where one finds a multitude of streets and lanes sharing the name Mikhailovskaya.

We are thus led to the theory that the name Mikhailovo is related to either Mikhail the Brave, his grandson Mikhail Yaroslavich, or both characters.

Let us cite the following passage from *The History of Moscow* by Ivan Zabelin: “The very same year ... in 1329 ... Ivan Danilovich [the Great Prince of Moscow – Auth.] came up with the idea of ... erecting a stone church next to his court and consecrate it to Christ’s Transfiguration; this church was designed as a replacement for the decrepit Church of the Saviour in the Woods, where the remnants of Mikhail, Great Prince of Tver slain in the Horde, had still been kept in 1319 ... The monastery near the church had already existed in those days – it might be the oldest monastery in Moscow ... more recent legends told by old wise men claimed this monastery to have been founded on the other bank of the Moskva originally ... by Daniil Aleksandrovich, the father of Ivan Danilovich ... and also that Ivan Danilovich had transferred the archimandrite of Danilovo and several chosen priests to the Kremlin” ([\[284\]](#), page 77).

The implication is that a certain church of the Saviour in the Woods, where the body of Mikhail, the late Great Prince of Tver had been kept, was located next to the Danilovskiy monastery – possibly, in the vicinity of Mikhailovo on River Chura, hence the name Mikhailovo (or Mikhailov). Therefore, our reconstruction does not contradict the ancient tradition.

We already mentioned it above that the very name of the book that contains an account of the Kulikovo Battle (*Zadonshchina*) refers to the fact that the battle took place across the river from where the Prince had resided back then (“*za Donom*” translates as “across the Don”). This concurs well with our hypothesis that the Kremlin did not exist back then and could not have been the city centre, while the palace of Dmitriy had stood on the right bank of the Moskva, likewise the palaces of his predecessors (first in the vicinity of the Danilov Monastery and Mikhailovo at River Chura, and later in Kolomenskoye).

17.5. The Grebnyovskaya Icon given to Dmitriy Donskoi, and River Chura in Moscow

Certain sources (q.v. below) report that the so-called Grebnyovskaya Icon of the Blessed Virgin Mary had been given to Dmitriy Donskoi right before the battle of Kulikovo. The sources concur that the Cossacks who had given the icon to Dmitriy

hailed from River Chura, Chira or Chara, and called themselves the Grebnyovskiy Cossacks. The origins of the name cannot be traced by any existing documents. One of the versions suggests Grebnyov to have been the name of their Ataman, another – that these Cossacks hailed from the town of Grebni or the village Grebnyovskaya, and yet another one considers the name to refer to one of the Cossack tribes (likewise the Zaporozhye Cossacks, the Yaik Cossacks, the Terek Cossacks etc.), rather than an explicit geographical location. Let us proceed with quoting the sources.

The 4-volume oeuvre entitled *Forty Times Forty* reports the following in its description of the nonexistent church consecrated to the Grebnyovskaya Icon of the Blessed Virgin Mary upon the Lubyanskaya Square in Moscow: “Alexandrovskiy suggests ... that the Grebnyovskaya Church was constructed to house the icon by the same name, which was brought here from the Kremlin Cathedral, built of stone by Vassily III. An old legend has it that the icon was given to Dmitriy Donskoi by the Cossacks from River Chara, which flows into the Don near the estuary” ([\[803\]](#), Volume 2, page 253).

Y. P. Savelyev writes the following in his most noteworthy book entitled *The Ancient History of the Cossacks* (Moscow, Veche, 2002): “When the Don Cossacks from the towns of Sirotina and Grebni heard that Dmitriy Ivanovich, Prince of Moscow, was gathering his troops to stand steadfast against the Tartars, they came to aid him, and gave him the icon-cum-gonfalon of Our Lady of Don and the Grebnyovskaya Icon of the Blessed Virgin Mary” (page 199). E. P. Savelyev gives a reference to the “Chronicle of the Antoni, the Archimandrite of the Donskoi Monastery, 1592” from the “Historical Description of the Stavropegial Donskoi Monastery in Moscow” by I. Y. Zabelin, second edition, 1893.

Savelyev proceeds to report that “Stefan, the Metropolitan of Ryazan, mentions the fact that the icon in question was given to Dmitriy by the Cossacks from ‘the town of Grebni located in the estuary of River Chira’ in his tale of the Grebnyovskaya Icon of the Blessed Virgin Mary dating from 1712. The icon is located at the Lubyanka in Moscow” (page 199), and then tells the reader about the futile attempts of the historians to locate the towns of Sirotin and Grebni upon the modern River Don.

However, if we are to identify the mythical Chira or Chara as River Chura in Moscow, everything becomes clear instantly, since the famous Donskoi monastery had stood at River Chura. According to our reconstruction, Dmitriy’s troops had passed by this place as they were approaching the Battle of Kulikovo. The icon of Our Lady of Don had been kept here as well; it is possible that the two famous icons mentioned

above were given to Dmitriy right here. By the way, we have found no literary indications concerning the present location of these icons, or indeed anything to confirm that they still exist.

Let us conclude with the hypothesis that the name Cheryomushki (an area of Moscow) is a very old one; it could be derived from the names Chura and Mikhailovo, or Chura and Moscow. This possibility is to be studied further.

Also, let us relate an interesting fact that was mentioned to us by V. P. Fyodorov. On 23 August 2002 the *Vechernyaya Moskva* newspaper published an article entitled “The Capital Shall Reclaim its Ancient Lakes”, wherein it is written that the historical park of Kossino in Moscow happens to be the location of “the three oldest lakes in Moscow – the Black Lake, the White Lake and the Holy Lake ... many curative properties are ascribed to the latter – according to the ancient legend, a church had once drowned here ... we hope that after the cleaning works are over, the Muscovites shall once again be able to appreciate the salubrious effects of the lake (another legend has it that the participants of the Kulikovo Battle had bathed here in order to cure their wounds). The near-bottom silt of the lake is rich in iodine, bromine and silver; it has been used for curing rheumatism since times immemorial.” Therefore, there is yet another place in the vicinity of Moscow directly related to the Battle of Kulikovo, which concurs perfectly with our reconstruction.

“The Baptism of Russia” and “Cossacks as Aryans: from Russia to India”, books by Fomenko and Nosovskiy, demonstrate that the paramount importance of the Kulikovo Battle results from its religious nature – it was a clash between the two primary currents in that epoch’s Christianity, namely, the Czar and the Apostolic (headed by Mamai-Khan and Dmitriy Donskoi, respectively). “Ancient” history reflects the Battle of Kulikovo as the famous battle between the Roman emperor Constantine I the Great and Maxentius (Licinius). After the victory on the Kulikovo field, Emperor Dmitriy Donskoi = Constantine the Great made Apostolic Christianity the state religion of the entire Great = “Mongolian” Empire.

PART THREE

From the Battle of Kulikovo to Ivan the Terrible

The capture of Moscow by Dmitriy = Tokhtamysh in 1382 and the naissance of Moscovia as a state

In 1382 Tokhtamysh-Khan came to Moscow and took the city by storm. It is presumed that Dmitriy Donskoi, having won a battle of paramount importance on the Kulikovo field two years earlier, did not even try to resist the Tartars this time, fleeing from Moscow to Kostroma in haste. Thus, Dmitriy had been in Kostroma during the capture of Moscow by the Tartars. The city was defended by the Lithuanian Prince Ostey, who got killed when the Tartars stormed the city ([\[435\]](#), pages 235-236).

According to our reconstruction, Dmitriy Donskoi and Tokhtamysh-Khan are but two names of the same historical personality. His capital must have been in Kostroma. In 1382 the troops of Dmitriy stormed and seized a Lithuanian fortification on the territory of Moscow. Dmitriy (or Tokhtamysh) may have refrained from actual participation in the battle, remaining in Kostroma, his capital. Bear in mind that the name Lithuania had stood for the Western Russian kingdom with its capital in Smolensk. Moscow had been at the border of the Eastern Russian kingdom of Volga (The Great Russia) and the Western Russia, also known as Lithuania or White Russia.

Dmitriy begins to build Moscow around this time, which makes him the de facto founder of Moscow as a large city.

It appears that Dmitriy Donskoi = Tokhtamysh-Khan became the next Great Prince of White Russia; this must have been caused by inner struggle and strife in the Horde. It is known that Tokhtamysh ended up at the court of the Lithuanian prince soon after 1382, and quite unexpectedly so. Furthermore, the Lithuanians = White Russians refused to hand the fugitive Tokhtamysh over to the Horde, despite having been put to crushing rout by the latter ([\[183\]](#), Volume 1, pages 109-110).

The identity of Lithuania and the location of Siberia

The issue of Lithuania's identity is very key in the present discourse. XVI century sources solve it completely unequivocally – the name Lithuania had been used for referring to a Russian state with its capital in Smolensk. Later on, when Jagiello (Jacob), the Great Prince of Lithuania, ascended to the Polish throne, the Western parts of the Russian Lithuania went to Poland. A propos, it is common knowledge that the Smolensk regiments took part in the famous Battle of Grünwald. Despite the fact that historians claim them to have played a secondary part, assuming that the Prince of Lithuania had already been in Vilna. However, the famous “Legend of the Vladimir Princes” explicitly locates the capital of Prince Heidemin, the founder of the Lithuanian dynasty, in Smolensk ([\[637\]](#)).

Direct references to Lithuania being a Russian principality were made by S. Herberstein, the Austrian ambassador in the XVI century Russia. An ancient portrait of his can be seen in fig. 7.1.



Fig. 7.1. “Sigismund Herberstein, Imperial envoy. 1559. Xylograph from the book entitled *Biography of Baron*

Let us ponder the origins of the name Lithuania. The unvocalized root of the word is LTN, which is most likely to make it a derivative of the word Latin and a synonym of the word Catholic. In other terms, the Lithuanians were the Russian Catholics. A part of the ancient Russian Empire fell under the influence of the Catholic Church, hence the name Lithuania. The term in question is of a late origin.

The Great Lithuania as mentioned in the chronicles is but a memory of the ancient Russian kingdom, which had comprised the territory of the modern Lithuania as well. It is true that Mongolia (aka Megalion) had spanned the vast territories “from sea to sea”, as it is rightly stated by the modern historians who study the Great Lithuania. There isn’t a single old chronicle written in Lithuanian to the best of our knowledge; however, there are plenty of chronicles written in Russian.

Sigismund Herberstein, the Austrian envoy at the Russian court, writes the following: “Russia is currently divided into three domains ruled by three rulers. Most of it belongs to the Great Prince of Moscow, the second greatest is the Great Prince of Lithuania (in Littn), and the third is the King of Poland, who is currently [in the second half of the XVI century, that is – Auth.] the ruler of both Lithuania and Poland” ([\[161\]](#), page 59). Bear in mind that the first edition of Herberstein’s book dates from the alleged year 1556.

Historians point out the fact that the term Russia as employed by Herberstein refers to the “ancient Russian state” – in other words, the XVI century meaning of the term had only made sense in reference to the state as it had been in the XI-XIII century ([\[161\]](#), page 284, comment 2). Our claim about Lithuania and Latin being synonyms is confirmed by Herberstein in the following manner: “Only two of the country’s regions aren’t truly Russian – Lithuania (Lithwania or Lythen) and Zhemaytia; although their inhabitants live in Russia, they speak a language of their own and adhere to the Latin faith. Yet most of them are Russian ethnically” ([\[161\]](#), page 59). The name of the modern Lithuania is therefore derived from that of the two old Russian provinces mentioned above.

Even nowadays the actual Lithuanian populace is concentrated around the city of Kaunas, which is the de facto capital of Lithuania in the modern sense of the word according to the Lithuanians themselves.

This isn’t the only case of a geographical name attaining an altogether different meaning known in Russian history. Another example is the name “Siberia.” In the XVI century this name was used for a principality in the middle course of the Volga; the town

of Oulianovsk (Simbirsk) that exists until the present day must have been a capital of this principality at some point. This is what Sigismund Herberstein tells us in this respect: “The River Kama flows into the Volga twelve miles downstream from Kazan; the province of Siberia is adjacent to this river” ([\[161\]](#), page 162). Thus, in the XVI century Siberia had still been on the Volga; its “migration” to the East happened later.

The parallel between Russian and Lithuanian history

The genealogy of all the Lithuanian princes is known from the “Legend of the Vladimir Princes.” We know of no other sources. The work in question dates from the XVI century. According to the historians, “the exact time these legends appeared remains unknown, and nothing is known about their existence before the XVI century” ([637], page 725). This work claims Heidemin (Gidemin) to have been a prince from Smolensk. His successor bore the name of Nariman-Gleb; next came Holgerd, married to Ouliana of Tver. Yevnout, the brother of the latter became Prince in Vilna during his reign; apparently, Holgerd had still remained in Smolensk. Holgerd was succeeded by Jacob or Jagiello, who had “fallen into the Latin heresy” and acted as Mamai’s ally. He was defeated by Dmitriy Donskoi. Then Jagiello became King of Poland, and a relative of his, Heidemin’s grandson called Vitovt, settled near the place known as Troki or Trakai. We see two genealogical branches – the Polish and the Lithuanian. It turns out that this genealogy ended up as part of the “Legend of the Vladimir Princes” for a good reason – there is a dynastic parallelism between the Lithuanian princes and the Muscovite princes, their reigns being simultaneous. There is no chronological shift here – the rulers linked together by the parallelism had reigned around the same time. The parallelism in question is as follows.

a. The Czars (Khans) of Russia (The Horde).

■ *b. The Princes of Lithuania.*

1a. *Russia (Horde).* Youri Danilovich + Ivan Danilovich = Ivan Kalita (Caliph), 1318-1340, reigned for 22 years.

■ 1b. *Lithuania.* Heidemin, 1316-1341, reigned for 25 years. The reign durations of the two rulers (22 and 25 years) are close enough to one another.

1.1a. *Russia (Horde).* Ivan Kalita (Caliph) is the founder of a dynasty. Yaroslav the Wise is a phantom reflection of his shifted into the end of the alleged XI century, q.v. above.

■ 1.1b. *Lithuania.* Heidemin is also the founder of a dynasty.

1.2a. *Russia (Horde)*. Yaroslav the Wise divides the state between his several sons in his testament.

■ 1.2b. *Lithuania*. Heidemin also divides the state between several of his sons.

1.3a. *Russia (Horde)*. After the death of Yaroslav, his sons begin to scheme for the throne. Strife.

■ 1.3b. *Lithuania*. Heidemin's sons also begin to struggle for power after the death of their father. Strife.

Commentary. This large-scale strife of the XIV century is known rather well – over the short period between 1359 and 1380, about two dozen khans had sat on the Russian throne. The XIV century strife wasn't reflected in the history of the “Muscovite dynasty” founded by Ivan Kalita – most probably, due to the fact that Moscow had not yet existed. This would only happen at the end of the XIV century. History of the XIV century Moscow is but a phantom duplicate that reflects the history of the Khans.

After the divide of the kingdom, the parallelism between the Russian and the Lithuanian dynasty disappears for a short while. The two dynasties split; both trace their lineage back to Ivan Kalita = Yaroslav the Wise = Heidemin. The Lithuanian dynasty reigns in the West and its domain comprises the modern territory of Moscow, whereas the Muscovite Dynasty is based in Novgorod the Great, or the area of Yaroslavl, Kostroma and Vladimir.

2a. *Russia (Horde)*. A sequence of rulers: Simeon the Proud (1340-1353, reigned for 13 years), Ivan the Meek (1353-1359), reigned for 6 years, Dmitriy of Suzdal (1359-1363), reigned for 4 years, and Dmitriy Donskoi (1363-1389), reigned for 26 years.

■ 2b. *Lithuania*. A sequence of rulers: Yevnout aka Ivan followed by Nariman, aka Gleb. They reign in the epoch of 1341-1345; all the information we have is very vague. Next we have Holgerd (1345-1377), who had reigned for 32 years, and Jagiello (1377-1392), regnant for 15 years. Jagiello = Jacob = Vladislav becomes King of Poland in 1386 ([\[797\]](#), page 1565; see also [\[637\]](#), pages 432-435).

The dynastic currents of Moscow and Lithuania become uniform once again – this happens at the end of the XIV century, after Dmitriy Donskoi, and the parallelism continues.

3a. *Russia (Horde)*. Vassily I (1389-1425), reigned for 36 years.

■ 3b. *Lithuania*. Vitovt (1392-1430), reigned for 38 years. The two reign durations (36 and 38 years) concur well with each other. An old portrait of Vitovt from a book dating from the alleged year 1581 can be seen in fig. 7.2.



Fig. 7.2. A drawing of Vitovt from the book entitled *A Description of Sarmatia in Europe* by A. Guagnini, allegedly dating from 1581. Taken from [\[578\]](#), Book 1, page 819, illustration 408.

Commentary. Let us point out an amazing fact – the seals of Vassily I and Vitovt have survived until the present days. They are identical and even bear the same inscription ([\[794\]](#), page 129). See below for more details.

4a. *Russia (Horde)*. Dmitriy Yourievich (1425-1434), reigned for 9 years.

■ 4b. *Lithuania*. Sigismund (1430-1440), reigned for 10 years. The reign durations of the two are very similar.

5a. *Russia (Horde)*. Ivan III (1462-1505), reigned for 43 years (or, alternatively, 57 years between 1448 and 1505; between the blinding of his father and the commencement of the actual reign in 1448).

■ 5b. *Lithuania*. Kasimir (1440-1492), reigned for 52 years. The reign durations are in good correspondence (57 and 52 years, respectively).

The parallelism stops here, and ceases to exist by the XVI century. It is presumed that Lithuania and Poland merged under Kasimir, who becomes King of Poland in 1447.

The seals of the Great Princes serve as most valuable material for our research

indeed. On the Lithuanian coat of arms we see a mounted warrior armed with a sword or a scimitar – much like the figure of St. George familiar to us from the coat of arms of Moscow. However, older versions of the latter don't merely resemble the Lithuanian coat of arms – they are completely identical to it. This is plainly visible from the photographs of coins minted by Ivan Vassilyevich in [\[161\]](#), page 125. Every coin depicts a rider holding a sword (or a scimitar) – not a pike.

Let us study the seals of Vassily I Dmitrievich from the almanac entitled *Russian Seals* ([\[794\]](#)) reproduced in figs. 7.3 and 7.4. The rider is armed with a sword, and there is no slain dragon to be seen anywhere. We see the Lithuanian coat of arms, no less. The seal of Vassily I is therefore completely identical to the seal of Vitovt – the Great Prince of Lithuania and Vassily's contemporary. Historians have got the following to say in this respect: "A mere comparison of the seal belonging to the Great Prince Vassily Dmitrievich (as found attached to his second and third testament) to that used by Vitovt during the final decades of his reign demonstrates the two to be identical" ([\[794\]](#), page 129). Further also: "Although both seals are traditionally ascribed to Vassily I, one cannot help noticing them being completely identical to the seals of his son-in-law Vitovt, the Great Prince of Lithuania. The inscription is in Latin, as is the case with Vitovt's seal" ([\[794\]](#), page 150).



Fig. 7.3. The seal of Vassily I Dmitrievich from his second testament. Modern commentators believe that the circular inscription is "illegible" ([\[794\]](#), page 150). Taken from [\[794\]](#), Seal 19, inset between pages 128 and 129.



Fig. 7.4. The seal of Vassily I Dmitrievich from his third testament. Taken from [\[794\]](#), Seal 19, inset between pages 128 and 129.

Let us also point out that the inscription found on the seal of Vassily (Vitovt's double, as

we are beginning to understand) is visible perfectly well, q.v. in the photograph in [\[794\]](#). However, historians are of the opinion that it “cannot be deciphered” ([\[794\]](#), page 150). It is amazing how the inscriptions from the seals of Vassily I and Vassily II are often proclaimed illegible, despite their excellent condition. The matter is that the text is written in a mixture of Latin and Russian characters with other letters and symbols; the latter defy identification today. Moreover, what we see in the seal of Vassily II, for instance, (#25 in [\[794\]](#)) is the perfectly legible legend “The Great Prince Vassily Vassilyevich” twined with some other inscription – just as clear, but apparently unintelligible, employing some forgotten alphabet.

The mounted warrior with a pike who slays a dragon (St. George) makes its first appearance on the seal of Ivan III Vassilyevich, together with two other bicephalous eagle seals. This means that the Muscovite coat of arms had been identical to that of the modern Lithuania up until Ivan III – apparently, the Lithuanians have preserved the ancient Russian coat of arms in its original form.

Our corollary is therefore as follows: the Lithuanian coat of arms is identical to that of Moscow. As for the coat of arms used by the Horde dynasty of Yaroslavl, it is very similar to that used by the city of Vladimir to date – a lion (or a bear) holding a long poleaxe. Whether the animal in question is a bear or a lion is hard to tell from the emblem’s old representations.

21.

Russia (aka the Horde) in the first half of the XV century. Epoch of strife and embroilment

The epoch between Dmitriy Donskoi and Ivan III is covered very sparsely by historical sources. It is the time of strife when the descendants of Ivan Kalita = Yaroslav the Wise = Batu-Khan were struggling for power; this mid-XV century strife is known well in history.

It is most curious that the surviving princely decrees dating from the epoch in question have neither dates nor references to places where they were written anywhere upon them. This becomes obvious from the materials collected in *The Historical Acts Compiled and Published by the Archaeographical Commission* ([\[8\]](#)), Volume 1. This compilation contains surviving Russian official documents, the oldest of which date from the XIV century. It is presumed that many of them have reached us in their original form. None of the decrees or acts that predate Vassily III has any indications of the date and place of their creation anywhere upon them (with the exception of a single act dating from 1486 – however, the name of the prince is torn out, q.v. in [\[759\]](#), page 64). Moreover, The Great Prince of All Russia is the title introduced in the reign of Vassily III.

Our commentary. The capital had still been in Kostroma or Vladimir, and not Moscow. Therefore, the titles of the “Muscovite” princes did not contain the formula “Great Prince of Moscow” – the rulers were simply referred to as the Great Princes. The name of Moscow is all but absent from the documents of the epoch – Ryazan is mentioned a great deal more often, for instance, and Yaroslavl is referred to as the domain of the Great Prince ([\[759\]](#), page 52).

All of the above makes the documents that predate Ivan III look very odd indeed. According to our reconstruction, the state of Moscovia had been nonexistent back in the day – the Khans of Russia (or the Horde) had still been based upon the Volga. The titles they used did not conform to the version of history taught in modern schools, and the alphabet became forgotten over the years. Therefore, Russian history predating the reign of Ivan III is a dark age – as we see, the surviving documents of that epoch obviously fail to correspond to the consensual version, which claims that Moscow had already

been capital back in the day. It did exist, granted, but as a local centre that was founded relatively recently, and nothing remotely resembling the capital of the Empire as a whole. This epoch is also marked by the actions of a certain mysterious and omnipotent boyar named Ivan Dmitrievich Vsevolozhskiy – he somehow manages to ascend Great Princes to the throne and then remove them ([\[435\]](#), page 254). It is possible that this “boyar Vsevolozhskiy” is really the Czar of All Volga (*vse-Volzhskiy*) – the Czar-Khan of the Volga Kingdom, also known as the Golden Horde. Hence his power over the princes. This is yet another indication of the fact that Moscow had not been a capital city back then.

In general, we see an abnormally great amount of “Great Princes” in the XV century – in Suzdal, Tver, Ryazan, Pronsk, etc. ([\[435\]](#), page 253). Apparently, Russia had still resembled the old Mongolian Empire or the Great Horde in its infrastructure. There had been no Moscovia, despite the fact that the town of Moscow did exist. The capital had still been in “Lord Novgorod the Great”, or an agglomeration of several Russian cities – Yaroslavl, Kostroma, Rostov etc. This epoch has got nothing in common with the way it is described by the historians of today, who have replaced it with a phantom reflection of history pertinent to the Moscow Russia of the late XV-XVI century. What we have in reality is truly a dark age – we cannot even decipher the precious few documents that have survived from the epoch. It may well be that another old alphabet had been used apart from the *Glagolitsa* – the Cyrillic alphabet is most likely to have been introduced in the reign of Ivan III, after his marriage to the Greek princess Sophia Palaiologos, or even later.

22. Ivan III

22.1. Russian principalities united under the rule of Moscow during the reign of Ivan III. The end of the strife

Nowadays we are told that the “Mongolian yoke” ended in 1481, after the so-called “Ougra opposition”, when the troops of Ivan III came to meet the army of the “Mongolian” Akhmat-Khan. There was no battle between the two armies, and they parted ways after having stood in front of each other for a while ([\[362\]](#)). An ancient drawing of this event can be seen in fig. 7.5. Pay attention to the fact that the warriors on either side of the river look exactly the same; moreover, the banners of the two armies are also identical.



Fig. 7.5. Ancient miniature depicting the “Ougra Opposition” of 1480. The Russian and Tartar warriors look perfectly identical. Moreover, the battle banners of both armies are completely identical. Taken from [\[264\]](#), Book 2, page 117.

Let us see what the chronicles tell us about the event in question. It turns out that in the very same year of 1481 Czar Ivan Shibanskiy and his fifteen thousand Cossacks had

attacked Akhmat-Khan, breaking into his camp and killing him ([\[36\]](#), page 95). Historians call this Czar “Khan Ivan Shibanskiy” ([\[435\]](#), page 288). The chronicles also report that there had been no battle between the two armies ([\[36\]](#), page 95). It is noteworthy that Czar Ivan Shibanskiy disappears from Russian history without a trace after having accomplished a feat this great.

Our commentary is as follows: Ivan Shibanskiy is none other but Czar Ivan III himself. However, in this case he turns out to be the Khan of the Horde. This is precisely how it should be according to our reconstruction; as we see, he emerged from the strife victorious.

After his victory over Akhmat, Ivan III defeats Abreim, the Czar (or Khan) of Kazan the very next year. Next he conquers the entire Southern Siberia, up to the Ob, then Novgorod, and Vyatka a few years later.

Our main corollary is as follows: the “Mongolian yoke” did not cease in 1481, nor did the Horde disappear anywhere. One of the Horde’s khans succeeded another, and that was that. The Russian Khan Ivan III ascended to the throne as a result. Bear in mind that the Russian chronicles use the word “Czar”; we use “Khan” in order to emphasise the ties between the Russian Horde dynasty and the Moscow dynasty founded by Ivan III.

22.2. The Turks and the Russians seizing Constantinople in 1453. Moscow and its alias of “The Third Rome”

Constantinople, or the “Second Rome” (aka “New Rome”) fell in 1453, during the reign of Ivan III. It is presumed to have been conquered by the Ottomans = Atamans, who had come from the Slavic Balkans. Pay specific attention to the fact that the Ottomans attacked Czar-Grad, or Constantinople, from the North – the Balkan side ([\[455\]](#), page 191).

Our commentary. It is possible that Russian troops took part in the famous siege of Constantinople. This event may have become reflected in the legend of “Monomakh’s hat” brought from Constantinople as a trophy. Let us remind the reader that the relations between Moscow and Constantinople had been severed until the conquest of the city by the Ottomans = Atamans, and resumed after that.

It has to be pointed out that two Byzantine political parties had struggled for power in Constantinople prior to the fall of the city. One of them (the Palaiologi) had been pro-Western, and the other (represented by John Cantacusen, among others, q.v. in [\[455\]](#),

page 183) – pro-Turkish. The relations between Byzantium and Russia deteriorated every time a pro-Western monarch ascended to the throne – the Russian rulers accused them of pro-Catholic sentiments. However, these relations would instantly flourish whenever the throne got claimed by a pro-Ottoman ruler. The pro-Ottoman party turned out victorious when the Ottomans had seized Constantinople (this event is known as “the fall of Constantinople” today). The relations between Moscow and Turkey had remained good and stable up until the XVII century, and only worsened under the Romanovs.

22.3. The marriage between Ivan III and Sophia Palaiologos and a change of customs at the court of Moscow

The Millerian and Romanovian history tells us of the marriage between Ivan III and Sophia Palaiologos, the Greek princess, and the radical changes at the court of Moscow that came as a result. According to a contemporary of this event, “our Great Prince had altered all of our customs” ([\[435\]](#), page 276). According to Kostomarov, “this reform of customs ... had really been the introduction of autocratic governing methods” ([\[435\]](#), page 276).

The mysterious inscriptions upon the seal of the Great Prince rendered in an illegible script (q.v. mentioned above and in [\[794\]](#)) cease to exist under Ivan III, and the decrees issued by the royal court become accompanied by the indication of the time and place of their creation.

23.

Vassily III as the Sovereign of All Russia

Vassily III (1505-1533), the son of Ivan III, was the first to become known as the Sovereign of All Russia ([\[8\]](#)) and the Czar ([\[161\]](#), pages 74-75). These events date from the first half of the XVI century.



Vassily (Basil) III. Miniature from *Tsarskiy Titularnik* ("Titular Book") of 1672.

The seals of the Great Princes (or Khans) in the XV-XVII century

Let us reproduce several seals of the Russian rulers dating from the epoch of the XV-XVII century. We took them from the book of G. V. Vilinbakhov entitled *The Russian Coat of Arms and its 550th Anniversary* ([134]). The author tells us the following, among other things: “One finds it peculiar that the symbolic model of the seal attributed to the emperor Frederick III and dating from 1442 (with the emperor and his regalia on the obverse side of the seal and the bicephalous eagle on the reverse) is very similar to the seal of the Great Prince John III dating from 1497, with a rider on the obverse side and the same two-headed eagle on the reverse” ([134], page 25). The seal of Ivan III can be seen in fig. 7.6.



Fig. 7.6. The seal of the Great Czar, or Khan Ivan III dating from the alleged year 1497. Historians themselves point out the similarity between this seal and the seal of Frederick III Habsburg, or the same Ivan III, according to our reconstruction (see [Chron7](#), Chapter 13). Taken from [\[134\]](#), page 23.

The exceptional similarity between the two seals is explained perfectly well by our reconstruction, according to which Frederick III is the reflection of the Russian Czar (Khan) Ivan III in Western European chronicles; this monarch had been the omnipotent Emperor as seen by the Westerners.

1) In fig. 7.7 we see the Golden Bull (will?) of Vassily III Ivanovich ([\[134\]](#), page 26).



Fig. 7.7. The Golden Bull (Will?) of Czar, or Khan, Vassily III Ivanovich, dated to 1514. This dating might prove off the mark by several decades, q.v. in [Chron7](#), Chapter 13. Taken from [\[134\]](#), page 26.

2) In fig. 7.8 one sees the Minor Seal of State belonging to Ivan Vassilyevich IV “The Terrible” dating from 1539. It is identical to the seal of Ivan III, q.v. in fig. 7.6. This fact is also in perfect concurrence with our reconstruction.



Fig. 7.8. The Lesser Seal of State (double seal) of Czar, or Khan Ivan Vassilyevich (“The Terrible”). Dated to 1539. The seal, as well as the lettering found upon it, is virtually identical to the seal of Ivan III. Taken from [\[134\]](#), page 27.

3) The seal we see in fig. 7.9 is also presumed to have belonged to Ivan Vassilyevich IV “The Terrible”, one that dates from 1569. However, this seal is drastically different from the other one – we see a unicorn upon it. Oddly enough, this figure disappears from the royal seals of the Russian Czars shortly afterwards. This fact is also explained by our reconstruction, according to which the Ivan who had reigned in 1569 had been a different person, hence a different seal.

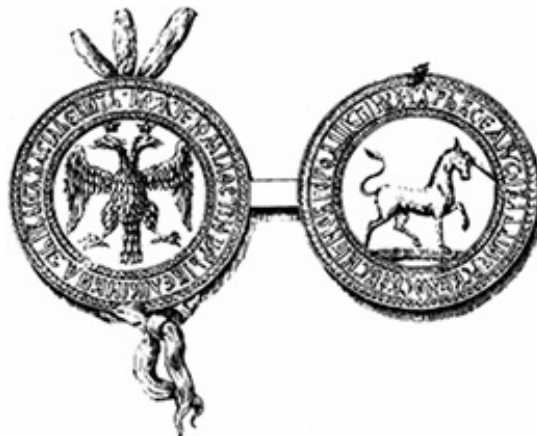


Fig. 7.9. The Lesser Seal of State (double seal) of Czar, or Khan Ivan Vassilyevich (“The Terrible”). Dated to 1539, or the epoch of the Oprichnina. Pay attention to the figure of the unicorn. Taken from [\[134\]](#), page 28.

4) In fig. 7.10 we see the Golden Bull of Ivan IV “The Terrible” dating from 1562.



Fig. 7.10. The Golden Bull (Will?) of Czar, or Khan, Ivan IV Vassilyevich (“The Terrible”) Taken from [\[134\]](#), page 29.

5) In fig. 7.11 we see the Middle State Seal of Czar-Khan Fyodor Ivanovich dating from 1589. Its design is almost identical to the Golden Bull of the previous Czars (Khans).



Fig. 7.11. The Middle Seal of State of Czar (Khan) Fyodor Ioannovich. Dated to 1589. Taken from [\[134\]](#), page 31.

6) In fig. 7.12 we see the Minor State Seal of “Dmitriy Ivanovich, Prince of Moscow” and the Minor State Seal of Czar Mikhail Fyodorovich. Let us pay close attention to the fact that in the seal of Dmitriy Ivanovich the shape of the eagle is strangely “ahead of its time” by some 50 years – the eagle drawn in this manner, with its wings opened and raised, appears on the Russian coat of arms for the first time as late as in 1654 ([\[134\]](#), page 35). This is how we see it represented on the seal of Alexei Mikhailovich dating from 1668, q.v. in fig. 7.13. It is instantly obvious that what we have in front of us is a forgery – this also explains the strange title “Prince of Moscow by the Grace of God” found in the seal of Dmitriy Ivanovich (see fig. 7.12).



Fig. 7.12. The Lesser Seal of State of Czar Dmitriy Ivanovich (the so-called “False Dmitriy”); possibly, a forgery. Can be seen on the left of the illustration. Its reverse side is missing from [134] for some reason. On the right we see the Lesser Seal of State of Czar Mikhail Fyodorovich, which is dated to 1625. Its reverse is also conspicuously missing from [134]. Taken from [134], page 32.



Fig. 7.13. The second Greater Seal of State of Czar Alexei Mikhailovich, made in the new fashion. Its reverse side is also missing from [134], with blank space left on the page. Taken from [134], page 35.

The following fact attains a news meaning in this respect as well: in fig. 7.14 we see what the historians call “The coronation gold medal bearing the image of Lzhedmitriy I [the name translates as “false Dmitriy”] struck out in Moscow in 1605” ([550], page 103). One might think that an important artefact of the epoch has reached our day – however, this doesn’t appear to be so. We are told that the item in question is a “XVIII century replica” ([550], page 103). The medal was therefore struck out some 100 years later than the reign of the “False Dmitriy.” One might do well to enquire about the whereabouts of the original and the extent of its correspondence to the Romanovian replica of the XVIII century. As we are beginning to understand, the artefact under study is most probably a forgery one should attribute to the specialists that were under orders of the XVIII century Romanovian historians; the latter had the objective of distorting the

true events of the XVII century. There must have been something about the originals that did not fit into the concept of the “new Russian history” written by the Romanovs. The original must have been destroyed and replaced by the “correct” copy, to serve many a generation to come as a visual aid for learning the history of Russia.



Fig. 7.14. A golden replica of the XVIII century that imitates the golden coronation medal of Dmitriy Ivanovich dating from 1605, who became known as “False Dmitriy I” in Romanovian history. Apparently, the original of the medal got destroyed since it did not meet the conditions set by later Romanovian historians. They replaced it with a “rectified medal.” Taken from [\[550\]](#), page 103.

One must think that the replica had initially been playing the part of the original. After the passage of some time, the Scaligerian and Millerian version of history had attained a position of greater stability in historical literature and in people’s minds, whereas the true history became forgotten. Then the fact that the medal in question was but a replica was “finally recollected”, and patronisingly admitted – hence the blatant “XVIII century replica” legend on the museum plaque.

7) In fig. 7.15 one sees the Minor State Seal of Mikhail Fyodorovich dating from 1627.



Fig. 7.15. The Lesser Seal of State (double seal) of Czar Mikhail Fyodorovich. Dates from 1627. Taken from [\[134\]](#), page 33.

8) In fig. 7.16 we see the Great Seal of State belonging to Alexei Mikhailovich dating from 1654.



Fig. 7.16. The Greater Seal of State of Czar Alexei Mikhailovich. Dates from 1654. Its reverse is missing from [\[134\]](#), despite the abundance of space. Taken from [\[134\]](#), page 34.



Fig. 7.17. The Seal of Ivan Kalita (1328). Upon it we see the version of the Christian cross that looks like a six-pointed star (or *tamga*), which is known as the Star of David today. Taken from the Appendix to [\[648:1\]](#), Seals 9 and 10.

Let us conclude with the seal of Ivan Kalita = Caliph dating from the first half of the XIV century (see fig. 7.17). It is of the utmost interest – we see a Tartar sigil (known as *tamga*) at the top of the seal, and another *tamga* at the bottom that has the shape of a hexagonal star. It is generally acknowledged as a Judaic symbol; however, as one can clearly see from the illustration, this had not been the case in the XIV century. The hexagonal star known as the Star of David nowadays had once been yet another version of the Christian cross, and was part of the early Christian symbolism in the epoch of the XI-XVI century when Christianity had still been united. It wasn't until much later, when the Great = Mongolian Empire became fragmented, that multiple confessions started to exist; each of them would adopt something from the formerly uniform Christian

symbolism – thus, the Muslims adopted the crescent and the star (another form of the cross), and the Judeans started to use the hexagonal star.

Later epochs brought the certainty that the symbolism in question has been the way it is since times immemorial.

HISTORY: FICTION OR SCIENCE?

THE ISSUE WITH IVAN THE TERRIBLE



ANATOLY FOMENKO
GLEB NOSOVSKIY

Contents

[About the authors](#)

[Overview of the e-Series](#)

[From the publisher](#)

PART ONE. The epoch of Ivan the Terrible. The origins of Russian history, its authors and their methods

[1. The Great Strife as a collision between two dynasties. The end of the Horde and the beginning of the Romanovian reign](#)

[2. Surviving original documents dating from the epoch of Ivan the Terrible](#)

[3. Oddities in the traditional version of the biography of Ivan the Terrible](#)

[4. The Great Strife of the XVI-XVII century as the epoch of the struggle between the Old Russian \(Mongolian\) Horde dynasty and the new Western dynasty of the Romanovs. The end of the Russo-Mongolian Horde in the XVII century](#)

[5. The “reign of Ivan the Terrible” in our reconstruction](#)

5.1. Ivan IV Vassilyevich as the first Czar of “Ivan’s epoch,” regnant in 1547-1553

5.2. The infant Dmitriy Ivanovich as the second Czar from the period of “Ivan the Terrible” regnant in 1553-1563. The de facto reign of the elected council

5.3. The “third period of Ivan the Terrible” as the reign of the infant Ivan Ivanovich in 1563-1572. The Zakharyins (Romanovs) and their ascension to power. The repressions and the Oprichnina

5.4. Simeon Beckboulatovich regnant in 1572-1584 as the “fourth period of Ivan the Terrible”

5.5. The famous synodical of “Ivan the Terrible” as repentance for the young Czar Ivan Ivanovich

6. The creation of the Litsevoy Svod and its dating

7. In re the numerous wives of Ivan the Terrible

PART TWO. The Great Strife in Russian history of the XVII century

8. The period between the death of “Ivan the Terrible”, also known as Simeon, and the Great Strife

9. Czar Boris Fyodorovich “Godunov”

9.1. Czar Boris Fyodorovich is most likely to have been the son of Czar Fyodor Ivanovich

9.2. Our hypothesis about Boris “Godunov” being the son of Czar Fyodor is confirmed by the old documents

9.3. The reasons why the Romanovs had distorted the history of Boris Godunov

9.4. The legal heir of Czar Fyodor Ivanovich

9.5. Could Czar Boris “Godunov” have been a son of Fyodor Ivanovich, a minor landlord?

9.6. The role of Boris “Godunov” during the reign of Czar Ivan and Czar Fyodor

9.7. The famous legend about the “lengthy pleas for Boris to ascend the throne” as a political myth that dates from the epoch of the Romanovs

9.8. The age of Czar Boris at the time of his demise

10. The Great Strife. Czar Dmitriy Ivanovich, also known as Lzhedmitriy – the false Dmitriy

10.1. The unsolved enigma of the Russian history

10.2. The boyar plot against Czar Boris

10.3. The “false Dmitriy” as the real Prince Dmitriy, son of Czar Ivan

10.4. The Romanovs as the authors of the version that claimed Dmitriy to have been an impostor

10.5. The plot of the boyars and the murder of Czar Dmitriy, known as “Lzhedmitriy the First”

10.6. The reasons for the cremation of the “false Dmitriy’s” body

10.7. “Lzhedmitriy II” as Czar Dmitriy, also known as “Lzhedmitriy I”

11. The war against Stepan Timofeyevich Razin and the victory of the Romanovs

12. The destruction of the old imperial books of ranks by the Romanovs and the creation of false genealogical documents to replace them

13. The possible location of the famous library formerly owned by “Ivan the Terrible”

Overview of the seven-volume print edition

Also by Analoly T. Fomenko

Also by Gleb V. Nosovskiy

Bibliography

PART ONE

The epoch of Ivan the Terrible.
The origins of Russian history, its authors
and their methods

1.

The Great Strife as a collision between two dynasties. The end of the Horde and the beginning of the Romanovian reign

The epoch of Ivan the Terrible is considered to be known to us quite well. Alas and alack, this is far from truth, as many of the modern historians are well aware.

However, this fact usually remains concealed from public attention for reasons made obvious below. Apparently, the epoch of Ivan the Terrible is one of the most obscure, interesting and intriguing periods in Russian history. It is this very epoch that serves as a watershed between the times when Russia had also been known as the Horde and the reign of the Romanovs.

These two epochs are separated by the reign of Ivan the Terrible and the Great Strife of the XVI-XVII century that came in its wake. It is usually presumed that the Great Strife began after the death of Boris Godunov; however, we shall demonstrate the fallacy of this presumption shortly. The strife began much earlier, and covers almost the entire epoch of “Ivan the Terrible.” This is one of the major discrepancies between our version and that of the Millerian and Romanovian historians.

2.

Surviving original documents dating from the epoch of Ivan the Terrible

R. G. Skrynnikov, a researcher of the epoch in question, tells us the following:

“The primary hindrance encountered by every researcher of ‘The Great Terror’ of the XVI century [the author is referring to the epoch of Ivan the Terrible – Auth.] is the extreme scarcity of sources. Historians are forced to construct long chains of hypotheses in order to solve equations with many variables... The archives of the Oprichniks that contained the court files dating from the terror epoch [the epoch of Ivan the Terrible – Auth.] were destroyed completely” ([\[755\]](#), page 10).

Further also:

“The condition of the XVI century Russian archives and libraries is the worst in Europe” ([\[775\]](#), page 23).

Moreover, even the documents that did reach our day bear distinct traces of later tendentious editing. Skrynnikov reports the following:

“The official chronicle of the Czars has reached our days in a number of copies. The first chapters of the Synodal chronicle served as a draft of sorts. This text was edited under Adashev, with a clean copy made subsequently. It was a splendid edition illustrated with a multitude of brilliant miniatures... The very beginning of the book describes the demise of Basil III. It was supposed to span the entire reign of Ivan the Terrible; however, the work on the Book of the Czars had been interrupted, and somebody’s authoritative introduced a great many corrections and insertions” ([\[776\]](#), page 81).



Czar Ivan the Terrible. Miniature from the Book of the Czars of 1672.

Thus, the Book of the Czars is by no means an original document, but rather somebody's more recent version.

Many of the alterations introduced into the book are of a polemical and rhetorical nature... D. N. Alschitz was the first to have noticed the striking similarity between the insertions and the first epistle of Ivan the Terrible to Kurbskiy, suggesting them to be related" ([775], page 25). However, Russian historiographers have long ago voice the justified opinion that the famous correspondence of Ivan the Terrible and Kurbskiy is a literary work of fiction written by S. I. Shakhovskiy in the XVII century ([775], page 37). Therefore, the rather precarious remark of the historians about the insertions into the Book of the Czars being similar to the correspondence between Ivan the Terrible and Kurbskiy must imply that the chronicle itself (the Book of the Czars, that is) was written and edited in the XVII century. It may have been an in-between version that did not receive royal support despite the exuberant luxury of the edition and was therefore abandoned.

Are there any original documents left by Ivan the Terrible? Next to none, as we are told. D. S. Likhachyov points out: "Most of Ivan's

documents, likewise many other Russian literary works, only survived as late copies made in the XVII century” ([\[651\]](#), page 183). As Romanovian copies, in other words. As we have already mentioned, the Romanovs destroyed most of the old Russian historical documents in the XVII century and edited others in a manner they found convenient.

It is presumed that several original documents dating from the epoch of Ivan the Terrible have reached our days: “fortunately, some of Ivan’s works survived as XVI century copies, namely:

- Ivan’s letter to Vassily Gryaznoi,
- Epistles to Simeon Beckboulatovich,
- Letter to Stefan Batorius dating from 1581,
- Letter to Sigismund II Augustus,
- Letter to Khodkevich,
- Letter to Elisabeth I, Queen of England,
- A copy of his [Ivan’s – Auth.] theological dispute with Jan Rokita” ([\[651\]](#), page 183).

These documents are all there is! Neither the famous Oprichnina edict, nor the famous synodical that is supposed to have been written by Ivan after his repentance. Even the original of his last will and testament has perished. We must point out that the testaments of many other Muscovite princes are supposed to have reached us in their original form. For instance, Vassily I Dmitrievich (1389-1425, which predates Ivan’s time by 150 years, no less) has written three different wills over the years of his reign, and all of them have presumably survived as originals ([\[794\]](#), pages 149-150). Even the original testament of Ivan Kalita is said to have survived ([\[794\]](#), page 147), despite being 250 years older than the documents of Ivan the Terrible, which “has only survived as a single later copy, which is in a poor condition and does not contain any date” ([\[775\]](#), page 51).

By the way, even in the precious few cases when the original document should theoretically be in a perfect condition, the situation lacks clarity

completely. For example, the letter sent by Ivan the Terrible to Elizabeth I, Queen of England, is an official document that has survived as an original. The parchment scroll, which is a great deal more resilient than paper, has been kept in London ever since its reception from Moscow in 1570 ([639], pages 587 and 115). However, this missive “contains a number of lacunae, and the text is illegible in a number of places” ([639], page 587). The document must have been damaged deliberately for some reason.

It is presumed that the predecessors of Ivan the Terrible have left a large number of original documents behind. For instance, the compilation entitled *Russian Seals of State* ([794]) contains a list of some 40 allegedly original documents dating from the epoch of Ivan III Vassilyevich. However, there isn't a single document with a personal seal of Ivan the Terrible anywhere in this compilation.

Thus, the only documents that contain information pertinent to the epoch of Ivan the Terrible have reached our epoch as recent copies. For instance, the entire famed history of Ivan the Terrible and his deeds is based on rather suspicious copies manufactured in the XVII century the earliest. Skrynnikov's fundamental oeuvre dedicated to the epoch of Ivan the Terrible ([775]) does not contain a single original document in the “Sources” chapter – little wonder that he should allude to equations with multiple variables, q.v. above.

3.

Oddities in the traditional version of the biography of Ivan the Terrible

We shall refrain from giving a detailed rendition of Ivan's biography as it is reflected in school textbooks, assuming the reader to be familiar with it from the multitude of available sources. We shall cover it in brief so as to point out the numerous oddities contained therein – those are often quite out of proportion. The most conspicuous ones are as follows:

1. In 1553 Ivan the Terrible appoints a council of custodians for none other but himself. It is presumed that the council's mission had been the custody of his infant son Dmitriy. However, Ivan recuperated from his ailment, yet did not dismiss the council. Could there have been a council of custodians over an omnipotent monarch in good health?
2. Fealties to Ivan the Terrible were sworn several times, which is quite nonsensical, since this event takes place only once in a lifetime of a single monarch. Nevertheless, there were several fealties sworn to Ivan; moreover, he was even inaugurated for a second time, with much pomp and fanfare, many years after his ascension to the throne. Could it be that his first inauguration in 1547 was forgotten, and so it was decided to repeat it in 1572, 25 years later? There were no other multiple fealties or inaugurations anywhere in Russian history.
3. Ivan the Terrible makes Simeon Beckboulatovich Czar – presumably in order to replace himself, no less. The absurd “explanation” is that he found it easier to control the Duma in this manner.
4. Ivan the Terrible had destroyed Novgorod completely and then decided to move the capital, the court and the state treasury there, q.v. in [\[775\]](#), page 498 – presumably to install his throne among the

charred ruins of the city.

All of these oddities make historians characterise Ivan the Terrible as a schizoid. P. I. Kovalevskiy, for instance, used to claim that “the Czar had been a neurasthenic, and his paranoia and persecution mania resulted in the creation of the Oprichnina” ([\[775\]](#), pages 500-501).

Indeed, a person acting in such a manner resembles a schizoid to a great extent. However, we must enquire whether we do indeed have an understanding of the events that took place in that epoch. Do they all pertain to the biography of a single monarch? Could it be that several monarchs were compressed into just one Czar? This would change our entire perception of the epoch in question. Let us relate our hypothesis.

4.

The Great Strife of the XVI-XVII century as the epoch of the struggle between the old Russian (Mongolian) Horde dynasty and the new Western dynasty of the Romanovs. The end of the Russo-Mongolian Horde in the XVII century

According to our hypothesis, the entire reign of “Ivan the Terrible” (1547-1584) can be naturally divided into four reigns of four different Czars, which were later united into a single figure by the historians. This was done in the XVII century, under the Romanovs, for a distinct political purpose – namely, justifying the claim for the Russian throne made by Mikhail Romanov, the founder of the dynasty. An image of a “great and terrible Czar” who had reigned over 50 years was introduced into the mass consciousness for this purpose. The Romanovs had several goals in mind.

The matter is that the Great Strife of the XVI-XVII century had not been a mere internal conflict in the Great = “Mongolian” Empire, but rather a long and bloody civil war, one that has led to radical changes in the Russian governmental system. The old Horde dynasty was defeated; the palace revolution was instigated by the representatives of the Romanovs, a group of aristocrats that had hailed from Pskov in the West of Russia. They had come to power in the imperial capital and changed the character of the government completely. This revolution was supported by the adherents of the Reformation in the Western Europe. The historical epoch to follow had been cardinally different, q.v. in [Chron6](#).

This is what we believe to have taken place according to our reconstruction. We shall proceed to explain how the Romanovs rewrote the history of this coup d'état for the subsequent generations.

First and foremost, they proclaimed the previous Horde dynasty “illegitimate”, and the entire “Mongolian” (Great) epoch in Russian history, a period of exploitative foreign rule, also known as The Great Yoke. The predecessors of the Romanovs (the Horde Khans of Russia) transformed into savage invaders from faraway eastern lands who had usurped the throne of the Ryurikovich dynasty, and the former life of the country under the “Mongolian invaders” became a grim age of violence. The Romanovs themselves were therefore acting as the “restorers of the true Russian rule” who came to rescue the country from the cruel “foreign invaders”, or the Tartars. “Godunov the Tartar” was declared a villain to par no others and an infanticide.

The elegance of the fraud is amazing – the Romanovs did not alter actual historical facts, changing their interpretation and context instead. This has led to profound distortions in the Russian history of the Great = “Mongolian” period. The remnants of the Cossack troops (or the former Horde) were driven towards the faraway regions of the empire and declared runaway slaves and exiled villains. The surviving historical documents were edited tendentiously, having transformed completely. The Romanovian historians received direct orders to create a history of the “malicious Horde” and created a seemingly plausible version. However, they could not alter everything; we have therefore got some hope of reconstructing the true picture of our history.

However, despite this primary strategic objective, the Romanovs had a number of other goals in mind. Those were of a technical and tactical nature, but vital to the Romanovs nonetheless, namely:

- a. To conceal the fact that the Great Strife really began in the middle of the XVI century and not in the XVII – back in the days of “Ivan the Terrible”, and their own subversive role therein.
- b. To justify their claims for the throne (they had claimed kinship with the previous legitimate Czar for this purpose).
- c. To conceal their participation in the Oprichnina and the power

struggle, blaming the “Terrible Czar” for all of the bloodshed.

- d. To trace their origins to Anastasia Romanova, presumably the “only legitimate wife” of “the Great Czar.”

This may be the reason why the Romanovian historians collated four Czars into one, falsely presenting their wives as the wives of a single ruler. Bear in mind that the ecclesiastical law makes the third wedding the last one that is still legitimate; therefore, the marriages of the last kings were invalidated, and their children deprived of the rights to the throne. Then Czar Fyodor Ivanovich was declared to have died without an heir – falsely so. His son, Czar Boris Fyodorovich (“Godunov”), was declared usurper of the throne, which is also untrue.

5.

The “reign of Ivan the Terrible” in our reconstruction

5.1. Ivan IV Vassilyevich as the first Czar of “Ivan’s epoch”, regnant in 1547-1553

A diagram that reflects our hypothesis schematically can be seen in fig. 8.1.

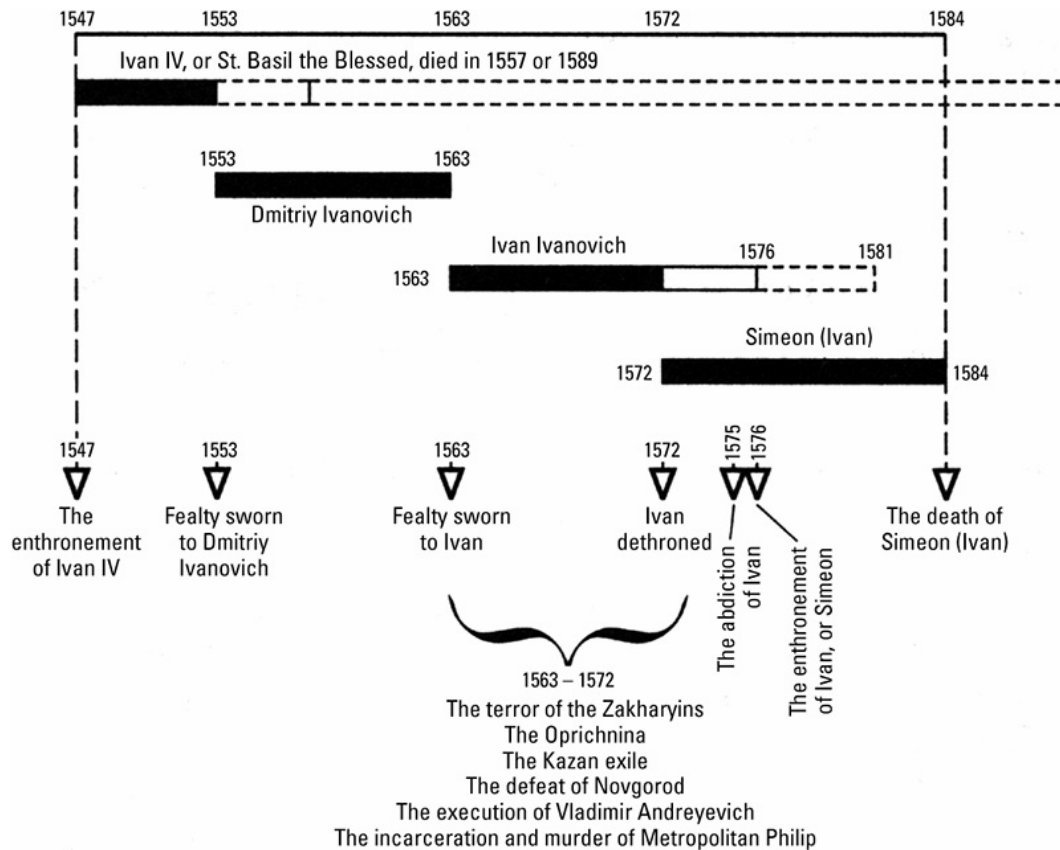


Fig. 8.1. The epoch of “Ivan the Terrible.” According to our reconstruction, four Czars, or Khans, had reigned during this epoch, and not just one, as the Romanovian historians believe.

In 1547 the 16-year-old Ivan IV Vassilyevich ascended to the throne ([776], page 23). The Czar’s subjects swore fealty to their new sovereign.

According to our hypothesis, he was married only once – to Anastasia Zakharyina Romanova, whose father, Roman Zakharyin, had been the de facto founder of the Romanovian dynasty ([\[775\]](#), page 94). The reign of Ivan IV Vassilyevich lasted until 1553. The most important event of his reign had been the conquest of Kazan in 1552. The very next year, in 1553, Ivan Vassilyevich fell seriously ill. He had already had an infant son called Dmitriy, and another one was born a while later ([\[775\]](#), page 109). Historians are of the opinion that Dmitriy's death came immediately after the "crisis." Our reconstruction demonstrates this to be false. "Ivan IV became afflicted by a grave ailment. He was delirious with fever and ceased to recognize his kin. His demise was expected to happen any day. In the evening of 11 March 1553 a group of boyars that had been close to the Czar swore fealty to Dmitriy, the infant heir to the throne" ([\[776\]](#), page 48).

Our opinion is that the health of Ivan IV Vassilyevich had really deteriorated to such an extent that he could not participate in the affairs of state any longer. He may indeed have died shortly afterwards. Skrynnikov points out the following circumstance, which might serve as an indirect confirmation of this fact: "the prematurely sworn fealty of 1553 demonstrates that the Zakharyins had been quite certain of the Czar's imminent demise" ([\[775\]](#), page 114).

Ivan IV had become extraordinarily pious before having fallen ill. It is known that he was under a strong influence of a priest called Sylvester around that time: "The conviction of the priest and the stories that he had told the 17-year-old monarch impressed Ivan greatly. The transformation of Ivan the Terrible into a religious fanatic can be credited to Sylvester... The fact that the Czar had become a born-again Christian made a great impact on the customs of the court. The English travellers who visited Russia in those days were amazed by the habits of the Muscovite ruler... The Czar shunned coarse amusements and did not like hunting much, finding a great pleasure in liturgies... Ivan had his first visions the very same year [in 1552 – Auth.]" ([\[775\]](#), page 125).

Skrynnikov also reports that this epoch had been one when the so-called “yourodivye”, or “God’s fools” – one of the most respected ones “had been Vassily the Blessed, who had gone without clothing in the winter and summertime alike and work heavy chains of iron on his neck. His death was recorded in the official annals of the state; the holy man was buried in the Troitse-Sergiyev Monastery, and his funeral was attended by a great many people” ([775], page 126).

The most authentic and the earliest of the surviving portraits of Ivan the Terrible is the so-called Copenhagen portrait, according to [776], page 182 (see fig. 8.2). It is kept in the royal archive of Denmark. This portrait is in fact an icon – it is written upon a wooden board with egg-yolk paint in a manner characteristic for icons. Moreover, this icon has a special indentation, wherein the actual artwork is located, with the edges of the portrait protruding outwards. This is something we only find on icons, since these indentations pertain to ecclesiastical symbolism. One must also point out the fact that the manufacture of such an indentation is anything but easy – this made icons a great deal more difficult to manufacture in accordance to special requirements of the ecclesiastical authorities. This is a detail that pertains to old icons painted on wooden boards before the XVII century at least.

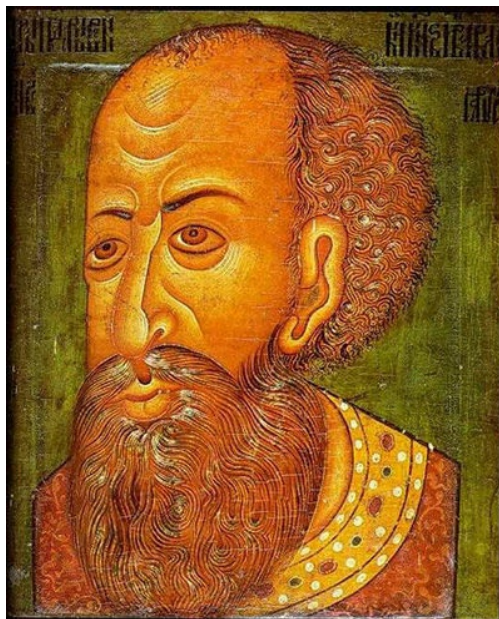


Fig. 8.2. The icon that portrays Ivan IV (St. Basil?) Kept in the National Museum of Copenhagen. Taken from [\[780\]](#), colour inset after page 64.

Our reconstruction is as follows: Vassily the Blessed is none other but Czar Ivan IV Vassilyevich (1547-1553).

We are of the opinion that in 1553 Czar Ivan fell gravely ill and therefore severed all his ties with the state and the affairs thereof, having become a pious ascetic, or a “God’s fool” (*yourodivy*). The very name Vassily is but a version of the Greek word “*basileus*”, which translates as “king.” When Ivan = Vassily the Blessed (the Blessed King) had died, his death was naturally registered in the official annals, and his funeral was attended by multitudes of people – it wasn’t a mere ascetic that they buried, but rather a former Czar! Ivan IV = Vassily the Blessed was subsequently canonised. Apart from Vassily the Blessed, the Miracle Worker from Moscow, the Orthodox calendar also mentions Ivan the Blessed, also a Muscovite and a worker of miracles – however, no details of his life are known. It is presumed that he died in Moscow in 1589, and his body was “ceremonially buried in the Church of St. Vassily the Blessed” ([\[362\]](#), Book IV, annotation 469 to Volume X). The very same Cathedral of St. Vassily the Blessed, in other words. It could be that the same historical personality (Ivan = Vassily the Blessed) ended up listed twice – once as Vassily, and once more as Ivan.

The fact that Ivan IV, the conqueror of Kazan, can be identified as St. Basil the Blessed is indirectly confirmed by the fact that the famous Pokrovskiy Cathedral on the Red Square in Moscow, which was built to commemorate this conquest, is still known as the Cathedral of St. Basil the Blessed.

5.2. The infant Dmitriy Ivanovich as the second Czar from the period of “Ivan the Terrible” regnant in 1553-1563. The de facto reign of the elected council

Nowadays it is presumed that the first son of Ivan IV (the infant Dmitriy)

had died immediately after the fealty sworn to him by the boyars in 1553 ([775], page 109). However, the documents tell us that a council of custodians was elected for the infant Dmitriy, and remained active until 1563. It is presumed that after the sudden death of the infant, Ivan IV instantly got better and proceeded to appoint a body of custodians over his own self. Historians construct different theories in order to explain the nature of this ultra-peculiar custody.

According to our reconstruction, there had indeed been an appointed council of chosen custodians, however, it was ruling on behalf of the infant Czar Dmitriy and not the adult Ivan. The fealty was also sworn to the infant Czar.

Although “Ivan IV had appointed his brothers-in-law as chief custodians (D. R. and V. M. Youriev-Zakharyin) ... the influence of the Zakharyins began to waver rapidly after the events of 1553-1554” ([775], pages 111 and 117). The matter is that “the boyar council had disapproved of the Zakharyins and their leadership greatly” ([775], page 111). The real position of the Zakharyins (Romanovs-to-be) had been extremely unstable around that time: “The aristocracy did not want to yield the power to the Zakharyins, who neither had authority, nor popularity” ([775], page 115).

The key positions in the council became shifted to Adashev and the Glinskiys, the relations of the previous Czar’s mother, or the grandmother of Dmitriy. “The feud between the Glinskiys and the Zakharyins had been an old one... When M. Glinskiy led his troops to Livonia in 1558, his soldiers were treating the entire region of Pskov [the domain of the Zakharyins (Romanovs) – Auth.] as enemy territory” ([775], page 147).

Thus, the Zakharyins (the ancestors of the Romanovs) become distanced from Dmitriy’s throne and lose their position in the government ([775], page 120). They are replaced by the Glinskiys.

The difference between our version of the events that took place over this decade (1553-1563) and the traditional version is that we ascribe these years to the reign of the infant Dmitriy, and not Ivan IV. The main event of this reign is the Livonian War.

Our reconstruction is as follows. In 1563, Prince Dmitriy, aged around 12, had died. We believe his death to have been ascribed to the epoch of Godunov by the Romanovian historians – namely, 1591 ([\[777\]](#), page 67), as the famous story of “Prince Dmitriy and his tragic demise in Ouglich.” He must have indeed died in Ouglich – however, we date this event to 1563, and not the epoch of Godunov.

We shall withhold from giving a list of all details and proceed to trace out some of the parallels between the tragic demise of Prince Dmitriy Ivanovich in the alleged year 1553 and that of Prince Dimitriy Ivanovich under Godunov in 1591. The formal ruler had been Czar Fyodor.

The traditional version of the “first death” of the infant Prince Dmitriy in 1553 (10 years earlier than our date) is as follows. He is presumed to have drowned by accident, due to the carelessness of his nanny. She is supposed to have been getting into a boat when the gangway flipped over and the infant fell into the water and drowned ([\[775\]](#), page 117).

The traditional version of Prince Dimitriy’s “second demise” in 1591 is also known quite well – the famous “Ouglich Tragedy” as described by Pushkin, among others. Also an infant, also a son of Ivan IV Vassilyevich, also an accident that took place due to the negligence of a nanny – the child had allegedly stabbed himself to death with a knife during a fit of epilepsy.

Our opinion is that the Ouglich Tragedy reflects the real death of Prince Dmitriy in 1563 – however, this event only took place once, and became duplicated later, in the XVII century, which is when the Romanovs began to relate the history of the Horde in the version they could benefit from.

Brief Corollaries

- a. The consensual point of view over the period of 1553-1563 is as follows: Czar Ivan withdraws from the affairs of state, and a council of custodians led by Adashev begins to rule on his behalf.
- b. We are of a different opinion – Czar Ivan abdicated and became an ascetic. The next Czar was his infant heir Dmitriy. The de facto ruler

had been Adashev, head of the custodian council known as *Izbrannaya Rada* (the latter word is similar to “*Orda*”, or “horde”).

5.3. The “third period of Ivan the Terrible” as the reign of the infant Ivan Ivanovich in 1563-1572. The Zakharyins (Romanovs) and their ascension to power. The repressions and the Oprichnina

Our reconstruction is as follows. After the demise of Prince Dmitriy in 1563, the second son of Ivan IV (Ivan Ivanovich) became Czar. He was aged ten or so. He must have been raised by the Zakharyins (the Romanovs), since nobody could have guessed that Dmitriy would die in early adolescence and thus make Prince Ivan heir.

Indeed, when we return to the Millerian and Romanovian version, we see that in 1563 “a new oath of loyalty was sworn before the Czar” ([775], page 171). It is presumed that this third oath was sworn to the same Czar Ivan IV, who had presumably still been alive. Once again, historians are forced to invent explanations of this mystical third fealty.

The balance of power was shifted in favour of the Zakharyins. The Rada, or the council of the custodians, had been destroyed, and Adashev was refused entry to Moscow. The Zakharyins gathered all the reins of power in their hands and instigated the mass repressions, or the famous terror of the epoch of “Ivan the Terrible”, q.v. below.

In 1563, “a decade and a half after the coronation, the envoys sent by the Patriarch of Constantinople brought the edict of the Ecumenical Council to Moscow, which confirmed the rights of the Muscovite to the title of the Czar... This event was celebrated with lavish church processions, and its primary objective had been the affirmation of Ivan’s power” ([776], page 70; see also [775], Chapter 7, and the ensuing chapters 8-15). Isn’t it odd that the power of the Czar needed to be “affirmed” in the seventeenth year of his reign?

“Having ousted both Adashev and Sylvester, Ivan IV [the young Czar

Ivan Ivanovich, according to our hypothesis – Auth.] began to conduct his affairs aided by no one but his closest kin, paying no regard for the age-old tradition. The boyars were furious about the actions of the Czar, and positively loathed the Zakharyins, who were blamed for the death of Adashev” ([775], page 171). The famous mass repressions commonly ascribed to “Ivan the Terrible” only began around this time.

We are of the opinion that the repressions did in fact take place – however, they were masterminded and perpetrated by the Zakharyins, who had launched a campaign of eliminating their opposition, which nearly amounted to the entire Old Russian (or “Mongolian”) aristocracy of the old Horde dynasty. The two groups – the imperial forces of the old Horde and the new pro-Western group of the Zakharyins (later known as the Romanovs) that plotted for the throne. The conflict in question was nothing short of a civil war, and marks the actual beginning of the Great Strife in Russia (or the Horde).

Russian history was written around this time; more specifically, the first attempts of revising it have been made. The goals were blatantly political, which is common knowledge nowadays: “Concern about the emerging boyar heresy had led the monarch to the idea of revising the history of his reign, which was implemented in 1563-1564” ([775], page 172). Modern research demonstrates that the chronicles were written on French paper, imported from France for this purpose specifically ([775], page 20). “The official Muscovite chronographic activity reached its peak in the 1550’s and the early 1560’s; its complete cessation after 1568 had taken place for a number of reasons... The fate of the people who were put in charge of the chronicle production had been tragic... The typesetter Ivan Viskovatiy was executed... All attempts of resurrecting the civic chronicle writing were doomed because of the reigning terror. Any servant of the state who would replace the killed I. Viskovatiy would be putting his life in mortal danger if he decided to describe the Novgorod pogrom” ([775], page 22).

Thus, we learn that the people who were writing Russian history in that epoch were simply destroyed. Moreover, we are shown a place which is

obviously “dangerous for chronographic science” – the Novgorod pogrom. We are beginning to see the reason why – this was the moment when the name “Novgorod the Great” was taken away from Yaroslavl and ascribed to a town in the Pskov region. The underlying motivation had been political through and through. The power was seized by a new dynasty – the Zakharyins, later known as the Romanovs. They had a domain of their own in Polotsk, which is in Western Russia, and were close to Pskov and the territories of the Hanse. They were obviously striving to distort Russian history in order to conceal the true origins of the Old Russian dynasty, or the Horde (which had hailed from Yaroslavl, also known as Novgorod the Great). This dynasty needed a new virtual homeland somewhere in the Pskov region, or the North-West of Russia, which is whence the Zakharyins themselves had originated. Having changed the geography of historical events (as well as their datings, as one might well assume), the Zakharyins (Romanovs) were creating an illusion of a “solid historical foundation” for their own genealogy.

In 1564 the Oprichnina was established officially. “One of the Oprichnina’s primary instigators had been the boyar V. M. Youriev-Zakharyin, and the Zakharyins had stood at the centre of the group that had launched the Oprichnina machine” ([\[775\]](#), page 225).

We deem it extraneous to list the details of the mass repressions here; they are known well enough, and the readers can turn to a great many works that cover the epoch. Let us merely emphasise that the entire “mass repression period” of Ivan the Terrible is encompassed by the period between 1563 and 1572 – the reign of the adolescent Ivan Ivanovich, or, rather, the Zakharyins (future Romanovs), who had ruled on his behalf.

The primary landmarks of the terror are as follows: the establishment of the Oprichnina in 1564, the Kazan exile of 1565, the plot of the groom Fyodorov-Chelyadnin, the punitive expedition to Novgorod and the destruction of the city in 1569-1570, the murder of Metropolitan Philip and Herman, the Archbishop of Kazan, the murder of Vladimir Andreyevich, one of the Czar’s relations, and the mass executions of the boyars in 1568

([\[775\]](#), page 338).

The “White Hood Dispute” took place in the very same year of 1564.

Our commentary. The Council was solving the issue of whether the Metropolitan of Moscow had the right for wearing a white hood, which had formerly been the exclusive privilege of the Archbishop of Novgorod. Therefore, the issue had been one of making the rank of the Muscovite Metropolitan (who was actually known as the “Metropolitan of Kiev”) equal to that of the Archbishop of Novgorod. The aim had been that of raising the importance of Moscow and diminishing the importance of Novgorod the Great, or Yaroslavl.

The destruction of Yaroslavl, or Novgorod the Great in 1569-1570 had been the culmination of the terror known as the Oprichnina. It is presumed that the city was demolished completely, with all of its inhabitants sent into exile, also accompanied by the execution of Prince Vladimir Andreyevich Staritskiy, a member of the royal dynasty. The events of this epoch testify to the fact that a civil war began around this time. Our interpretation of these famous events is as follows.

The new groups of the Zakharyins (Romanovs) decided to eradicate the Old Russian dynasty of the Horde, whose old capital and citadel had been in Novgorod the Great, or Yaroslavl. The Muscovite troops of the Zakharyins destroyed Novgorod, or Yaroslavl, and executed Vladimir Andreyevich, who could have made claims for the throne as a representative of the old Horde dynasty.

As a result, the Horde is provoked into providing armed resistance. The Millerian and Romanovian version presents it as the invasion of the Crimean Khan. In 1571 the Crimeans, or the Horde, approached the walls of Moscow, which was taken and burnt to the ground. Czar Ivan had “abandoned his army and made his escape to Rostov” ([\[776\]](#), page 162). A short while earlier, in 1569, the Czar had asked for political asylum in England, obviously having an intimation that the events might take a turn for the worse. This is when the Horde turned out victorious. The famous

“Moscow Process” begins. The Horde’s power grows, and the Zakharyins (Romanovs) begin to suffer defeat after defeat, likewise their allies. The activity of the famed Malyuta Skouratov-Belskiy and Vassily Gryaznoy is dated to this very period – it is presumed that they took no part in the initial wave of repressions launched by the Zakharyins. They become active after the Novgorod pogrom ([776], page 160), and therefore act as the representatives of the Horde and merciless punishers of the usurpers (the Zakharyins, later known as the Romanovs). Indeed, “Skouratov had helped Ivan the Terrible to get rid of the old guard of the *oprichniks*” ([776], page 175). The guard of the Zakharyins, in other words.

It turns out that Malyuta Skouratov of the Horde had been the nemesis of the perpetrators of the Oprichnina terror, hence his demonised image in later historiography. The consensual version of history betrays the origins of its authors – the Zakharyins and their offspring, the Romanovs.

The victory of the Horde results in the destruction of the old Duma appointed by the Zakharyins, and the execution of Basmanov, its leader. The new Duma was formed “of the top ranking aristocracy... All of them had suffered from Basmanov’s repressions, likewise their relatives” ([776], pages 174-175). Immediately after that, “the English ambassador was notified that the secret negotiations about the possibility that the Czar and his family might be given asylum in England were to be ceased” ([776], page 189). In 1572, a royal edict came out “forbidding the use of the very word Oprichnina” ([776], page 190).

This is how the first attempt of the Zakharyins (Romanovs) to seize the throne had fallen through. The positions of the Great = “Mongolian” Horde were restored; moreover, the capital of the country was transferred to Novgorod for a while: “The Czar was serious in his intentions to settle in his new residence [Novgorod – Auth.]. The royal court on Nikitskaya Street was cleaned, and the Czar’s palace prepared for dwelling. A new bell was hung in Yaroslav’s Court, “next to the royal palace” ([775], page 374). Even the royal treasury was transferred to Novgorod from Moscow ([776], page 181). A propos, it turns out that “the treasures brought to

Novgorod were stored in the cellars of the church that had stood in Yaroslav's Court" ([776], page 189). Nowadays it is presumed that the city in question is the remote Novgorod-upon-Volkhov, which is situated deep in the north-western marshes; according to our version, they were taken to the much closer city of Novgorod that is known as Yaroslavl nowadays – quite naturally so, seeing as how the latter is the old capital of the Great = "Mongolian" Empire of the Horde. The famous "Yaroslav's Court" is but the palace square in Yaroslavl. The capital of the Horde was temporarily relocated back to the Volga.

Let us sum up. Modern historians see the period of 1563-1572 in the following light: the de facto power is in the hands of the Zakharyins (also known as the Romanovs), who had "concentrated civil powers in their hands and governed the country on behalf of Prince Ivan, a maternal relation of theirs" ([776], page 165). Historians tell us that the country was governed from the court of the young Prince Ivan, and that the Zakharyins had ruled on his behalf.

Our point of view is as follows. What we claim is virtually the same thing – the Zakharyins rule the country on behalf of the young Czar Ivan. The difference between the two versions is that the learned historians consider this period to fall into the 50-year reign of a fictitious Czar known as "Ivan the Terrible", whereas we suggest that Ivan IV had already died by that time, and that the regnant monarch was the young Ivan Ivanovich.

5.4. Simeon Beckboulatovich regnant in 1572-1584 as the "fourth period of Ivan the Terrible"

In the Millerian and Romanovian history Ivan IV "The Terrible" abdicated in 1575, and had "installed his servitor, a Tartar Khan named Simeon Beckboulatovich, as his heir. The Tartar had settled in the royal palace [sic! – Auth.], and the 'Great Monarch' moved to the Arbat [sic! – Auth.]. The Czar started to move around Moscow 'with a simple entourage, just like the boyars', and got into the habit of sitting in the distance from the

‘Great Prince’ [the Tartar Simeon, that is – Auth.], who had sat upon a luxurious throne, heeding his orders meekly” ([776], page 195). Simeon had been Head of the Civilian Duma, and was of a royal origin ([776], page 201).

These absurdities of the Millerian and Romanovian version make one understand just why the historians tend to interpret these actions of Ivan the Terrible as symptoms of schizophrenia. However, we are of the opinion that nothing of the kind ever took place – the documents report the real inauguration of a flesh and blood Russian Czar, also known as Khan Simeon of the Horde. This takes place after the victory of the Horde; there is no other “Terrible Czar” anywhere in his vicinity. All we have is the phantom reign of “Ivan the Terrible”, later personified by the Romanovs.

In the Millerian and Romanovian version, “Ivan the Terrible” (who became known as “Ivanets of Moscow” was granted Pskov and the neighbouring lands as his domain (see [775], page 487).

Our reconstruction is as follows. After the civil war of 1571-1572, the Muscovite party of the Zakharyins (the Romanovs) was defeated and put to complete rout. The executions of the head *oprichniks* begin in Moscow, likewise the archbishop who had slandered Archbishop Philip. Historians call this “The Moscow Process”, or the “Moscow Rout” ([775], page 163). The most distinguished old clans, which had been subjected to mass repressions, become the heads of the new Oprichnina, and the military Horde comes to power once again. The Yaroslavl (Novgorod) dynasty is back on the throne. Our version is confirmed by the old documents:

“The army of the Oprichniks became reinforced by the unprecedented influx of over 500 Novgorod aristocrats... The Czar had tried to create a new power out of the Novgorod *oprichniks*” ([776], page 169).

The capital was even transferred to Novgorod for a while. The new government was headed by Simeon Beckboulatovich – apparently, the youngest son of Ivan III, or the uncle of the deceased Ivan IV. In 1575 the

young Czar Ivan Ivanovich is forced to abdicate. In 1576 a lavish official inauguration of Simeon takes place; he adopts the royal name of Ivan. The custom of changing one's name during inauguration had been common in Russia, as we see from the example of Vassily III. Simeon must have been rather old, around 70 years of age. The Millerian and Romanovian version de facto confirms this – it turns out that “Ivan the Terrible” becomes “an old man of a frail health around this time.” Indeed, according to the historians, “in the years that followed [the abdication of Ivan Ivanovich in 1575 – Auth.] the Czar, whose health had formerly been perfect, begins his persistent search of good doctors abroad” ([776], page 178).

It is curious that Moscow all but ceased to be a capital city during this period. First, an attempt of transferring the capital to Novgorod was made, where the construction of the royal court and a mighty citadel had commenced; it was however left unfinished for some reason ([776], page 169). However, the Czar must have had his own reasons for moving the capital to Tver, which is exactly what the historians are telling us: “Upon leaving Moscow, Simeon became ‘Great Prince’ in Tver” ([776], page 205). The words “Great Prince” are in quotation marks – apparently, learned historians truly dislike the chronicle's report of Simeon being the Great Prince. How could there be a “Great Prince” active under a living Czar and Great Prince “Ivan the Terrible”? However, we are told that “Ivan the Terrible” also moved to Staritsa, which is right next to Tver, in the last years of his reign, accompanied by his family ([776], page 228). Everything is perfectly clear. As we already mentioned, Czar Simeon had indeed moved to Tver. “Ivan the Terrible” in the last years of his reign and Khan Simeon are the same historical personality.

Thus, historians are of the opinion that between 1572 and 1584 “Ivan the Terrible” absurdly hands his royal power over to Simeon the Tartar and loses access to the affairs of the state.

Our opinion is as follows. After the return of the old Horde dynasty to the position of power in 1572, the Horde Khan Simeon, head of the Civil Duma, becomes the de facto ruler of the Empire. In 1575 the 22-year-old

Czar Ivan Ivanovich, who was already deprived of actual royal power in 1572, had to abdicate formally in favour of Simeon. This is the famous “abdication of Ivan the Terrible” dated to 1575 ([\[776\]](#), page 195). The throne went to Simeon, Khan of the Horde, who had reigned until 1584.

Therefore, we see Czar (or Khan) Simeon upon the throne in 1575, and in 1576 the “second” lavish inauguration of “Czar Ivan” takes place. According to our reconstruction, Khan Simeon came to power after the civil war of 1571-1572 (possibly, a son of Ivan III, who had had a son named Simeon). In 1576 he must have received the royal name of Ivan. Indeed, after the inauguration of Ivan, Khan Simeon moves to Tver. The Czar is reported to have spent the rest of his life in Staritsa, near Tver. It is known that Ivan the Terrible had died as an old man of a poor health. However, Ivan IV was born in 1530, so he would have been a mere 54 years of age in 1584, when “Ivan the Terrible” is presumed to have died. A man of this age would hardly be referred to as “old.” Historians “explain” this “express aging” by Ivan’s mental illness. On the other hand, the age of Simeon, the son of Ivan III, must have been 80 years or so in 1584. Indeed, Ivan III died in 1505, 79 years before 1584. Ivan III had several children; the only son of his we know nothing about is Simeon. This makes our assumption about Simeon “Beckboulatovich” being the son of Ivan III, or the uncle of Ivan III and the great-uncle of Prince Ivan, quite plausible.

Let us also make the following remark in re the change of name at inauguration. This custom is known to have been adhered by some of the Muscovite Great Princes – Vassily III, for instance, had been known as Gavriil before having ascended to the throne ([\[161\]](#), page 68).

Moreover, it had even been obligatory for the bride of the Czar to change her name in Russia! “A bride would have to undergo a ceremony of royal sanctification upon entering the royal palace. A special prayer would be read for this occasion, and a royal diadem put upon her head. The bride was christened princess and given a new royal name” ([282], page 111). This custom had survived until the XVII century. Thus, in 1616

Maria Ivanovna Khlopovykh, the bride of Mikhail Romanov, changed her name to that of Nastassya: “The Czar’s bride moved into the top part of the royal palace and christened Princess Nastassya” ([282], page 114).

The throne of Moscow had been occupied by Ivans and Vassilys exclusively for over 150 years. This fact by itself leads one to the idea that the change of name at inauguration had been a rule in Russia, since the names of the royal offspring had all been different. The inauguration did not necessarily take place immediately before ascension to the throne – Russian Czars followed an old Byzantine tradition of crowning their heirs in infancy. The name Vassily is simply the Greek word for “Czar” or “King” – “Basileus.”

Prince Ivan apparently was neither jailed nor executed in 1572 due to his small age, and therefore escaped responsibility for the actions of the Oprichnina taken on his behalf. However, he had to vacate the throne. The period between 1572 and 1584, up until the death of “Ivan the Terrible” is marked by external wars and an utter absence of repressions inside the country.

5.5. The famous synodical of “Ivan the Terrible” as repentance for the young Czar Ivan Ivanovich

We are approaching the end of the epoch of “Ivan the Terrible.” Ivan Ivanovich dies in 1581 ([776], page 236). His death “had made a strange impact on the soul of the Czar, who was in a state of a profound mental crisis and made something utterly unprecedented. He decided to ‘forgive’ all the ‘traitor’ boyars, executed at his orders, *post mortem*... Ivan the Terrible gave orders for the deacons to make detailed lists of all the victims of the *oprichniks*. These lists were sent to the largest monasteries of the country, accompanied by large sums of money” ([776], page 236).

It is usually presumed that Ivan the Terrible had done this being overcome by remorse after having murdered Prince Ivan. However, according to the documental evidence, Prince Ivan had not been murdered

(see [\[775\]](#)), and so the “repentance” of “Ivan the Terrible” could have taken place at any time, and not necessarily in 1581.

Our explanation is as follows – the repentance was made by Simeon, or Czar Ivan, for the recently deceased former Czar Ivan Ivanovich, who had been regnant when the Zakharyins carried out their mass repressions. It is perfectly natural that the money should be sent to the churches so as to make the clergy pray for the soul of the former Czar.

The readers shall find that our point of view eliminates all the oddities inherent in the official version – the Romanovian dating of the “penance” is quite absurd, since there is no reason why this “penance” would have to correspond with the death of Ivan Ivanovich, if one is to assume “Ivan the Terrible” was trying to have his own sins forgiven.

6.

The creation of the *Litsevoy Svod* and its dating

“The illustrated chronicles, known as ‘*litsevoy*,’ occupy a special place among all the chronicles found in Moscow. They are comprised of 10 volumes of some 20 thousand pages, and 16 thousand artful miniatures. The two last volumes of the ‘*Litsevoy Svod*’ describe the reign of Czar Ivan IV” ([775], page 20).

Let us ask our normal question: when were these chronicles compiled? We are referring to the famous *Litsevoy Svod*, which has only been published in 2006, by the way (Aketon, Moscow), which is very odd indeed. The answer is obvious – it turns out that a popular XIX century opinion had considered the *Litsevoy Svod* to have been compiled as recently as in the second half of the XVII century, which is in perfect correspondence with our reconstruction.

Indeed, “A. Y. Presnyakov was the first to dispute the traditional XIX century opinion that the grandiose chronicles of the *Litsevoy Svod* had really been compiled in the second half of the XVII century” ([775], page 20). A. Y. Presnyakov wrote this in 1893. Therefore, historians only learnt about the “great antiquity” of the *Litsevoy Svod* at the very end of the XIX century.

It is also known that some large-scale chronographic activity was started in the reign of “Ivan the Terrible” – the surviving content lists of the royal archives are telling us so. Let us note that the archives themselves perished completely, although a few content lists have survived ([775], pages 21-22). Documents demonstrate that the writing and the editing of the chronicles peaked in the period of the Oprichnina – Skrynnikov points out that this activity had ceased completely after the end of the Oprichnina in 1568. The chronographic activity was led by the typesetter Ivan Viskovaty ([775], page 22), a creature of the Zakharyins (Romanovs), q.v. in [776],

page 165. He was executed after the civil war of 1570-1572, q.v. above.

It is common knowledge that the tremendous *Litsevoy Svod* contains numerous subscripts of a political nature; in many cases, they are very close to the famous “epistles of Ivan the Terrible to Prince Kurbskiy” stylistically ([\[775\]](#), pages 26-27). Let us reiterate that the latter have been identified as a late literary work, apparently dating from the XVII century ([\[651\]](#), comments). Historians themselves admit that the chronicles dating to the epoch of “Ivan the Terrible” are extremely tendentious – presumably edited by “Ivan the Terrible” personally ([\[775\]](#), pages 28-31).

7.

In re the numerous wives of Ivan the Terrible

We are told about the seven wives of “Ivan the Terrible” (five or six, depending to several other sources). A large amount, at any rate – see the work of N. M. Karamzin, for instance, comment 554 to Volume 9. Had this indeed been the case, we would be faced by an explicit breach of ecclesiastical tradition, and a unique event in Russian history. There was a multitude of books written on this subject – from works of dramatic art to collections of jokes.

There is nothing odd about it from our point of view. Among the “seven wives of Ivan the Terrible” were the wives of the three Russian Czars of the Horde (several of them, at any rate). Each of the Czars had been married three times maximum, and so the church tradition that forbids a fourth marriage had not been broken. Therefore there is no record of any conflict between “Ivan the Terrible” and the church stemming from his multiple marriages, presumably unlawful. The Romanovian theory about the “illicit marriages of Ivan the Terrible” was introduced much later, already after the Great Strife of the XVI-XVII century.

According to our reconstruction, Ivan IV had only been married once – to Anastasia Romanova. Having united the reign of Ivan IV and the reigns of his sons into a phantom reign of a nonexistent monarch, historians were forced to ascribe all the wives to a single Czar – namely, Ivan the Terrible. This hypothesis is indirectly confirmed by the fact that “Ivan the Terrible” would often find a bride for his son whenever he decided to marry someone himself. For instance, “he chose Marfa Vassilyevna Sobakina, the daughter of a Novgorod merchant, from many maids, having also chosen Yevdokia Bogdanova Saburova as the bride for his oldest son” ([282], page 111). Also: “before Ivan Vassilyevich decided to marry for the seventh and last time, he also married off his youngest son Fyodor”

([\[282\]](#), page 135).

According to evidence offered by Possevino, Prince Ivan Ivanovich, the son of Ivan IV, had a total of three wives ([\[282\]](#), page 203). Maria Nagaya, the mother of his son Dmitriy (later declared impostor), must have been the last one of the three.

We are therefore of the opinion that the multiple wives of “Ivan the Terrible” are most likely to be distributed in the following manner:

- *one* wife of Ivan IV – Anastasia Romanova,
- *three* wives of his son Ivan Ivanovich,
- *one* wife of Czar Fyodor – Irina Godunova,
- *one* or *two* wives of Khan Simeon (Ivan).

PART TWO

The Great Strife in Russian history of the XVII century

8.

The period between the death of “Ivan the Terrible”, also known as Simeon, and the Great Strife

According to the Romanovian version, “Ivan the Terrible” died in 1584. Our hypothesis suggests that the deceased can really be identified as the old Khan Simeon, christened Ivan at inauguration. The boyar Godunov gains prominence towards the end of his reign. This personality is usually identified as Boris Godunov, the next Czar. One of his old portraits can be seen in fig. 9.1. It is however odd that Boris had not occupied any prominent positions around that time, unlike other Godunovs – Dmitriy, Stepan etc ([\[775\]](#)). We shall return to the “Godunov issue” below.



Fig. 9.1. Czar, or Khan, Boris “Godunov.” Miniature taken from the “Titular Book” of 1672. Taken from [\[550\]](#), page 101.

In 1584 Fyodor Ivanovich ascends to the throne. He is presumed to have

been a son of “Ivan the Terrible.” According to our reconstruction, he had indeed been the son of the previous Czar – Simeon, aka Ivan, or the last of the four Czars later compressed into a single figure of “Ivan the Terrible.” It is known that the relations of Fyodor’s wife Irina Godunova all attain influential positions during his reign. Historians presume Fyodor to have died heirless. However, we believe this to be untrue – his son was Boris Fyodorovich, the heir to the throne and the next Czar. Later on he was renamed “Godunov” (the latter being his mother’s maiden name) by the Romanovian historians. We shall cite our argumentation in support of this point of view below.

Further on, Czar Ivan Ivanovich, the son of Ivan IV, who was removed from power in 1572, as a result of a civil war, died in 1581 at the age of 30 years or so. This event became reflected in the Romanovian and Millerian history as the death of Ivan Ivanovich, the son of “Ivan the Terrible” in 1581. As the further analysis of event demonstrates, he had a son named Dmitriy, q.v. in fig. 9.2. We are thus of the opinion that two dynastic branches came into existence as a result, the first one being the offspring of Ivan IV and Ivan Ivanovich raised by the Romanovs, and the second – the descendants of Khan Simeon (Ivan). The latter represent the old Horde dynasty (Czar Simeon, or Ivan, his son, Czar Fyodor Ivanovich, and then the son of Fyodor – Czar Boris Fyodorovich, known to us as Boris “Godunov” nowadays).

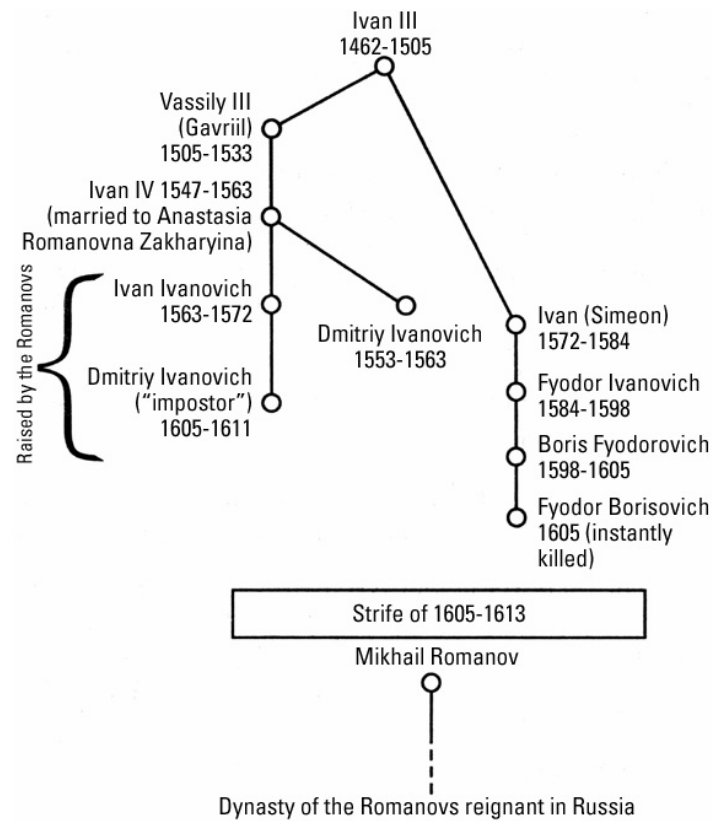


Fig. 9.2. Our reconstruction of the genealogical tree of the Czars, or Khans, regnant in the epoch of “Ivan the Terrible.”

9.

Czar Boris Fyodorovich “Godunov”

9.1. Czar Boris Fyodorovich is most likely to have been the son of Czar Fyodor Ivanovich

In 1591, in the reign of Czar Fyodor Ivanovich, Gazi-Girey (Russian name translating as “The Heroic Cossack”?) sent a letter to Boris Fyodorovich (“Godunov”). It has survived until the present day, and can be seen in [\[759\]](#), where it is referred to as “the epistle of the Crimean Khan to the Muscovite boyar Boris Godunov.” However, there are marks from the royal chancellery on the letter, wherein they were registered. These marks tell us something entirely different. Let us quote:

“There are the following marks on the reverse:

- 1) ‘Translated in 7099’,
- 2) ‘The epistle to Czar Boris Fyodorovich sent on behalf of the Crimean Czar ... by Akhmat-Ata, a close friend of his’ ” ([\[759\]](#), Volume 1, page 46).

The letter is in Arabic, which is why the Muscovite official wrote the subject of the letter on the reverse in Russian – an obvious thing to do.

The amazing thing is that Godunov is called Czar here – as early as in 1591, seven years prior to the death of Czar Fyodor. The reference is made in an original official document, no less! This can only mean that Boris had been the son and heir of Czar Fyodor Ivanovich, which is the only possibility for him to be called Czar. The Muscovite Czars had inherited the Byzantine custom of calling their heirs apparent Czars in childhood or adolescence. Boris Fyodorovich “Godunov” had done the same; his son Fyodor was referred to as Czar and Great Prince in official papers.

9.2. Our hypothesis about Boris “Godunov” being the son of

Czar Fyodor is confirmed by the old documents

We have therefore received a direct indication that Boris Godunov had been the son of Czar Fyodor Ivanovich. This is far from being the only such indication – for instance, we learn about “Varkoch, the Austrian envoy, arriving in Moscow. The ruler invited him to his palace; the ceremony looked like a royal audience. There were guards in the court that stood from gate to gate, and Boris’s boyars were wearing ‘gilded attire and golden chains’ as they waited for the ambassador in the hall. The Austrian kissed Godunov’s hand and gave him the private missive of the emperor” ([777], page 38). Our reconstruction makes it perfectly obvious that the passage in question describes the reception of the envoy by Boris, Czar of Moscow. His father had still been alive, but the son and heir was already beginning to do royal duties apart from being referred to as Czar (such as receiving envoys). This was common practice at the Russian court (it suffices to remember Ivan III, who had reigned in the last years of his father, Vassily II. Fyodor, the son and heir of Boris, had also been known as Czar when Boris was still alive.

The Romanovian point of view leads us to a great number of contradictions and questions. Could the Czar’s “brother-in-law” have indeed acted in his lieu quite as openly? Where does this office of a “governor” under a living Czar come from, anyway, one that causes historians a great deal of embarrassment whenever they’re forced to mention it in their attempts to make the old document data concur with their distorted perception of the Russian history? We shall proceed to learn the origins of this strange title of a “governor”, unheard of elsewhere in Russian history.

Let us turn to *Boris Godunov*, another oeuvre of Skrynnikov’s ([777]). Apparently, “Godunov assumed a great number of loud titles” ([777], page 85). He had used them domestically as well as during his contacts with foreign officials. According to Skrynnikov, “the foreigners who had resided in Moscow were only happy to oblige him” ([777], page 85). For

instance, the Englishman Gorsey had “made the Queen familiar with the decrees of Boris that were addressed to Gorsey personally” ([777], page 85). How was the title of Boris written in these decrees, one wonders? Skrynnikov renders the title as “The Governor of the Famed Land Russia Appointed by the Lord” ([777], page 86). This is obviously a corruption of the standard Russian formula “Czar of All Russia by the Will of the Lord.” There were no mysterious “governors” in Russia – there were Czars.

The English Queen addressed Boris as “Dear Cousin” in her letters ([777], page 86). Sovereign rulers were accustomed to addressing each other as “brother”, “cousin”, “son” etc.

9.3. The reasons why the Romanovs had distorted the history of Boris Godunov

We are of the opinion that the Romanovs had distorted the pre-Romanovian history to a great extent upon coming to power. This had naturally also concerned the history of Czar Boris, who was declared foreign to the royal bloodline, a stranger who had usurped the throne employing his cunning and intrigue tactics. Russian documents mentioning Boris were edited so as to introduce a strange “Governor Boris Godunov” in lieu of the royal son and heir Boris Fyodorovich. However, the Romanovs were obviously incapable of rewriting the foreign documents that contained references to Czar Boris, likewise his epistles to foreign rulers kept in their archives. Hence the strange discrepancy between the titles used by the foreigners when addressing Boris and the titles found in the Russian documents edited by the Romanovs. According to Skrynnikov, “no matter how the foreigners may have addressed Boris, the officials of the Foreign Office [in Moscow – Auth.] had adhered to his actual title rigidly” ([777], page 86).

The situation is truly amazing. Historians are of the opinion that the foreign rulers had used erroneous titles when they addressed Boris – ones that were much higher than the more “modest” ones allegedly used at

home. However, titles were treated extremely seriously in that epoch – their use in correspondence was observed meticulously, and a slight alteration of a title used in an official missive could lead to an international conflict.

Why had the Romanovs hated Czar Boris “Godunov” that much? The answer is simple. Under Godunov, “the boyar clan of the Romanovs was persecuted the most... The brothers Romanov were accused of the gravest crime against the state – plotting to murder the Czar. This crime was only punishable by death. Boris had tergiversated for a long while, not knowing what to do... Their fate was finally decided. Fyodor Romanov had been forced to take the oaths and was subsequently sent to a faraway northern monastery. His younger brothers were exiled; Alexander, Mikhail and Vassily Romanov died in exile, and rumours hastened to claim a connexion between their demise and certain secret orders given by the Czar... After the Romanovs became enthroned, the chroniclers took good care of making Godunov look like a true villain, simultaneously presenting the members of the clan that fell from grace [the Romanovs – Auth.] as martyrs” ([777], pages 134-136).

9.4. The legal heir of Czar Fyodor Ivanovich

We are told that Czar Fyodor Ivanovich “had died intestate” ([777], page 106). This strikes us as very odd indeed. Skrynnikov tries to explain this amazing circumstance by Czar Fyodor’s “poor mental capacity.” One may indeed explain anything in this manner.

However, Skrynnikov immediately reports the following: “there was the official version of the Czar’s testament, wherein he had left the throne to his wife Irina, and the kingdom with his own soul – to Boris” ([777], page 106). Thus, according to the official Russian documents of the epoch, the kingdom had been left to Boris, who was explicitly called heir. This is perfectly natural, if we are to assume that Fyodor had been the father of Boris. Below we shall once again demonstrate that Boris had still been very young when Fyodor died, which must be why the latter had left the

throne to Irina, his wife, and the mother of his son – not a “sister” of Boris, as modern historians are trying to convince us.

Moreover, according to the sources, after the death of Fyodor his subjects “had to swear fealty to Patriarch Iov and the Orthodox faith, Czarina Irina, Governor Boris and his children” ([777], page 107). Skrynnikov is of the opinion that this fealty had been preposterous enough to confuse everyone. Indeed, it does seem quite absurd from the traditional point of view – a fealty is sworn to the new king; where does “Governor Boris” come in? After all, he is presumed to have borne no relation to the royal family. A fealty to this “governor’s” children seems even more absurd.

There is nothing odd about it in our reconstruction – the country swore fealty to Czar Boris, the son of the deceased Czar Fyodor, as well as the royal bloodline, or the children of Boris.

9.5. Could Czar Boris “Godunov” have been a son of Fyodor Ivanovich, a minor landlord?

What do historians tell us about the origins of “Godunov”? Traditionally, Boris Godunov is presumed to have been a son of a certain “Fyodor Ivanovich the landlord”, a perfectly obscure figure ([777], page 5). We see his father identified as Fyodor Ivanovich once again! As for the “obscurity” of this figure – it is quite obvious that learned historians cannot find any other historical character bearing the name of Fyodor Ivanovich except for the Czar, whom they simply cannot suspect of having been the father of “Godunov.” Hence their proclamation that Fyodor Ivanovich, the father of the next Czar, or “Godunov”, had really been a minor landlord. Moreover, we are told that when “the authorities of Moscow compiled the list of the ‘thousand best servants’, which included the most distinguished aristocrats of the epoch, neither Fyodor, nor his brother Dmitriy Ivanovich Godunov, were included in this list” ([777], page 6). Historians are trying to find an explanation for this fact: “they

were expunged from the narrow circle of the boyar elite and became mere provincial aristocrats; this had precluded them from getting positions at the court and in the military” ([777], page 5). Thus, Czar Boris Godunov appears out of nowhere in the Millerian and Romanovian history – that is to say, his immediate predecessors had been anonymous members of nobility bearing no relation to the royal court of Moscow – upstarts, in other words.

On the other hand, we learn that “according to the evidence presented by his own chancellery, Boris had grown at the royal court, while his sister Irina was also raised at the court from the age of seven” ([777], page 6). We therefore learn that Irina Godunova had also been raised at the royal court of Moscow. Then she married the heir apparent, Czar Fyodor Ivanovich, and became Czarina.

Our opinion is as follows: the paternal ancestors of Boris “Godunov” had been Russian Czars, and not some anonymous clan of lacklustre landlords. In particular, Fyodor Ivanovich, the father of Boris, had been Czar, and therefore could not be listed among his own “best servants” – the royal chancellery did not write absurdities in official records.

Real documents testifying to the royal origins of Boris must have been destroyed by the Romanovs when they came to power for reasons explained below. However, a few traces did in fact survive: “the family [of the Godunovs – Auth.] was presumably founded by Chet-Murza the Tartar, who is said to have come to Russia under Ivan Kalita. His existence is mentioned in a single record – “The Tale of Chet.” However, this record is relatively recent in origins [as learned historians hasten to assure us – Auth.]. The tale was compiled by the monks from the parochial Ipatyevskiy monastery in Kostroma, which had housed the family sepulchre of the Godunovs.” Skrynnikov hastens to calm the reader saying that the monks “had written the tale in order to manufacture some historical evidence that the dynasty of Boris had been of princely origins and to link the new dynasty to their monastery. The scribes of the Ipatyevskiy monastery claimed that Chet had founded an Orthodox friary

in Kostroma on his way from Saray to Moscow... ‘The Tale of Chet’ is full of historical absurdities and isn’t to be trusted in the least” ([\[777\]](#), page 5).

One must however remember the time when Kostroma, located right next to Yaroslavl, had been the imperial capital, q.v. above. This is where the Russian Horde dynasty had come from. The historians have no reason to criticise the monks of the Ipatyevskiy monastery – the latter were perfectly right to state that the Godunov dynasty had been founded by one of the closest allies of Ivan Kalita = Caliph = Batu-Khan, the founder of the royal Russian dynasty of the horde.

In fig. 9.3 we see a luxurious throne that had belonged to Boris Godunov. The throne looks “very Oriental” in style. Historians are trying to convince us that the throne in question was made in Iran and given to Boris as a present by Shah Abbas I at the end of the XVI century ([\[550\]](#), page 100). The throne is therefore said to be of a foreign origin; however, one finds this version somewhat off. We are being told that the throne of the great Russian Czar, or Khan, was imported from a distant land and not made locally, as though the Muscovite craftsmen had lacked the skills necessary for making such a throne. We are of the opinion that Godunov’s “oriental throne” simply reflects the style that was common for the Russian court of the XVI century, and must be credited to the Russian craftsmen. It is however possible that the imperial craftsmen weren’t all based in the capital of the empire, and could have lived in faraway reaches of the Empire – Iran, for instance. The throne could indeed have been brought from afar; however, the craftsmen had made it for the Great Czar, or Khan, of Russia (the Horde) – their lord and sovereign, and not a ruler of some distant land.



Fig. 9.3. The “oriental throne” of Boris Godunov. End of the XVI century. Appears to reflect the style and the atmosphere of the Russian court of the Horde quite well. Taken from [\[550\]](#), page 101.

9.6. The role of Boris “Godunov” during the reign of Czar Ivan and Czar Fyodor

According to the Romanovian history, Boris Godunov had possessed tremendous influence over the Czar in the last years of Ivan the Terrible as regnant monarch. Boris had been “the de facto ruler” at the end of Ivan’s reign as well as during the ensuing reign of Fyodor. Boris was representing the entire Godunov clan in the eyes of the Romanovian historians, a clan they had wholeheartedly loathed. However, let us turn to some of the old documents for evidence.

Let us enquire about the official rank of Boris Godunov under Ivan the Terrible. It turns out that there had been no such rank – other Godunovs (Dmitriy and Stepan) did in fact hold some of the key positions at the court; however, there isn’t a single word uttered about Boris anywhere. Moreover, when “Ivan the Terrible” was dying, he had “entrusted his son and his family to the members of the Duma mentioned in his testament” ([\[777\]](#), page 16). Had Boris Godunov been the “de facto ruler”, he would

naturally have been included in this list. This is so obvious that Skrynnikov openly tells us: “it is usually presumed that Boris Godunov had been made head of the custodians’ council by the Czar” ([777], page 16). However, this turns out to be untrue. Skrynnikov proceeds to tell us that a critical analysis of the sources “exposed the fallacy of this opinion... He [Ivan the Terrible – Auth.] does not mention Boris Fyodorovich once in said testament... Nor does he mention any office Godunov was appointed to” ([777], pages 16-17). Boris Godunov occupies no official rank during the reign of Fyodor, either – Romanovian historians refer to him as to the brother-in-law of the Czar.

All of these oddities are easy enough to explain – Boris occupies no office being the heir apparent who already bore the title of the Czar. This is the highest office possible, and he would naturally have no need for any lower.

9.7. The famous legend about the “lengthy pleas for Boris to ascend the throne” as a political myth that dates from the epoch of the Romanovs

The famous legend about Czar Boris ascending to the throne is well familiar to most Russians in a number of renditions, A. S. Pushkin’s being the most famous. He is supposed to have refused for a long time, retreated to a monastery and feigned utter reluctance to get involved in the affairs of state. The boyars and the common folk pled for Boris to become crowned Czar many a time, and to no avail – he kept on refusing, claiming to have no rights for the throne, and only acquiesced after a long and arduous period of pleas and imploration. All of this is related in a certain group of sources, which are known quite well to have been written by pro-Romanovian authors ([777]).

However, there is other surviving evidence of non-Romanovian nature and reflecting reality a great deal more accurately in our opinion. As we have seen above, Fyodor entrusted the state to Boris and Czarina Irina.

The latter decided to retreat to a nunnery shortly afterwards: “It had been a most memorable day when the townspeople had summoned the Czarina to the square ... her brother Boris had been the next to make a speech; he proclaimed himself the next governor, and the boyars his subjects, likewise the princes. This is how Michael Schiel, an Austrian envoy, rendered the speech of Godunov; there is an official document written in April of the same year wherein the event is recorded. This document tells us that Boris “would act together with the boyars and in the interests of the latter to an even greater extent than he had done previously” ([777], page 109).

We can therefore see that Boris did not refuse the throne – furthermore, he considers it obvious that the boyars are to assist him with the matters of the state – the formula “together with the boyars” was standard and used by Czars during inauguration.

We believe the latter group of sources to be in better concurrence with reality – the young Czar Boris remains on his throne alone, unassisted by the mother, takes the entire power into his hands and assures the people that he would instigate no changes and rule together with the boyars, as he had done before.

It has to be pointed out that these records must have survived due to their being of a foreign origin and therefore beyond the reach of the Romanovian censors.

The Moscow documents of the Romanovian epoch relate the events in an altogether different manner – one that became reflected in history textbooks and even operas: “The compilers of the chronicle’s final edition make the speech of Boris sound completely different – he is supposed to have abdicated in favour of the patriarch” ([777], page 109).

A certain confusion is supposed to have followed. Our reconstruction makes it perfectly easy to understand – Czar Boris had still been very young and lacked the necessary experience and savoir-faire. There must have been other claimants – the Shouyskiys, who had naturally tried to wrest the throne away from Boris: “the power struggle had split the Duma

of the boyars in two ... the two parties became so hostile towards each other that Boris was forced to leave his residence in the Kremlin and move out of town. He found shelter in the Novodevichiy monastery, which had been well-fortified” ([777], pages 110-111).

It is amazing how nimbly the Romanovian historians alter the interpretation and assessment of events, keeping the factual data intact for the most part. A perfectly obvious and natural action of the young Czar (seeking temporary refuge in a well-fortified monastery) was presented to the posterity as a cunning ploy of “Godunov”, the old weaver of intrigues, who had retreated to the monastery tactically, in order to claim the state for himself a short while later. This scenario is reflected well in Mussorgsky’s opera “Boris Godunov”; however, it has got nothing in common with reality.

Skrynnikov is familiar with the documents perfectly well, and he tells us that the facts “demonstrate official statements that claim Boris to have fled the city out of his own accord to be untrustworthy” ([777], page 112). This is in perfect correspondence with our reconstruction.

The party of Boris proved victorious, and had really come after him to the monastery in order to take the new monarch to the already pacified Kremlin ([777], pages 113-120).

9.8. The age of Czar Boris at the time of his demise

It is traditionally assumed that Boris Godunov was born in 1552 ([777], page 5), and ascended to the throne aged 47, in 1599. However, the surviving portraits of Czar Boris depict him as a very young man (see the two portraits in [777], fig. 9.4). Furthermore, Boris is presumed to have been 53 years of age when he died in 1605, and his heir had allegedly been a young child.



Fig. 9.4. Portrait of the Great Czar, or Khan, Boris “Godunov” dating from the XVII century. Godunov looks like a Tartar owing to the efforts of the Romanovs. Taken from [\[777\]](#), inset between pages 64 and 65. See also [\[578\]](#), Book 2, page 695.

According to our reconstruction, Boris had been born a few good decades later, being the son of Fyodor Ivanovich. Boris may have been around 20 or 25 years of age at the time of his ascension to the throne in 1599. It is therefore most likely that Boris had been substantially younger than the Millerian and Romanovian version suggests; the son of Boris must have been very young at the time of his father’s death.

10.

The Great Strife. Czar Dmitriy Ivanovich, also known as Lzhedmitriy – the false Dmitriy

10.1. The unsolved enigma of the Russian history

“The Russian historical reports that render the biography of the young Prince Dimitriy remain thoroughly enigmatic to date. He is known to us as ‘The Impostor’ ... who had been certain of his royal bloodline from childhood... ‘Dimitriy’ had been raised by the boyar family of the Romanovs, and then handed over to the authorities of a monastery for further education. He became initiated into the clergy, and soon made deacon by Patriarch Iov... A short while later, ‘Dimitriy,’ known as Grigoriy, told a fellow friar that he had been the young prince, miraculously saved in Ouglich. This became known to Godunov, who gave orders for Grigoriy to be exiled to the Solovki. Grigoriy decided to flee instead of getting exiled, managed to fool his guards and headed towards Lithuania. He had surfaced in Putivl, where he was received by Archimandrite Spasskiy, and gone to Lithuania afterwards” ([\[183\]](#), Volume 2, page 95).

Grigoriy went to Kiev next, where he had made his claim about being of a royal bloodline. He was introduced to Sigismund, King of Poland, who had allowed Grigoriy “the draft of volunteers for his army, and conceded to pay their allowance. Grigoriy moved into the castle of Prince Mniszech. An anti-Godunovian force had emerged” ([\[183\]](#), Volume 2, page 96).

We have recollected the most important facts from the beginning of Dmitriy’s biography, which had always left the researchers with a very odd impression indeed. A typical comment of a historian is quoted below.

“The shadow of the innocent victim whose identity remains unidentified to date,

known to history as *Lzhedmitriy* (false Dmitriy), had brought a sudden end to all of Godunov's plans and swept the throne clean, riding the crest of historical momentum. This had resulted in a great devastation, a civil war that raged on for years, and a horrendous deal of bloodshed. What real powers could have driven the impersonation of Prince Dmitriy's ghost and made him strong enough to oppose Boris Godunov, who had already sat firmly upon his throne, been recognized by the Civil Council, and an experienced ruler to boot, not to mention his exceptional intelligence and energy, unparalleled by anyone in his entourage?" ([\[183\]](#), Volume 2, page 97).

Our conception makes all the facts related above easily understood. The so-called "false Dmitriy", or "Dmitriy the Impostor" had indeed been the son of Czar Ivan, namely, Ivan Ivanovich, regnant between 1563 and 1572 and then dethroned, q.v. above. Let us remind the reader that Ivan Ivanovich himself had been raised by the family of the Zakharyins (Romanovs), who had ruled on his behalf due to the young age of their monarch. This is why his son Dmitriy (known as *Lzhedmitriy*) had also been raised by the Romanovs. The young prince had to take the vows, so as to make his potential claims for the throne invalid in accordance with the old Russian tradition.

However, the reader might recollect the fact that Prince Dmitriy is supposed to have been murdered in Ouglich. One must also bear in mind that there were two tragic deaths during the reign of "Ivan the Terrible" – presumably of two different princes bearing the same name of Dmitriy Ivanovich. Both are children of "Ivan the Terrible." We already mentioned the two deaths above, the first one a result of a nanny's negligence and the second, the famous Ouglich Tragedy.

We are of the opinion that there was a single death of a young prince – the version about Dmitriy killed in Ouglich is more recent and dates to the XVII century, the epoch of the Great Strife. The authors were trying to represent Prince Dmitriy Ivanovich, alive and claiming the throne for himself, an impostor.

According to our reconstruction, the young Czar Dmitriy Ivanovich had

died tragically in 1563, aged ten. Historians are of the opinion that he had died in his infancy. The “Ouglich Tragedy” version was made up by Shouyskiy, who had been the first to declare Dimitriy an impostor. The real grave of the young Czar Dimitriy Ivanovich had been declared the grave of the very Prince Dimitriy Ivanovich who had opposed Shouyskiy. This is how Dimitriy Ivanovich became falsely known as an impostor.

The Romanovs had already sided with Shouyskiy, and must have taken the story further, using it for their own ends. Bear in mind that the “Ouglich Tragedy” has the name of Shouyskiy written all over it, since he had been investigating the case, according to the documents. What do we see? Skrynnikov tells us openly: “We have suspected the original of the ‘Ouglich file’ to have been tampered with – we instantly see that someone has altered the order of pages in the file and purloined the introductory part” ([777], page 70).

Further also: “Prince Shouyskiy had been in charge of the investigation in Ouglich... The investigators were confused by the fact that Shouyskiy had given contradictory evidence several times” ([777], page 72). Moreover, “there is an opinion that the surviving Ouglich materials are an edited copy, which was compiled in Moscow... No drafts of this document have reached our age” ([777], page 71). Thus, the entire Ouglich case might have been fabricated in Moscow. Skrynnikov concludes as follows: “There are reasons to believe the Ouglich materials to have fallen prey to a retrospective estimation of the events related therein” ([777], page 72).

10.2. The boyar plot against Czar Boris

We shall give a brief overview of how Dmitriy, aka “*Lzhedmitriy*”, came to power, without delving deep into the details – we must however emphasise the fact that he became crowned after a coup d’état plotted by the boyars against Czar Boris, who had been poisoned: “On 13 April [1605 – Auth.] he had attended a Duma assembly and dined afterwards. He felt ill as soon as he had left the dining hall; his mouth and nostrils started to

bleed, he was promptly forced to take the monastic vows and baptised Bogolepa, and died two hours later” ([183], Volume 2, pages 113-114). This had been the second attempt of the Boyars to dethrone Czar Boris – a successful one this time. The coup d’état was masterminded by the same boyar clans of the Shouyskiys, the Golitsyns and the Romanovs. Further events show that Prince Dmitriy had merely served them as a tool – the very same people had tried to kill him in less than a year (successfully, according to historical science; we are of a different opinion, q.v. below). Shouyskiy, who had long been plotting for the throne, became Czar.

10.3. The “false Dmitriy” as the real Prince Dmitriy, son of Czar Ivan

The Romanovian course of Russian history made us certain that the so-called “*Lzhedmitriy*” had indeed been an impostor – a certain “Grishka Otrepyev”, man with no name. Historians of the Romanovian epoch have been so persistent in repeating this that it has taken on the appearance of an obvious and self-implying fact. Below we shall tell the reader about their motivations.

That which seems so obvious to us today had been anything but obvious to the contemporaries of the “false Dmitriy” 400 years ago. Everyone who saw him recognized Dmitriy as the real prince – the Polish aristocracy and the King of Poland, the Russian Boyars, and, finally, his own mother Czarina Maria Nagaya, already a nun and re-baptised Marfa ([777] and [183], Volume 2). Dmitriy had started to send out “decrees calling all Russians to gather under his banners already from Putivl. He had 18 cities in his hands, and the sympathies of the residents of an area that measured 600 verst from the West to the East, who had all recognized him as the real prince. The real Otrepyev was called to Putivl by Dmitriy and shown to the public” ([183], Volume 2, page 113).

“The first thing Dimitriy has done upon arriving in Moscow had been taking measures to rescue his mother, the nun Marfa, back from her

monastic incarceration” (*ibid.*). It turns out that she was questioned under Czar Boris and had declared her son to be alive, which resulted in her incarceration at the Troitse-Sergiyev Monastery, with a large body of guards to watch over her” (*ibid.*). Dmitriy had met his mother with a great many people present: “No one had a shred of doubt about the man upon the throne being the real son of Czar Ivan. Marfa was placed at the Voskresenskiy Monastery and surrounded with the utmost care and attention; Dimitriy would visit her every day, and linger for several hours” ([183], Volume 2, page 116). Furthermore, it turns out that Dimitriy had secretly met his mother, Maria Nagaya, even before his escape to Lithuania, in a monastery at Vyksa. This fact is reflected in the famous chronicle entitled “Inoye Skazaniye” (literally, “a different tale” – see [777], page 159). Skrynnikov naturally considers these data to be of a “completely figmental nature” (*ibid.*). However, our reconstruction suggest a natural explanation of all these implausible facts.

10.4. The Romanovs as the authors of the version that claimed Dmitriy to have been an impostor

We are explaining obvious facts here – one may well wonder why historians refuse to believe numerous evidence left by contemporaries about Dmitriy being the real son of Ivan, declaring all the eyewitnesses fools and liars? Bear in mind that the final version of the Russian history was written under the Romanovs, whose motivations for declaring Dmitriy an impostor are very easy to see through – Dmitriy, who became Czar, had a son called “the infant thief” by the Romanovian historians; this child should have become the next Czar. However, the Romanovs had other plans for the throne. They usurped power when the son of Dmitriy had still been alive, which renders the election of Mikhail Romanov, the next Czar, illicit, since the son of Dmitriy, the previous Czar, had still been alive. The only option for the Romanovs had been to declare Dmitriy an impostor, which they hastened to do. The existence of a nobly born heir

had been another problem, which the Romanovs solved by hanging the young boy on the Spasskiye Gate.

The brief corollaries of our reconstruction are as follows:

1. The Romanovs had usurped power and murdered the true heir to the throne, the son of Czar Dmitriy.
2. The history of this epoch was written much later, already under the Romanovs.
3. Declaring Dmitriy an impostor had served a double purpose – to conceal the illicit election of Mikhail Romanov and to escape accusations of regicide (the murder of an “impostor’s” son naturally cannot be classified as such).

This is one of the most complex moments in Russian history, and the dawn of the Romanovian dynasty. The Romanovs needed to prove the legitimacy of their reign, and this problem had been solved with the simplest means available.

Of course, convincing everyone at once had been an impossible task. In Poland, pamphlets aimed at discrediting Mikhail Fyodorovich Romanov had remained in circulation up until the XVII century – in particular, he was called “Fyodorovich the Chieftain” and “the so-called Great Prince” ([437], page 414). The Romanovs would obviously need to nip the consequences of this embarrassing and dangerous evidence spreading further in the bud. Indeed, “in the beginning of 1650 the Czar [Alexei Mikhailovich Romanov – Auth.] sent the boyar Grigoriy Pushkin accompanied by a party of other boyars to Warsaw with a diplomatic mission ... according to Pushkin, ‘His Royal Majesty demands to collect all of the perfidious books and to burn them in the presence of the envoys, and to punish the typesetters, the printers, the owners of the publishing houses where the books were printed, and the landlords who owned the land where these houses had stood, by death’ ([437], page 416). We can see that the objectives pursued by the Romanovs in the alteration of history had been anything but philosophical or abstract – they intended to

keep supreme power in their hands and evade possible punishment, which made all means acceptable.

10.5. The plot of the boyars and the murder of Czar Dmitriy, known as “Lzhedmitriy the First”

When we were relating our reconstruction above, we emphasised the fact that Prince Dmitriy was made Czar as a result of a plot. The boyars had killed Czar Boris and crowned Dmitriy. However, Prince Dmitriy had served the purpose of an intermediate ruler – the conspiracy was presided over by Shouyskiy, who had craved the throne for himself. This made Prince Dmitriy an obstacle; shortly after the inauguration of the latter, a palace revolution takes place. Dmitriy is presumed to have been killed as a result. The throne is taken by Vassily Shouyskiy.

The Romanovs must have sided with Shouyskiy, the leader of the conspiracy, since Fyodor Romanov, later known as Patriarch Filaret, was brought back from his exile and appointed Patriarch of Moscow.

10.6. The reasons for the cremation of the “false Dmitriy’s” body

Cremation had not existed in Russia back in the day – neither friends or foes got cremated, there had simply been no such tradition. And yet the body of “*Lzhedmitriy I*” was cremated for some reason. This event is unique in Russian history – why would anyone have to cremate the body of a former ruler? The body of an enemy could be desecrated, exhumed and so on – why would anyone want to cremate it?

The events are reported in the following manner. The body of the “false Dmitriy” was dragged from the palace outside:

“The corpse was mutilated to the extent of looking barely human, let alone recognizable... The crowd had stopped at the Voznesenskiy monastery and called out princess Marfa, demanding her to identify the body as that of her son. One of the reports claims her to have given a sharp negative reply, another – that she gave

the following enigmatic response: ‘Your lot had better asked me when he was still alive – he is no son of mine now that he’s dead’. Yet another evidence taken from the Jesuit records reports that the mother had told the mob dragging the corpse that they should know better, and, upon being threatened, told them explicitly that the body had not belonged to her son” ([436], pages 273-274).

It is therefore obvious that the response given by the Czarina does not imply a positive identification of the body as that of her son; moreover, her words can be interpreted as a negative identification of the body as that of a stranger.

We are of the opinion that Czar Dmitriy had not been killed and managed to elope. The body shown to Czarina Marfa had belonged to someone else – hence the mutilations beyond the stage of identification. The body was cremated so as to cover the traces completely ([436], page 288).

Czar Dmitriy appears to have survived this plot; we should therefore expect him to re-emerge on the historical arena. Indeed, we learn of a “*Lzhedmitriy II*” emerging in Putivl, where the former headquarters of Dmitriy I had been. The first “false Dmitriy” had been seen by a multitude of people – those very crowds recognized him as Czar Dimitriy once again! “Shakhovskoy had gathered a great many people around himself and the new contestant in Putivl, claiming the mutineers to have murdered some German in Moscow and not Dimitriy, whom he proclaimed alive. He was urging the masses to rise against the tyranny of Shouyskiy” ([183], Volume 2, page 125).

10.7. “*Lzhedmitriy II*” as Czar Dmitriy, also known as “*Lzhedmitriy I*”

“The advent of a new Dimitriy had scared Shouyskiy so much that he had told the troops he sent against him that the enemies were German invaders and not mere mutineers; however, the ruse became exposed when the two armies met” ([183], Volume 2, page 126). First, “*Lzhedmitriy II*” went to

Castle Mniszech in Poland, where his alleged predecessor had once been received as a refugee and where his wife, Marina Mniszech, had resided. An old portrait of hers can be seen in fig. 9.5. It is most significant that she recognized “*Lzhedmitriy II*” as her husband; moreover, when the troops of the latter had approached Moscow and became quartered at Tushino, Marina and her father, Prince Mniszech, rejoined with him, moving there from Moscow. Marina declared this very Dmitriy to be her husband. Historians find this highly suspicious – after all, they “know for certain” that the person in question had been someone entirely different. Why could Marina be utterly ignorant of this fact? The explanation offered by historical science is that Marina had been acting under the pressure of her father, conceding to play her role with great reluctance (*ibid.*, page 134). They also tell us that Marina, despite having agreed to her role of “the false Dmitriy’s” wife, blatantly refused to consummate the marriage (*ibid.*). One might wonder about the source of this knowledge, especially seeing as how she soon gave birth to the son of “*Lzhedmitriy II*” (who was instantly dubbed “the infant thief” by the Romanovs, cf. the nickname they gave to his father – “The Thief from Tushino”).



Fig. 9.5. Old portrait of Marina Mniszech. Dates from the early XVII century, or supposed to have been painted during her lifetime. Taken from [\[234\]](#).

This very child had been murdered by the Romanovs afterwards – hanged upon the Spasskiye Gate, the objective being the removal of an unnecessary obstacle from their way to the throne.

The further actions of Marina Mniszech also become perfectly clear – she refused to leave Russia after the death of “*Lzhedmitriy II*” and continued to struggle for the Russian throne, aided by the troops headed by Zarutskiy that had still been loyal to her. There is nothing odd about this fact – she had known her son to be the rightful heir of Dimitriy, the true Czar, for certain. Had his father been an anonymous “thief from Tushino”, it would make sense for her to leave the country and head homewards, to Poland, away from the menace presented by an entire country in a state of upheaval. She had this opportunity, but she did not use it, turning towards the Cossacks from Volga, Don and Yaik instead ([183], Volume 2, page 158). The proud and brave woman was defending her own rights and those of her son, heir to the Russian throne of the Horde by birthright.

This was followed by a war between Marina aided by the troops of Zarutskiy and the Romanovs – one of the most obscure places in Russian history. The modern rendition of this war is most likely to have been thought up by the Romanovs, who had won ([436], pages 769-778). Romanovian historians present it as a war between the Romanovs, lawful rulers of the state, and the “thieves.”

Nevertheless, Kostomarov reports that Zarutskiy “had been misnaming himself Czar Dmitriy Ivanovich” ([436], page 770). Kostomarov is genuinely surprised to tell us that official documents “were written in this name and given to Zarutskiy, which is genuinely odd, seeing as how the warlord had been known to a great many Russians” ([436], page 770).

It is possible that Czar Dmitriy Ivanovich had still been alive, in which case the Romanovs killed him later, with his death represented as the execution of Zarutskiy. This suspicion is made stronger by the fact that “a second Zarutskiy” emerged right after the execution – there is no prior mention of him anywhere. The person in question is said to have been the

Ataman of Cherkessian Cossacks from Malorossiya, “a certain Zakhar Zarutskiy – possibly, a brother of Ivan, or one of his relations” ([\[436\]](#), page 779). Kostomarov has nothing but guesswork to rely upon insofar as the identity of the “second Zarutskiy” is concerned and whether or not the “first Zarutskiy” had any brothers. It is however most likely that there had been a single Zarutskiy, and Czar Dmitriy Ivanovich of the Horde had remained by the side of Marina Mniszech – later re-baptized Zarutskiy by the Romanovs, who needed to drive away the accusations of regicide.

The army of Zarutskiy (Czar Dmitriy?) and Marina Mniszech were defeated. The Romanovs, who had already settled in the capital city of Moscow, managed to split apart the Cossack alliance, which was forming around Marina and Zarutskiy, and make sure the Shah of Persia would remain neutral ([\[436\]](#), page 779).

Zarutskiy (Czar Dmitriy Ivanovich?) and Marina were seized by the troops of Mikhail Romanov at Yaik. The former had been impaled. The four-year-old prince, son of Dmitriy and Marina, was hanged in Moscow by the Romanovs ([\[183\]](#), Volume 2, page 159; see also [\[436\]](#), page 778). As we have already explained, the Romanovs had thus put an end to the old Russian dynasty of the Horde.

The war against Stepan Timofeyevich Razin and the victory of the Romanovs

The above implies that the history of the famous “revolt of Razin” is most likely to have been distorted to a great extent as well. A study of the epoch’s documents makes this suspicion of ours ever greater. Let us relate a number of preliminary considerations on this matter.

It is presumed that some 60 years after the ascension of the Romanovs to power a great mutiny broke out in Russia – it is known as the “Mutiny of Razin”, or the “Peasant War” nowadays. The peasants and the Cossacks have presumably rebelled against the landlords and the Czar. The Cossacks were the backbone of Razin’s military power. The revolt had engulfed a large part of the Russian empire, but was stifled by the Romanovs eventually.

There are no original documents of the defeated party that have survived – it is presumed that only about seven or six of them have reached our day and age; however, historians add that only one of them is authentic ([\[101\]](#), pages 8 and 14). We are of the opinion that this single presumed original is also highly suspicious and looks very much like a draft, as one can plainly see from the photocopy in [\[441\]](#), Volume 2, Part 1, Document 53. Historians themselves believe this document to “have been compiled by Razin’s allies the atamans, and not Razin himself – and a long way away from the Volga to boot” ([\[101\]](#), page 15). Razin’s headquarters were in the Volga region. Moreover, the name Razin may have originally stood for “*ra-syn*”, or “Son of Ra” – “Son of Volga”, in other words, seeing as how the river had also been known under the name Ra.

Romanovian historians claim that a certain impostor had accompanied

the army of Razin – Prince Alexei, who is presumed to have impersonated the deceased son of Czar Alexei Mikhailovich Romanov. Razin had allegedly acted on behalf of this Great Prince. Historians claim Razin to have done this on purpose, trying to make the war against the Romanovs look lawful ([101]).

Moreover, we are told that a certain patriarch had accompanied the army of Razin. There were opinions that the latter identifies as none other but Patriarch Nikon, who had been deposed around that time. For instance, B. Coijet, the secretary of the Dutch embassy who visited Moscow in 1676, 5 years after the war, describes “two boats upholstered in red and black velvet, which had presumably belonged to Prince Alexei and Patriarch Nikon” ([101], page 319).

However, all this information has reached us through the filter of the Romanovian chancellery, which must have planted the version that the war with Razin had been a mere uprising of the Cossacks. V. I. Bouganov refers to the multi-volume academic collection of documents about the revolt of Razin ([441]) telling us that the majority of documents “have been prepared by the government... Hence the terminology we encounter – “thieves” etc, tendentious rendition of facts, *suppressio veri* and outright mendacities” ([101], page 7). It is therefore possible that the names of the prince and the patriarch (Alexei and Nikon) have also been invented by the Romanovian chancellery, possibly in lieu of other names that were to be erased from the memory of the Russian people.

It turns out that the Romanovs have even prepared a special decree containing an official version of the revolt ([101], page 31). A propos, this decree contains an amazingly absurd interpretation of Razin’s documents. We learn of the following:

“The perfidious epistles of the thieves claiming the Great Prince Alexei Alexeyevich, righteous son of the Czar ... to be alive, and heading from the South of Volga towards Kazan and Moscow, presumably at the orders of our royal majesty the Czar in order to punish the boyars, the members of the Duma and the

state officials in Moscow and other cities ... for their alleged treachery” ([101], page 31).

The same information is presented in an altogether different manner in the few surviving copies of Razin’s documents. Let us quote a fragment of the missive sent by one of Razin’s atamans to his comrades-in-arms. The original was naturally destroyed; all we have at our disposal is an “exact copy made from the perfidious decree of the thieves” in the Romanovian camp to be sent to Moscow: “May you stand fast in defence of Our Lady, the Great Czar, the Patriarch, Stepan Timofeyevich and all the Orthodox Christian faith” ([441], Volume 2, part 1, page 252, document 207).

Here’s another example. V. I. Bouganov quotes the epistle sent to the city of Kharkov by “the great army of the Don and Alexei Grigoryevich.” Razin’s allies wrote the following: “On 15 October of the present year of 179, we, the Great Army of the Don set forth, by the order of the Great Czar ... [followed by the full title of the Czar – V. Bouganov] and by his decree, to serve the Great Czar ... so as we all might survive the treachery of the boyars” ([101], pages 27-28).

To encapsulate the above, Razin’s army set forth under the banners of the Great Czar against the mutinous boyars in Moscow. Nowadays it is suggested that the naïve Razin’s army wanted to protect Alexei Mikhailovich, the unfortunate Muscovite Czar, from the treachery of his own boyars. We consider this hypothesis quite absurd.

Do we find the information about the Great Czar being Alexei, son of Alexei Mikhailovich, anywhere in Razin’s documents? We do not – more often than not, they simply refer to the Great Czar ([441]). The surviving Romanovian copies of Razin’s documents either omit the name of the Czar altogether, or replace it by the name of Alexei Mikhailovich – see [441], in particular, document 60 in Volume 2, part 2. The Romanovian version is therefore trying to tell us that Razin’s decrees contain the orders of Alexei Mikhailovich, the regnant Czar from Moscow, sent to his son and demanding the latter to set forth with his army against his own father. An

even more absurd version is that he had led his own army against himself. These preposterous data must result from several poorly coordinated editions of Razin's documents made by the Romanovian chancellery. We shall relate our hypothesis about the true identity of this Great Czar, on whose behalf Razin's epistles were written, below.

The official Romanovian version related in the abovementioned decree must have also been used in the numerous accounts of the war with Razin left by foreigners. Apparently, foreign envoys were instructed to adhere to a certain version (see the overview of foreign reports in [\[101\]](#)). The Romanovs were rather vehement in planting their versions: "One of the decrees, known ... as the 'royal prototype' ... contains a detailed official version of Razin's revolt... Local authorities were given orders to repeatedly read this decree aloud in front of assembly halls for all the populace to hear" ([\[101\]](#), page 247). Apparently, this was done to record the official version in people's memory.

However, multiple official readings must have been insufficient, and there were dissenting individuals. The almanac ([\[441\]](#)) contains a curious edict of the Czar Alexei Mikhailovich sent to "Smolensk, our fatherland" with orders to execute a simple soldier for some enigmatic phrase that he had uttered. This phrase had unsettled Alexei so much that he ordered for the soldier to be "hanged as an example for others to refrain from repeating the words of the pilferers" ([\[441\]](#), Volume 2, part 2, page 149). We also learn that "the materials left from the questioning of Ivashka were burnt by the government official Ivan Savastianovich Bolshoi Khitrovo at the personal orders of the Czar ... so that the unseemly words would remain unknown to the people" ([\[441\]](#), Volume 2, part 2, page 149). Bear in mind that the official who was entrusted with the incineration of the "questioning materials" of a simple soldier had a patronymic ending with "vich"; this formula was only used for referring to the administrative elite back in the day (see [\[101\]](#), page 119).

The victory of the Romanovs had been an arduous one. The Leipzig press of that time reported that Razin had "proclaimed himself Czar of

both domains [Kazan and Astrakhan – Auth.]; many powerful troops ‘fell under his influence’. The Czar is so frightened that he doesn’t dare to send his army against Razin” ([101], page 329). It had taken the Romanovs a great deal of time and effort to change the course of the war in their favour.

There is evidence of Western European mercenaries being part of the Romanovian army that had eventually defeated Razin ([441]). The Romanovs had considered Russian and Tartar soldiers untrustworthy; there were many deserters among them, and some had even taken the side of Razin ([101], pages 230 and 232-233). On the contrary, the relations between Razin’s army and the foreigners had been strained. Cossacks had usually killed captive foreign mercenaries ([101], page 216).

Razin’s defeat can probably be partially explained by the fact that there had been very few factories that manufactured firearms and gunpowder in the south of Russia ([441]). Razin’s army was forced to rely on the cannons, guns and ammunition taken from the enemy as trophies ([101], pages 216-217). There is surviving evidence of the fact that they refused admittance to volunteers that had no rifles of their own ([101], pages 109-110).

Could that have been the primary reason of Razin’s defeat? This is rather unlikely. The issue of just how the Romanovs had managed to defeat the Horde led by Razin and later Pougachev requires a detailed study nowadays, seeing as how the Horde had been supported by the overwhelming majority of the country’s populace, q.v. above.

According to our reconstruction, the famous “revolt” of Razin had really been a large-scale war between the two Russian states that emerged after the Great Strife of the early XVII century. It is usually presumed that in 1613 Mikhail Romanov became Czar of the entire Russia. This appears to be quite erroneous. Initially, the Romanovs had managed to gather the former lands of the White Russia and the northern parts of the Volga Region (Novgorod the Great, according to our reconstruction), their capital being Moscow. Southern Russia and even the Middle Volga had

belonged to another state ruled by the Horde, with its capital in Astrakhan. This state must have had Czars of their own, whose bloodline ascended to the old Horde dynasty of Russia.

The Horde must have considered Romanovs usurpers of the throne, referring to them as to “traitors and thieves” ([101], page 29). Those who had sided with Razin had constantly claimed to be fighting “for the Czar against the boyars” ([441] and [101]). This must have meant that they did not recognize the boyar clan of the Romanov as rightful rulers of Russia. The Czar of the Horde must have resided in Astrakhan and been considered the Great Czar of All Russia by the allies of Razin.

“They [the followers of Razin – Auth.] had considered the actions of the government to be “thievery”, using the same terms for referring to the official documents ([101], page 29). The representatives of Razin are known to have “qualified the actions of the feudal camp [the Romanovs – Auth.] directed against their army and their policies on the territories that fell into their hands ... as ‘thievery’ and characterised the official documents in the same terms” ([101], page 13).

According to our reconstruction, the so-called “revolt of Razin” (1667-1671) had been a real war accompanied by a great deal of bloodshed. The Muscovite party had been led by Prince Dolgoroukiy ([101], page 21). His headquarters had been in Arzamas (ibid.). The warlord of the Astrakhan army had been Stepan Timofeyevich Razin.

V. Bouganov reports the following: “The Russian revolt headed by Razin had created a great resonance in Europe, the West in particular... Foreign informers ... had often regarded Russian events [Razin’s revolt – Auth.] as power struggle, calling them ‘the Tartar Insurrection’” ([101], page 326).

The entire history of the war between the Romanovs and Razin (Son of Ra?) is distorted and obscured to a tremendous extent. There are virtually no documents of Razin’s party in existence – however, the precious few that have survived allow us to catch a glimpse of the real events of that epoch. We shall provide another quotation, wherein the words “prince”

and “lawful” are put in question marks by modern historians due to the fact that they unwittingly regard the events in question through the distorting prism of the Romanovian history.

“The fourth question [of Alexei Mikhailovich to Razin during the questioning of the latter – Auth.] had been as follows: ‘Wherefore hast thou addressed Cherkasskiy as a royalty, and what hath he given you in return?’ ... The char is referring to another Cherkasskiy, most likely young Prince Andrei, son of Prince Kamboulat Pshimakhovich Cherkasskiy, the Kabardinian Murza. Prince Andrei was converted to the Orthodox faith and fell captive to Razin when the army of the latter had stormed Astrakhan. This character must have played the part of Prince Alexei, and accompanied Razin on his way northwards along the Volga. Razin had made a special boat for him and ordered to upholster it in red velvet. The ‘prince’ was playing the part of a ‘lawful’ ruler, quite naturally against his own will; inhabitants of the towns and cities caught in the wave of the insurrection would even swear fealty to him” ([\[101\]](#), page 119).

Our opinion is as follows: Stepan Timofeyevich Razin had been the military commander of the Great Czar of All Russia from the princely clan of Cherkasskiy. His capital had been in Astrakhan. The southern part of Russia must have become a separate state after the Great Strife of the early XVII century and the usurpation of power by the Romanovs in Moscow, with a Czar of its own, Astrakhan being its capital city. The exact identity of the Cherkasskiy who had been the Czar of Astrakhan is difficult to estimate, seeing as how the history of this period was radically re-written by the Romanovs. Let us just point out two facts pertaining to the issue at hand.

1. It is known that Prince Grigoriy Souchaleyevich Cherkasskiy, who had been “a warlord in Astrakhan” shortly before the war with Razin, had been “slain in his own domain” after the victory of the Romanovs, in 1672 ([\[770\]](#), page 218).
2. A certain Alexei Grigoryevich Cherkashenin, “ataman of the mutineers and sworn brother of S. Razin” had been active alongside Razin

([\[441\]](#), Volume 2, part 2, page 226). The name Cherkashenin might be a distorted version of the name Cherkasskiy.

Apparently, the Cherkasskiys had been an old Russian clan. They were considered to be the offspring of the Egyptian sultans, which is reflected in their coat of arms ([\[770\]](#), page 217; see fig. 9.6). As we demonstrate in [Chron5](#), the mediaeval Egyptian dynasty of the Mamelukes had been of a “Mongolian” (“Great”, or “Russian”) origin. It had even been known as “Cherkassian”, or Cossack. It is known that “the Cherkassian sultans reigned in Egypt between 1380 and 1517” ([\[99\]](#), page 745). Let us remind the reader that the Cherkassians had been another name of the Dnepr Cossacks in Russia ([\[101\]](#), page 27; see also [\[347\]](#), Volume 1, page 253).



Fig. 9.6. The coat of arms of the Cherkasskiy Princes. According to the corresponding legend, what we see at the top is “a turban, which was the crest of the Egyptian sultans – the ancestors of the Princes of Cherkasskiy” ([\[193\]](#), page 217). Taken from [\[193\]](#), page 217.

The initial meaning of the word “Cherkassian” is all but forgotten nowadays. The historical Cherkassia is located in the vicinity of the Northern Caucasus nowadays; it is also said that “at the end of the XV century ... its name becomes obliterated from historical sources” ([\[347\]](#), Volume 3, page 267). However, the word Cherkassians had been widely

used in Russia for referring to the Dnepr Cossacks in order to distinguish between them and other Ukrainians (known as the *Malorossy*) up until the XVIII century ([\[347\]](#), Volume 3, page 272). Even the “Complete Collection of the Russian Imperial Laws still used the term Cherkassians [for referring to the Cossacks from the Dnepr region and Malorossiia, known as the Ukraine nowadays – Auth.] in 1766” ([\[347\]](#), Volume 3, page 272).

According to our understanding of the Russian history, the Egyptian sultans that emerged in the epoch of the “Mongolian” (Great Russian) and Ottoman (Ataman) conquest must have originated in Cherkassia, or Russia, and not the Northern Caucasus. This makes the Cherkasskiy clan Russian (Cossack) in its origin. This fact must still have been remembered in the XVII century.

The war with Razin had ended with the capture of Astrakhan, which we presume to have been the capital of the Southern Russian kingdom ruled by the Horde, which had eventually been conquered by the Romanovs. “A rebellious government had existed in Astrakhan for a long time after the imprisonment and the execution of Razin – up until November, 1671. Its primary figure of power had initially been V. Ous, and F. Sheloudyak later on, after the death of the former, accompanied by other leaders” ([\[101\]](#), page 94).

Sheloudyak had been known as “the new military commander of Astrakhan” in Moscow ([\[101\]](#), page 96). “In the summer of 1671 ... Sheloudyak attempted to implement Razin’s plan [the conquest of Moscow – Auth.]. He had reached Simbirsk; however, he did not manage to make Razin’s plans a reality”([\[101\]](#), page 96).

During the siege of Simbirsk by the Astrakhan army led by Fyodor Sheloudyak, the warlords of Simbirsk “led by Sheremetev were sending official missives to Sheloudyak known as *pamyati*; those had only been used between equal parties, be it individuals or institutions. Moreover, these decrees ... were said to have been written on behalf of the Czar, and their authenticity was confirmed by the royal seal” ([\[101\]](#), page 101).

The commander-in-chief of Simbirsk, who had been addressing Fyodor Sheloudyak as an equal, “was a boyar, a member of the Boyar Duma and a representative of one of the most distinguished Russian families” ([101], page 101).

According to V. I. Bouganov’s commentary, “this situation ... is anything but typical for a peasant insurrection.”

The circumstances of the capture of Astrakhan are extremely obscure, likewise the entire history of the war against Razin. The latter had presumably been captured at Don as a result of betrayal. “The course of the investigation had been extremely hasty ... this fact, as well as the prompt execution, speaks volumes about the urgency of the matter as seen by the government; many foreign contemporaries report the same: the Czar and the boyars had feared the possibility of civil unrest in Moscow. Jacob Reutenfels, a foreigner and an eyewitness of the execution, writes that the Czar “had been in fear of an uprising, and gave orders ... for the square where the criminal [Razin – Auth.] was to be executed to be surrounded by a triple row of the most loyal soldiers. Only foreigners were allowed inside; there had been squadrons of armed soldiers at every crossroads in town” ([101], page 318).

The Romanovs had put a tremendous amount of effort into finding and destroying all the documents of Razin’s party save none. Frol, the younger brother of Razin, mentioned Razin burying a pitcher stuffed with documents ‘upon an island on River Don, at a large clearing near Prorva, underneath a pussy-willow’” ([101], page 62). Squadrons of the Romanovian troops have dug everywhere on the island leaving no stone unturned, searching the ground under every pussy-willow.

They had found nothing ([101]). Nevertheless, Frol had been kept alive for a long time, apparently with the purpose of extracting more explicit data about these documents from him. Bouganov reports that Frol had “taken the mystery of Razin’s documents with him to the grave. He was executed eventually, a few years later” ([101], page 62).

Some documents pertaining to the war against Razin must have survived

in the archives of Kazan and Astrakhan ([\[101\]](#)). However, these archives vanished without a trace ([\[832\]](#), Volume 1, page 53).

12.

The destruction of the old imperial books of ranks by the Romanovs and the creation of false genealogical documents to replace them

On 12 January 1682, in the reign of Fyodor Alexeyevich Romanov, the ancient Russian hierarchical structure was abolished ([\[27\]](#), page 40). “The books that contained hierarchical information were burnt” ([\[85\]](#), Volume 27, page 198). In particular, the famous “Books of Ranks” that had contained the records of appointments to governmental offices in Russia in the XV-XVI century were incinerated.

“The old hierarchical structure was known as *mestnichestvo* and governed the order of appointing the top ranking government officials ... in the XV-XVII century Russia. This order was based on the nobility of birth and the history of the hierarchical positions occupied by one’s ancestors who had served the Czars and the Great Princes... Every appointment of a government official was made in accordance with this hierarchy and explicitly recorded in the ‘Books of Ranks’ ([\[85\]](#), Volume 27, page 198).

As we are beginning to understand, the hierarchical structure in question had applied to the entire Great = “Mongolian” Empire of Russia – the actual Horde as well as faraway provinces, from the British Isles to Japan. This structure is known to have been “a complex hierarchy, with the descendants of Ryurik, or the Great Princes at the top [the descendants of the Great Prince Georgiy Danilovich, in other words, also known as Genghis-Khan – Auth.], as well as some of the Lithuanian princes Hediminovich. Below them were the descendants of local princes and the old boyar families of Moscow, and then the princes of smaller domains and provincial boyar families” ([\[85\]](#), Volume 27, page 198).

As we understand nowadays, the hierarchy had been topped by the descendants of the Czars from Vladimir and Suzdal, followed by the Vladimir and Suzdal Boyars. Next came the rulers of conquered lands, and then the local aristocracy. The order is perfectly natural for a large empire, which had integrated a vast number of new lands.

The “Books of Ranks” had therefore contained extremely valuable data pertaining to the history of the Great = “Mongolian” Empire. It is quite obvious that these books would be the first candidates for incineration after the victory of the Romanovs over Razin. They were replaced by new ones, which had most likely been fraudulent from our point of view. There is excellent evidence to confirm this theory.

Let us turn to A. V. Antonov’s monograph entitled *The Genealogical Records of the Late XVII Century* published by the Russian State Archive of Ancient Documents ([\[27\]](#)). A. V. Antonov reports the following:

“The decision to abolish the mestnichestvo hierarchy, which was officially recorded in the edict of the Council dating from 12 January 1682 ... was accompanied by ... another edict of the government, ordering for the new genealogical records to be compiled. These records were supposed to include all strata of government officials that existed in that epoch... All the work on the compilation of the genealogical books was entrusted to a genealogical commission ... appointed for this specific purpose, which later became known as the House of Genealogy... Around the end of the 1680’s ... two genealogical books were compiled; one of them ... is known to us under the more recent name of ‘The Velvet Book’; the second remains lost to date” ([\[27\]](#), page 13).

Further also:

“The genealogies of the late XVII century were sharply criticised in the work of P. N. Petrov entitled ‘The History of the Russian Aristocracy’ (St. Petersburg, 1886). The primary objects of the author’s criticisms are the introductory parts or family legends. Petrov considers all of them to be works of fiction compiled from chronicles and other sources” ([\[27\]](#), page 20).

N. P. Likhachyov conducted a research of the “Velvet Book” at the end of the XIX century. “He had been the first to raise the issue of the so-called compiled genealogies; a large number of the late XVII century records fall into this category” ([27], page 28). Likhachyov had discovered that the names “mentioned in these genealogical records were most often taken from sources available to the compiler, and then arbitrarily fashioned into genealogical trees; some of the names may be altogether fictitious” (*ibid.*). For instance, in his study of the Golovkin genealogy Likhachyov demonstrates the compilers to be “ignorant of their own genealogical tree; they had used the records of the Troitse-Sergiyev monastery and made ‘grave blunders’ in the chronological distribution of generations according to the patronymics of the recorded names” ([27], page 28).

The falsification of ancient documents appears to have been widely used for the validation of genealogical trees, especially seeing as how nobody had bothered with the verification of their integrity. According to a number of researchers, the House of Genealogy “did not verify the authenticity of genealogical documents” ([27], page 21). According to A. V. Antonov, “the scientist [N. P. Likhachyov – Auth.] had been primarily concerned with the exposure and criticism of the falsified and interpolated decrees that accompanied the genealogical records handed to the House officials. He considers the documents of the Izmaylovs, the Bedovs, the Protasyevs and the Chaadayevs to have been forgeries” ([27], page 28). According to S. B. Vesselovski, another researcher of the Romanovian genealogical records dating from the late XVII century, “most of the genealogical trees were compiled in an arbitrary manner and not based on the genealogical materials accumulated from generation to generation” ([27], page 32). In other words, the majority of the Romanovian genealogical trees were thought up at the end of the XVII century.

According to the observations made by A. A. Zimin, “the falsification of documents reached its peak at the end of the XVII century. Zimin associates this fact with the activity of the House of Genealogy... Zimin demonstrates that whole sets of documents had been forged, and not just

individual decrees” ([27], page 33).

As we are beginning to realise, the falsification of genealogy in the epoch of the first Romanovs had been but a single manifestation of the grandiose forgery and destruction of the books and documents containing the historical records of the Great = “Mongolian” Empire and its royal dynasty dating from epochs that predated the late XVI century.

By the way, what became of the second genealogical book compiled simultaneously with the “Velvet Book”? Had there been one in the first place? Nothing is known of its contents. Moreover, it turns out that a mere 60 years after its compilation, in 1741, the officials were already unable to find it: “The mention of this source [the second genealogical book – Auth.] was noticed by the Heraldic Office as early as in 1741. A special enquiry was directed to the Moscow Chancellery of Heraldic Affairs” ([27], page 57). However, the second genealogical book could not be found in Moscow. The response to the enquiry had been as follows: “There are no other specific genealogical documents or decrees in existence.” A member of the Chancellery had been “sent to Moscow with the purpose of locating ... the second genealogical book and other documents of the Heraldic Office. However, neither the book, nor the documents have ever been found” ([27], page 58).

Our theory is as follows. The missing “second book” is the very same Velvet Book that exists to this day. Bear in mind that this name was coined a while later ([27], page 13). The missing (or destroyed) book is the first one. According to a decree of 1682, “the newly appointed genealogical commission was created in order to complement the old genealogical book and to compile four more... However, another decree dating from 1686 only mentions two such books – a more complete version of the old one, and another book of an auxiliary nature” ([27], page 31).

It is presumed that the Velvet Book is the first genealogical book, whereas the compilation of the second “did not come to pass” ([27], page 31). However, the information we have about the distortion of the XVI century history by the Romanovian scribes in the XVII-XVIII century

leads us to the suspicion that the old genealogical book was simply destroyed and not “complemented”, hence the non-existence of the first book. The “second” one must have been compiled from scratch, and then slyly presented as the complemented version of the original ancient genealogical book.

This suspicion explains a certain oddity inherent in the Royal Genealogical Book of the XVI century, which had not reached our age, obviously enough. However, certain allusions and fragments of evidence can give us some idea of what the book had looked like. N. P. Likhachyov was attempting to reconstruct the Royal Genealogical Book in the XIX century ([\[27\]](#), page 25). It turns out that the book in question had been quite peculiar from the point of view of Scaligerian and Romanovian history. For instance, the genealogy of Adashevs was included in the book; those had “hailed from a nondescript [according to Romanovian historians – Auth.] landlord family from Kostroma. On the other hand, the genealogies of some of the epoch’s most illustrious clans [from the Romanovian viewpoint, once again – Auth.] had not been included” ([\[27\]](#), page 25).

It is easy to realise that there’s nothing odd about this fact. According to our reconstruction, Kostroma, or the ancient Khoresm, had been one of the Great = “Mongolian” Empire’s old capitals. Therefore, Adashev, “the landlord from Kostroma”, had hardly been “nondescript.” It is most likely that he had been one of the most distinguished aristocrats of Old Russia, or the Horde. On the contrary, many of “the epoch’s most illustrious clans” became such owing to nothing else by the Romanovian Velvet Book, which we have witnessed to be a forgery dating to the late XVII century. There was nothing illustrious about these clans in the pre-Romanovian epoch. These “illustrious clans” must have occupied relatively low positions in the epoch of the Great = “Mongolian” Empire, hence their absence from the Royal Genealogical Book.

Let us make the following comment in re the destruction of the rank books in 1682. According to our reconstruction, the royal dynasty of the

Russian Empire (aka The Horde) was wiped out after the Great Strife of the XVII century and the fragmentation of the Empire, likewise the most distinguished aristocratic clans. The persons that had topped the hierarchy of the mestnichestvo must have violently opposed the mutiny of the Reformation and done their best to preserve the Empire. However, they turned out the losing party. The Empire was split up into a multitude of independent states in the late XVI – early XVII century; the new rulers of these countries had often occupied low positions in the former imperial hierarchy.

This is quite obvious from the genealogies of the Russian “aristocracy” of the Romanovian epoch. All of these “distinguished” clans, including the Romanovs themselves, have been of foreign origin ([\[193\]](#)). Their ancestors came to Russian service in the XIV-XVI century, and had originated from the territories that later became Germany, England, Sweden etc. The implication is that the power went to the representatives of the third and the fourth level of the mestnichestvo hierarchy after the coup of the XVII century – provincial aristocracy from the lands conquered during the Great = “Mongolian” and the Ottoman = Ataman conquest. The predecessors of the Romanovian aristocracy had all been foreigners, which might be why “a Russian genealogy had almost been ... humiliating for a state official in the XVII century [in the Romanovian epoch, that is – Auth.]” ([\[27\]](#), page 28).

All of the above means that the ancestors of the Romanovs and their new aristocracy had belonged to the third and the fourth levels of the old hierarchy at best. Their rather humble origins were therefore recorded in the old books of ranks. It is little wonder that the Romanovs had done their best to destroy these books after having seized the Russian throne.

13.

The possible location of the famous library formerly owned by “Ivan the Terrible”

It is common knowledge that an enormous royal library had existed in Moscow in the epoch of Ivan the Terrible. It is presumed to have disappeared without a trace after that. Historians and archaeologists are still looking for it. They have looked in Moscow, possibly, in Novgorod (the modern town on River Volkhov, of course), and in Tver. No results so far. What could have become of it? Had it burned completely, down to the very last volume, this would become known – the consumption of a huge library by a fire in the Kremlin could hardly have gone unnoticed.

If it had been destroyed deliberately, individual “harmless” books, which it must have contained at any rate, would have surfaced somewhere by now – old books are usually very expensive. The same applies to the version about the theft of the library – individual books would have appeared on the market at the very least.

The fact that the library had disappeared in its entirety leads one to the thought that it might still be about, concealed somewhere, which is what historians are telling us. They conduct their search most meticulously, and to no avail. We are of the opinion that they are looking in the wrong place. Above we discuss the enthronement of Czar Simeon after the end of the oprichnina epoch in great detail. This monarch had attempted to transfer the capital to Novgorod, and gone so far as to transfer his treasury there. The construction of a powerful imperial citadel was commenced in Novgorod ([\[776\]](#), page 169).

Could Simeon have transferred the royal library to Novgorod as well? This shall explain the fact that it still hasn't been found. As we already mentioned, the name “Novgorod the Great” had originally belonged to

Yaroslavl. When the Romanovs came to power, they deprived Yaroslavl of its old name, which was “transferred” to a small provincial town on River Volkhov. This deed was forgotten, and later Romanovs have already been convinced that Novgorod the Great was located on River Volkhov – they had believed in quite a few stories of dubious veracity told by their royal ancestors in order to justify their enthronement after the palace revolution.

After the end of the confusion epoch in the dynastic history of the Romanovs (roughly the XVIII-XIX century), the Romanovian historians remembered the famous library of Ivan the Terrible and started to search for it – in Novgorod-upon-Volkhov, as one might guess. It is also obvious that no such search has ever been conducted in Yaroslavl. We would recommend the archaeologists to try searching for the famous library of Ivan the Terrible in Yaroslavl, which is where the abovementioned *Slovo o polku Igoreve* has been found, after all ([\[408\]](#), page 113).

On the other hand, the library of “Ivan the Terrible” may have been located in the town of Alexandrovskaya Sloboda, a former capital of the Horde. The library thus became known as the “Library of Alexandria”, and migrated to faraway Egypt in the official historical paradigm (in [Chron6](#) we demonstrate the Biblical Egypt to be Russia, or the Horde, in the XIV-XVI century). The Egyptian Library of Alexandria is said to have been burned to the ground, which makes it very likely that the library of “Ivan the Terrible”, aka the Library of Alexandria, had indeed been burnt by the first Romanovs, who were incinerating the old history of the Horde with enormous zeal.

HISTORY: FICTION OR SCIENCE?

THE ISSUE WITH TAMERLANE



ANATOLY FOMENKO
GLEB NOSOVSKIY

Contents

About the authors

From the publisher

PART ONE: The identity of Tamerlane (Timur), the famous conqueror

1. Introduction
2. The physical appearance of Timur reconstructed by Gerasimov from the skull found in his grave. Could Timur have been European?
3. Arabian names in Russian history
4. Temir (Tamerlane) and Mehmet (Mohammed) II
5. Temir = Tamerlane = Mohammed II as the prototype of Alexander the Great
6. The history of Alexander's campaigns: the time and the purpose of its creation
7. Tamerlane and Alexis Comnenus
8. The meaning of the name Timur
9. The wars between Timur and Tokhtamysh
10. The cities of Samara and Samarqand
11. The Nogai Horde
12. The Goths and the Semirechye region
13. Events of the epoch of Mehmet II (the XV century) reflected in the biography of Tamerlane (the XIV century)
 - 13.1. Mehmet = Mohammed II
 - 13.2. The city of Samarqand, the capital of Timur, as described in the chronicles that relate the XV century events, and its true identity
 - 13.3. Sultan Mehmet-Khan identified as Sultan Mehmet II. Who could have taken Bayazid captive?

14. The organisation of Timur's army. Had his Horde really been "wild"?
15. The issue of Tamerlane's religion
16. The burial of Timur
17. The customs of Timur's court
18. Tamerlane and Ivan III
19. Conclusion

PART TWO: Russia and Turkey as two parts of a formerly united empire

20. Introduction
21. Crescent with a cross or a star on the old coats of arms of the Russian cities
22. The Russo-Turkish title of the Muscovite Czar written inside a triple circle
23. The Ouspenskiy monastery in the Crimea. Do we interpret the history of the Crimean Khans correctly?
24. How the Turks had called their scimitars

What mainstream historians say about the New Chronology?

Overview of the e-Series

Overview of the seven-volume print edition

Also by Analoly T. Fomenko

Also by Gleb V. Nosovskiy

Bibliography

PART ONE

The identity of Tamerlane (Timur), the famous conqueror

1.

Introduction

Tamerlane (or Timur), the great Asian conqueror, is an extremely interesting historical character. We consider it necessary to discuss the history of his conquests, as it is closely related to Russian history. Our analysis and the resulting reconstruction have very little in common with the Romanovian and Millerian version. Historians have been having problems with Timur for a long time. For instance, the Academician M. Gerasimov had found it extremely problematic to make the results of his research concerning the skull of Timur concur with the consensual point of view. His work is of the utmost interest, and we shall begin our discussion therewith.

2.

The physical appearance of Timur reconstructed by Gerasimov from the skull found in his grave. Could Timur have been European?

Let us turn to the book entitled *Tamerlane* (Moscow, “Gourash,” 1992). Apart from “Tamerlane’s Autobiography” and “Timur’s Codex,” it contains a number of scientific publications dealing with different aspects of the life and deeds of the great Asian warlord. This book also contains the article of the eminent scientist M. Gerasimov entitled “A Portrait of Tamerlane” ([\[829\]](#), pages 506-514). Gerasimov is known for having developed a method of reconstructing sculptural portraits from skulls in particular; the reconstruction of Tamerlane’s sculptural portrait is one of his most famous achievements.

What does Gerasimov tell us about his research of Tamerlane’s sculptural portrait? It is a widely known fact that the grave of Timur was found in 1941, during the excavations of Gur-Emir’s mausoleum in Samarqand.

“A wooden coffin, perfectly identical to the ones used nowadays” had been discovered in the course of the excavations ([\[829\]](#), page 506). Let us remind the reader that the Scaligerian and Millerian chronology dates the death of Timur to 1405. Let us ask a simple question. How do we know that the body found in the sepulchre is really the corpse of Timur, as Scaligerian history insists? The question is anything but rhetorical. According to Gerasimov, “documenting the authenticity of Timur’s grave had been among the primary objectives of the expedition. The inscription upon the headstone did not suffice for solving the issue [?! – Auth.]. Only a study of the skeleton could provide us with an exhaustive answer” ([\[829\]](#), page 507).

That is to say, some of the scientists were doubting the fact that the body found in the grave had really belonged to Timur. This leads us to another question, quite as poignant. If the “inscription upon the headstone did not suffice for solving the issue,” what did it actually say? What was written on the sepulchre? Why does Gerasimov refrain from publishing the full text of the funereal formula? Could there be a reason for it? Was the inscription quoted anywhere at all?

Gerasimov proceeds to tell us the following: “The Eastern nations have a multitude of legends about the greatest conqueror of the XV century. The very name of the Iron Cripple had made the faraway China and India shudder, not to mention Central Asia. The fame of his power and his phenomenal wealth had reached Europe. Biographers described his campaigns with much flourish; however, very little is told about his physical appearance. The information we have is obscure and contradictory” ([\[829\]](#), page 507).

Here we encounter the main enigmatic contradiction that shall make Gerasimov manoeuvre between the Scylla of the scientific method and the Charybdis of Scaligerian history. On the one hand, it is “common knowledge” that Timur had been a Mongol, allegedly hailing from the territory of the modern Mongolia. On the other hand, numerous mediaeval sources claim Timur to have belonged to the European race (see [\[829\]](#), page 507). Nobody believes these sources these days, they are said to have been errant. Who would dare to claim that Tamerlane the Mongol had been a European?

And so, Gerasimov has the skull of Timur at his disposal and reconstructs his sculptural portrait. He is amazed to discover that the resulting face is clearly European (see fig. 11.1). The face is convex and not flat. Gerasimov is unable to conceal this fact, being a scientist, although he must have tried to make the portrait look as Mongoloid as possible (in the modern meaning of the word), inasmuch as the method allowed.



Fig. 11.1. Gerasimov's reconstruction of the face of the man from the mausoleum of Tamerlane in Samarqand. The features are distinctly European; Gerasimov didn't manage to smooth them out in any which way despite all his attempts. Taken from [\[829\]](#), page 2.

Let us try walking in Gerasimov's shoes. His method yields a portrait that looks perfectly European (see fig. 11.1). However, it is "commonly known" that Timur had been a "Mongol" – that is to say, he came from the distant Mongolia. A public declaration of the fact that Timur had really been a European would instantly discredit Gerasimov and his method that "transforms Mongols into Europeans." His reputation of a scientist would instantly become flawed. On the other hand, Gerasimov cannot falsify his results and sculpt a Mongolian face in defiance of his own method. The only way out is to sculpt whatever the method allows (which is a European face), repeating the mantra that the portrait "looks Mongoloid" over and over again, ignoring the obvious. This is what Gerasimov was forced to do – as we have seen, he had no other option.

Let us go over Gerasimov's article and see how he comments his own shocking result in order to evade the fury of the Scaligerites.

Gerasimov makes the following cautions remark:

"Time did not preserve any veritable portraits of Timur. The numerous [sic! – Auth.] miniatures, Iranian and Indian for the most part, contradict one another to a great extent and date from a much later epoch, which makes them untrustworthy.

Written sources aren't very informative, either; however, the evidence that Timur had belonged to a Mongolian clan that fell under the Turkish influence can be regarded as sufficient evidence for us to reject the study of the Iranian and Indian miniatures that portray Timur as a typical representative of the Indo-European race [sic! – Auth.]” ([829], page 507).

This leads us to the following question: why should the abovementioned evidence of Timur's “Mongolian origins” invalidate the plentiful evidence of his Indo-European appearance? Especially considering the fact that we have come to the realisation that the word “Mongol” as applied to Timur really means that he had lived in the “Mongolian” = Great Empire. We have already identified the latter as the ancient Russia, or the Horde, which had spanned enormous territories. Timur the Mongol translates as Timur the Great, which eliminates the contradiction completely. Quite naturally, the word “Mongolian” had lost its original meaning and attained a new one nowadays – it refers to the so-called “Mongoloid race.” However, this term is of a relatively recent origin, and stems from the existing historical tradition, which had relocated the historical “Mongols” to the territory of the modern Mongolia in the Far East.

However, we must pay our dues to the scientific integrity of Gerasimov. Having calmed his historian censors with the above passage and declared his loyalty, Gerasimov accurately reports the following: “The discovered skeleton had belonged to a strong man, whose height (circa 170 cm) had been untypical for a Mongol” ([829], page 507). However, Gerasimov's main problem had been the necessity to explain the distinctly European features of Tamerlane's sculptural portrait to the reader. He found the following solution:

“Despite the poorly manifest concavity of the upper jaw and the sharpness of the cheekbones in their frontal part, we are left with the impression of a face that isn't quite as flat as it had really been” ([829], page 510).

This translates as follows: the sculpture we see has a European face

(convex, not flat). However, this is an illusion – the face is really a flat one!

Having written the above, Gerasimov instantly proceeds to pay his dues to Scaligerian history: “One needn’t be too far-sighted to see that the portrait of Tamerlane is typically mongoloid – distinctly brachycephalic, obviously flat; the length and the width of the face testify to the same. All of this is in perfect correspondence with documental evidence of Timur’s Barlassian origins” ([829], page 511).

However, let us study Timur’s sculpture once again (fig. 11.1). If we remove Gerasimov’s “Mongolian” hat from Timur’s head, we shall see a typically European face.

Yet Gerasimov cannot maintain the “traditional Mongolian” tone for too long – a momentary loss of control makes him write the following: “However, the conspicuously protruding base of the nose and the shape of the upper brow testify to the fact that the Mongolian eyelid slant isn’t particularly manifest” ([829], page 511). Indeed, how could Gerasimov have said anything else, being a scientist?

Further also: “Despite the popular custom of shaving one’s head, Timur’s hair had been relatively long at the time of his death” ([829], page 513). If Timur had been Mongolian in the modern sense, his hair must be black. What do we see in reality? Gerasimov is forced to tell us the truth: Timur had the hair of a European. He writes the following:

“Timur’s hair is thick and long, reddish-grey in colour, dark brown and red being the dominating shades. The eyebrows are in worse condition – however, these remnants allow us the reconstruction of their shape. Some individual hairs have reached us in perfect condition ... their colour is dark brown... It turns out that Timur had a long moustache as opposed to the closely-cropped variety prescribed by the Mohammedan faith... Timur’s beard had been short and thick. Its hairs are rough, almost straight, and rather thick; their colour is red, with a great deal of grey” ([829], page 514).

Scaligerian historians have known Timur to be red-haired for a long time.

This is obviously contradicting his “Mongolian origin” in the modern sense of the word. What could one possibly do about it? They suggested that Timur had really had black hair, but dyed it in henna and therefore “looked red-haired.” However, if we try to dye black hair with henna, it is unlikely to become red. Nowadays, after the discovery of Timur’s grave, we needn’t resort to guesswork – Timur’s hair had been red. This is what Gerasimov tells us: “Even a preliminary study of the beard hairs under binoculars demonstrates that the red colour is natural and not henna dye as historians had suggested” ([829], page 514). This fact alone invalidates the efforts of traditionalist historians to evade the obvious.

Let us conclude with another strange fact discovered by Gerasimov:

“Despite the old age of Timur (around 70-72 years), neither his skull nor the skeleton make it obvious – the skull is most likely to have belonged to a strong and healthy man whose biological age is fifty years maximum [sic! – Auth.]” ([829], page 513).

We are therefore facing the following dilemma:

1. If the corpse in the Samarqand grave really belongs to Timur, the latter had been a red-haired European. This is in perfect concurrence with the results of Gerasimov’s reconstruction and the mediaeval portraits that represent Timur as a red-haired European.
2. If the corpse found in Timur’s grave belongs to somebody else, it seriously compromises the Scaligerian and Millerian version, claiming the Samarqand grave of Timur to be authentic.

One last question: when did Timur really live? The coffin looks modern; could it really date from 1405?

3.

Arabian names in Russian history

According to the new chronology that we suggest, the “Mongols” and the “Tartars” really identify as the Cossacks, or the regular Russian army, also known as the Horde. It would be natural to assume that “Tamerlane the Mongol” had really been a Cossack warlord, a Czar, a khan, an emir or a prince.

Let us make the following remark to avoid confusion. Modern sources use names taken from Turkic sources for referring to the “Mongolian” history – “padishah,” “emir” and so on; this leaves one with an “Oriental impression” that is detrimental for the understanding of the matter. It seems as though the Oriental authors did not in fact refer to Russia. Historians are telling us that “the Oriental historiography of the XV century, being au fait with the geography and history of the Islamic countries, is thoroughly ignorant of Russia” ([\[829\]](#), page 11).

Nevertheless, Oriental chroniclers have made numerous references to some Asian country by the name of “Mongolia,” which had only borne very distant relation to Russia, according to the modern historians – the Mongols had presumably conquered Russia, hence the names Tartaria and Mongolia used by the foreign authors.

Let us imagine a textbook on Russian history of the XIX century where all the facts are left intact, but the names of people and places as well titles are replaced by similar terms from the Arabic language – taken from an Arabian textbook on the history of Russia, for instance. We are unlikely to recognize anything. This is exactly what had happened to the mediaeval history of Russia. The first Romanovs have destroyed all the sources they could find, and Russian history of that epoch has reached us in its Western and Arabic renditions, which had respectfully referred to it as to Mongolia and Tartaria, or simply the Great Tartaria. The Arabs would naturally alter

all the names and titles to their Arabic equivalents. For instance, we don't find the word "Mongol" in any Russian source – what we find is the word "Great." Khans were known as Czars, and emirs as princes or murzas. If we replace the Turkic names with their Russian equivalents as we familiarise ourselves with the history of "Tartaria and Mongolia," we shall find it much easier to understand the matter at hand.

4.

Temir (Tamerlane) and Mehmet (Mohammed) II

The above remark, as well as everything we already know about the history of Russia (aka “Mongolia”), leads us to a new understanding of the famous Tamerlane’s biography. Our reconstruction makes the image of Tamerlane a collation of two real historical figures for the most part, the first of them being Temir Aksak, or the “Iron Cripple,” from the late XIV century, and the second – Sultan Mehmet II (Mohammed II), the famous XV century conqueror who took Constantinople in 1453. They became superimposed over one another due to the 90-year shift inherent in Russian history.

Once again, let us point out that when we talk of “superimpositions,” we mean that the written biography of one character was complemented by the data from the written biography of another. The primary source in this case is the biography of Mehmet II.

According to historians, “Timur had reigned by proxy of two khans – Souyourgatmysh (1370-1388) [Prince of Sourgout? – Auth.] and then his son, Sultan Mahmoud-Khan (1388-1402) [Sultan Mehmet – Auth.]. He did not have any other proxy khans, and kept on minting coins bearing the name of the latter” ([\[829\]](#), page 42).

How do historians know about these “proxy rulers”? Why don’t they simply tell us that the names of the rulers taken from the chronicles do not correspond to the names on the coins? There would be nothing surprising about this fact, since a single ruler could possess a multitude of names in that epoch, especially if he had reigned over several lands with different languages. It is most likely that no proxy rulers have ever existed – what we have is but a variety of names taken from coins and various documents (Timur, the Iron Cripple, Prince of Sourgout and Sultan Mehmet-Khan).

Historians fail to realise this, telling us that different names of Timur

“had maintained good relations” – for instance, they tell us that “Timur had maintained excellent relations with Sultan Mahmoud-Khan, who had served him as an outstanding and energetic warlord” ([\[829\]](#), page 42). Little wonder, that.

5.

Temir = Tamerlane = Mohammed II as the prototype of Alexander the Great

The eclectic personality of Temir = Mehmet (Mahomet or Mohammed) II had served as the prototype for the famous biography of the “ancient” Alexander the Great. The superimposition of Mehmet II over Alexander of Macedon was discovered by A. T. Fomenko and related in [Chron1](#) and [Chron2](#). Alexander the Great is a reflection of the Ottoman ruler Mohammed II the Conqueror and the nearest Ottoman sultans, his heirs of the XV-XVI century A.D. – Suleiman the Magnificent for the most part (1522-1566).

It is for this very reason that one of the primary sources for Timur’s biography is known as the “Anonymous Tale of Iskander,” or the “Anonymous Tale of Alexander” ([\[829\]](#), page 9). Let us remind the reader that the Oriental name of Alexander the Great had been Iskander the Bicorn. The latter is most likely to be a direct reference to the Ottoman crescent. Historians tell us the following: “The ‘Anonymous Tale of Iskander’ ... is as valuable a source as it is unique... It is an extremely important source for the biography of Timur, since it contains a number of facts that are altogether absent from other sources” ([\[829\]](#), page 9).

Let us also point out that the mediaeval novels about the campaigns of Alexander the Great became widely known in the XV century, or the epoch of Mehmet (Mohammed) II.

6.

The history of Alexander's campaigns: the time and the purpose of its creation

One might wonder about the possibility of relatively recent events (dating from the XV and the XVI century, no less) could have served as a source for the descriptions of the famous “ancient” wars waged by Alexander the Great. After all, his name is mentioned in many books that are presumed ancient nowadays. The answer is simple – the actual name of Alexander, the legendary founder of the Empire, may have been known before the XV century (sans the “of Macedon” part). However, the pre-XV century sources contain no details related to his campaigns. It is a known fact that detailed descriptions of Alexander's conquests only appeared in the West at the end of the XV century, after the fall of Constantinople, presumably translated from Greek.

The circumstances of their appearance explain the fact that the biography of “Alexander of Macedon” was compiled from the biographies of Mehmet II and even Suleiman the Magnificent. One of the translators had been the famous Cardinal Bessarion, who had fled from Byzantium to Italy after the conquest of Constantinople by Mohammed II in 1453 ([455]). Bessarion had also brought Ptolemy's *Almagest* to the West. It is presumed that he had been seeking to organize a crusade to Byzantium in order to take Constantinople back from the Ottomans. Let us remind the reader that there had been two political parties in Constantinople before the Ottoman = Ataman conquest of 1453 – the Turkish and the Latin. The former had won; Bessarion had belonged to the Latin party and sought revenge ([455]). It turns out that he and his allies had urged the European rulers to wage war against the Turks “comparing the Turks to the ancient Persians and the Macedonian barbarians” ([1374], page 65). The Ottomans

= Atamans of the XV century are most likely to identify as the “ancient” Macedonians; by the way, their army set forth towards Constantinople from the Balkan peninsula, which is where we find Macedonia. By the way, we find the Albanian town of Tirana nearby; its name sounds very much like “the city of Tiras,” or “the city of the Turks.” Bear in mind that certain XVII century sources claim the name “Turk” to have derived from the name “Tiras,” qv in [\[940\]](#), for instance.

There is a copy of a book by Bessarion in existence – presumably a Latin translation of a Greek work by Demosthenes. It tells us about the campaigns of Alexander the Great, among other things. In the margins of the book we find notes made by Bessarion in red ink, where he points out the “obvious parallels” between the “ancient” wars of Alexander and the XV century campaigns of the Ottomans (see fig. 11.2) – that is to say, the “ancient” events that he is supposed to have related in his translation, presumably following the narration of Demosthenes word for word, and the events of his epoch that he had taken part in personally. The book of Demosthenes with Bessarion’s commentaries is still kept in the archives of the Vatican library (see [\[1374\]](#), page 65).

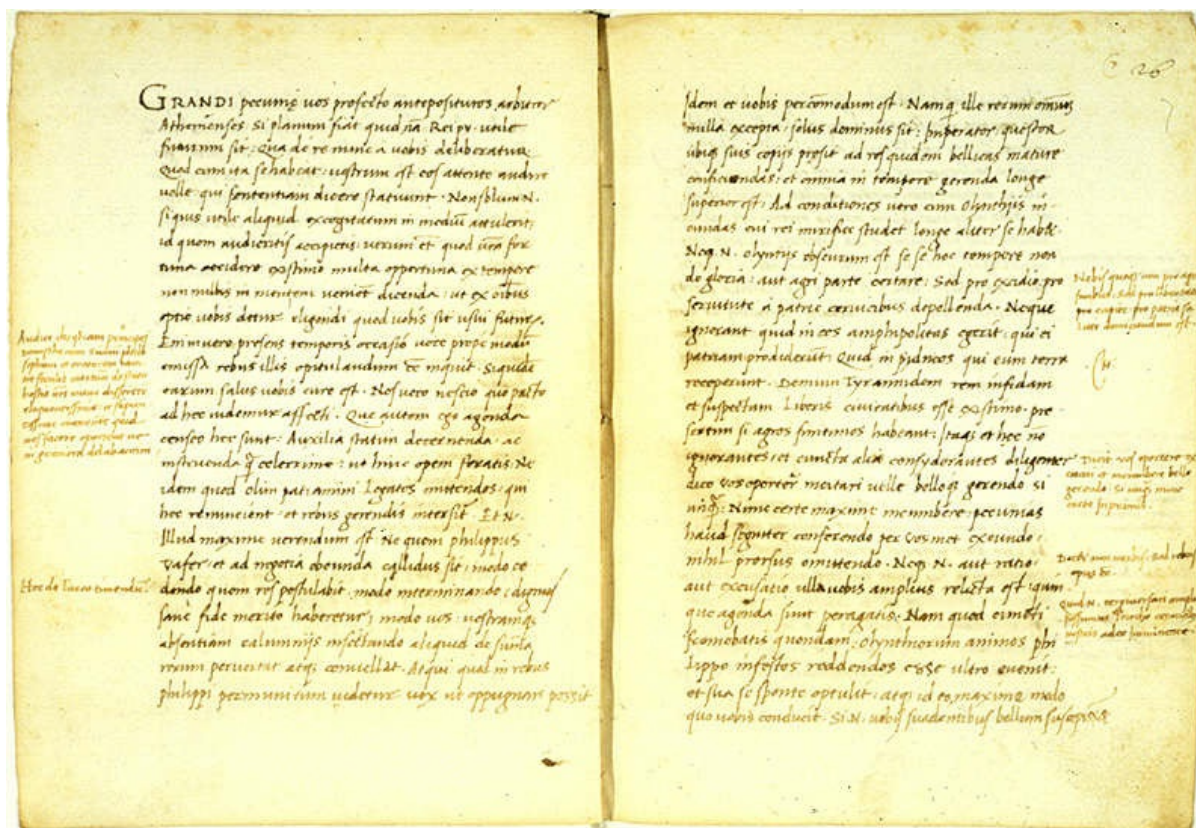


Fig. 11.2. Pages of the Latin translation of Demosthenes made by Bessarion. On the margins we see Bessarion's comments; he identifies the "ancient" Persians and the Macedonians of Alexander the Great as the mediaeval Ottomans (Atamans) of the XV century. Taken from [\[1374\]](#), page 65.

One comes up with the obvious thought that Bessarion had simply written the book of the "ancient Demosthenes" himself, or edited it heavily at the very least, relating the events of his epoch, pointing out the "parallels" in his own copy for the sake of convenience.

We consider the books about Alexander's campaigns to have been written in the XV-XVI century and related the events of that epoch. However, they were edited to a great extent in the XVI-XVII century by the Western Europeans, whose purposes had clearly been of a political nature, namely, the organization of a crusade against the Turks. The books had contained blistering criticisms of the Ottoman = Macedonian conquests, emphasising the "barbaric" nature of the latter. Later on, in the XVII-XVIII century, these goals became obsolete, and the initial meaning

of the XV century works about the campaigns of Alexander forgotten. Alexander of Macedon became a brave hero of the “antiquity” and entered history textbooks as such.

The distorted historical conception of Scaliger and Petavius had already existed. Macedonia is a Slavic state that exists in the Balkans to this day under the very same name. Scaligerian history had “compressed” Macedonia and made it part of the “ancient Greece.” The history of the mediaeval Macedonia had lost its chronological connexion with the epoch of the Ottoman conquest (the XV-XVI century) and travelled backwards in time, landing in deep antiquity. The link between Alexander of Macedon = Mohammed II = Suleiman the Magnificent and the Ottomans = atamans was lost as a result.

We have to reiterate that the “humanists” who had fled from the captured Czar-Grad to the Western Europe were very vehement in their attempts to start a campaign for the liberation of Czar-Grad from the Ottomans. They kept on addressing “the Christian princes to unite them for a great crusade and charge them with the mission of liberating Constantinople from the Turks. The humanists managed to write a truly vast number of missives and proclamations ... over the course of some 50 years or more” ([\[1374\]](#), pages 63-65). The title of an anti-Turkish book of Bessarion can be seen in fig. 11.3.



Fig. 11.3. The title page of Bessarion's anti-Turkish tractate (Bessarion, "Orationes et epistolae ad Christianos principes contra Turcos"). In Latin. Taken from [\[1374\]](#), page 64.

7.

Tamerlane and Alexis Comnenus

A 300-year chronological shift makes Alexis Comnenus from the alleged XI century a reflection of the XIV century Tamerlane. Genghis-Khan's alias of Temuchin must be another version of the names Timur and Tamerlane. This confusion had created another XI century reflection of Tamerlane known as Mahmoud Gaznavi: "the endless wars waged by Timur lead us to the comparison of this character to the XI century conqueror Mahmoud Gaznavi" ([\[829\]](#), page 44) – Mehmet the Cossack, in other words. The fact that we encounter the name Mehmet associated with Timur is anything but chance occurrence, let alone the nickname "Cossack."

8.

The meaning of the name Timur

The name Timur had also been known in the form “Temir” ([\[635\]](#), page 230, which must have simply meant “T-Emir,” or “Prince” with the prefix “T,” which may have stood for “Great,” in which case the name Temir translates as “The Great Prince” – a well-known mediaeval title in Russia. This observation is confirmed by the fact that the name Timur had not only been applied to Tamerlane, but other historical characters as well – for instance, his predecessor, “Tugluk-Timur, Khan of Mogolistan” ([\[829\]](#), page 19).

According to a Russian chronicle, the predecessors of Tamerlane can be identified as Cossack atamans from the Yaik region, or the “Tartars”: “The father of this Temir had been a Tartar chieftain from beyond the Yaik” ([\[829\]](#), page 20). Moreover, it is presumed that Temir had not belonged to the Genghisid clan, and his ascension to a position of power resulted from his marriage to the daughter of the Genghisid Kazan-Khan; the latter name translates as “Czar of Kazan” ([\[829\]](#), page 42).

9.

The wars between Timur and Tokhtamysh

Tamerlane had conquered a great many lands; however, we learn that his entire life was spent in the wars for the lands of Urus-Khan – Russian lands, in other word. Tamerlane's war had not ceased in his lifetime, despite his constant victories. It is curious that he had never attempted to destroy his number one foe, Tokhtamysh-Khan, in person, even though the army of the latter had been put to rout by that of Tamerlane many a time. We are beginning to understand the reasons for this – Tokhtamysh-Khan identifies as Dmitriy Donskoi, a descendant of Augustus. This makes the opposition of Tamerlane and Tokhtamysh an internal conflict in the Russian Horde. Persons of royal lineage had not been murdered as a custom. Let us relate the famous account of the interactions between Timur and Tokhtamysh in brief, providing some commentary thereto.

“The White Horde had tried to meddle with the affairs of the Golden Horde... The most radical steps in this direction were taken by Urus-Khan” ([829], page 30). The name “Urus-Khan” translates as “Russian Khan.” The White Horde must have been the name of the Western Russia – the state of Lithuania, that had also included White Russia. The territory of the Golden Horde had reached Moscow in the East.

“Urus-Khan, who had reigned over Ak-Horde up until 1377, decided that apart from striving to become Khan of Saray, he decided to unite both parts of the Juchi ulus” ([829], pages 30 and 31). The word ulus must be closely related to Urus, considering the flexion of L and R. “Ulus” must have been the Arabic version, whereas the one common in Mongolia (Megalion) had been “Russia,” or “Russ.”

“One of the ... emirs [princes – Auth.] dared to oppose Urus-Khan in the Golden Horde issue, which had led to his execution. His son Tokhtamysh had fled from Ak-Horde and went to Timur, offering his

services. This happened in 1377... Timur ... had sent Tokhtamysh to Ak-Horde so as to reclaim the throne of Ak-Horde from Urus-Khan” ([829], pages 30 and 31). The name “Ak-Horde” translates as the White Horde – clearly a reference to the throne of the White Russia.

“Tokhtamysh only managed to seize the throne of Ak-Horde in 1379” ([829], page 31). Bear in mind that Tokhtamysh-Khan identifies as Dmitriy Donskoi in our reconstruction; his capital had been in Kostroma. Having defeated Mamai in the Battle of Kulikovo in 1380 he had indeed seized the throne of Lithuania, or Western Russia.

“Tokhtamysh played the fact that Mamai’s army had been weakened tremendously by the defeat on the Battle of Kulikovo, lost to Dmitriy Donskoi. He put Mamai’s army to complete rout at River Kalka the very same year of 1380” ([829], page 31).

The relations between Timur and Tokhtamysh deteriorated rapidly, and ended in constant wars waged against one another. However, “the wars between Timur and Tokhtamysh were anything but large-scale conquests – they had been fought over a relatively small ... group of towns and cities” ([829], page 32). This is perfectly natural, seeing as how the events described above had really been a civil war in Russia, or the Horde.

10.

The cities of Samara and Samarqand

“Timur had launched three large-scale campaigns against Tokhtamysh, who became a powerful khan in 1380 [after the Battle of Kulikovo – Auth.]. They took place in 1389, 1391 and 1394-1395... In 1391 Timur set forth from Samarqand ... and ... Timur’s enormous army faced the army of Tokhtamysh ... between Samara and Chistopole” ([\[829\]](#), page 31).

The city referred to as Samarqand in this passage must be Samara, the true capital of the Khan Temir-Aksak. Samara had indeed been known as the khans’ capital; the very name can be read as A-Ramas in the Arabic manner (reversed). This translates as “Rome,” or “capital.”

We proceed to find out about the close relations between Samara and the region of Yaik (known as the Ural nowadays) – in particular, the two were connected by a large old tract known as Nagaiskaya. Bear in mind the fact Temir-Aksak had been a Tartar from the “lands beyond the Yaik” ([\[829\]](#), page 20).

Let us quote further: “The Samara bight is spanned by River Volga that makes a curve between Samara and Chistopole ... it had been the usual summer residence of the Khans of the Golden Horde... The southern border of the woods had been marked by a wide old road, which is known as Nagaiskaya to this day... The remnants of the so-called Old Nagaiskaya Road, which had connected the regions of the Ural and the Volga, still exist (not too far away from the modern postal tract between Samara and Orenburg, formerly known as the Samara Military Line)” ([\[829\]](#), pages 441 and 442).

The chronicle indicates that Temir-Aksak had originated “from the land of Samara” ([\[759\]](#), page 25). Another surviving document, an edict of the Khan Devlet-Kirey, was written in Samara, which is explicitly stated therein ([\[759\]](#), page 43).

The name of the Khan is spelled as Devlet-Kirey instead of Devlet-Girey. Why would that be? The form in question is more archaic ([\[759\]](#), page 43), and has been changed by later historians for obvious reasons – the name Kirey is most likely to be a form of the mediaeval Russian word Kir (cf. Sir and Czar) – the title used for addressing the Czars and the Patriarchs. However, the name may also be a derivative of the Russian word for “hero” (“*geroy*”).

The name Devlet is very likely to be of a Russian origin as well – the word “*dovlet*” was very common in Old Russia, and translates along the lines of “to rule,” “to govern,” “to command” etc ([\[866\]](#), Volume 1, page 288). Therefore the name Devlet can be regarded as the synonym or the word “ruler,” which makes “Devlet-Kirey” translate as The Royal Ruler, or Our Lord the Czar. Apparently, many of the ancient Russian titles were forgotten after the ascension of the Romanovs, hence our failure to recognize them as Russian words when we encounter them in the chronicles.

11.

The Nogai Horde

The famous Russian family name of Nagoi must be closely related to that of the famous Nogai Horde – hence the name of the Cossack *nagaika* whips, likewise the famous Nogaïsk knives as mentioned in the reports of Prince Dimitriy's murder, for instance, an incident associated with the Nagoi family, the presumed wielders of these knives ([\[777\]](#), page 76).

It is possible that the Nogai Horde had been founded by Tamerlane; its remnants had existed until the XIX century. The epoch of Tamerlane, or the XIV century, was the time when “another Horde was founded on the coast of the Black Sea – the Nogai Horde that had defied the authority of the khans from the Volga” (N. I. Kostomarov. *Russian History as Biographies of its Primary Figures*, Issue 1, Chapter IX). The separatist Cossacks were understandably enough at war with the old Horde; these wars may be known to us as the ones fought between Timur and Tokhtamysh (Dmitriy Donskoi).

12.

The Goths and the Semirechye region

We shall briefly divert from our primary topic in order to discuss the Goths and the origins of their name. S. Herberstein, the XVI century Austrian ambassador in Russia, mentions the fact that the Polovtsy had been referred to as “the Goths” by the Muscovites back in the day ([\[161\]](#), page 165). On the other hand, the name Polovtsy had also been used for referring to the Tartars – or the Cossacks, in other words. It turns out that the settled “Mongols” had called the nomadic “Mongols” *Djete*, or “Goths.” This is in excellent concurrence with the information provided by Herberstein – the “Mongols” in question identify as the Russians, and the “nomadic Mongols” – as the Cossacks.

This is what historians are telling us about “Mongolia” in Tamerlane’s epoch, unaware of the fact that country they describe is the XIV-XVI century Russia: “The Khans were becoming geared towards a transition to a settled life in the cities, and so they strived to conquer the rich and cultured land of Maverannakhr” ([\[829\]](#), page 15). The latter appears to be the Arabic name for the Russian lands that lay to the west of the Volga, their capital being Moscow.

“The difference between the Mongols of the Semirechye and ... those who had settled in Maverannakhr kept on growing. The ones that remained in Semirechye ... despised those who had settled in Maverannakhr and lost the purity of their nomadic traditions... The latter, in turn, regarded the Semirechye Chagatays as coarse and conservative barbarians, calling them *djete*... The Chagatay ulus [Urus = Russia – Auth.] eventually split up into two parts – Maverannakhr and Mogolistan, which had also comprised Kashgar [possibly, *Kazan-Gorod*, or ‘Kazan City’ – Auth.]... This took place in the XIV century” ([\[829\]](#), page 15). The above description must be referring to the division of Russia (or

“Mongolia”) into the Kingdom of Moscow, also known as Maverannakhr, and the Cossack lands in the regions of the Volga, Yaik, Don and Zaporozhye.

The very name Semirechye must be derived from “*sem rek*,” or “seven rivers,” seeing as how the Cossacks had lived in the regions of the rivers Volga, Don, Yaik, Dnepr, Dniester, Terek and Irtysh.

This also explains the name of the Djuchi Ulus, or the Goth Ulus – the Russian region of the Goths in the history of “Mongolia.” The Chagatay Ulus might translate in the same way, standing for “Russian Land of the Cha-Goths,” “Cha” (“Cza”) being a possible abbreviated version of the word Czar, which makes “Chagatay” translate as “The Goth Czar.”

The Germans had also been known as the Goths, which is another indication of ancient ties existing between the Cossacks and the Germans, likewise the historical name Prussia.

13.

Events of the epoch of Mehmet II (the XV century) reflected in the biography of Tamerlane (the XIV century)

13.1. Mehmet = Mohammed II

Let us now consider the description of the XV century layer in the documents that tell us about the deeds of Tamerlane. This layer is of a primary nature – this is where Tamerlane’s glory of a conqueror comes from initially. Tamerlane’s prototype is most likely the famous XV century conqueror – Mehmet (Mohammed) II, the Turkish sultan who took Constantinople in 1453 and made it his capital. The 90-year Byzantine and Russian shift backwards superimposes the epoch of Mehmet II over the Scaligerian epoch of Tamerlane.

13.2. The city of Samarqand, the capital of Timur, as described in the chronicles that relate the XV century events, and its true identity

Let us reiterate that the geographical names would often migrate from one place to another, referring to different cities in different epochs. Above we cite the documents that clearly use the name Samarqand when they write about Samara on the Volga. In the XV century the name had already attained a different meaning. Historians report the following about Samarqand, Tamerlane’s capital (as we already pointed out, the name Samar(qand) is the reversed name Ramas (Rome) as used by the Arabs.

“Samarqand became capital of Timur’s enormous empire. Timur had longed for the city to be unsurpassed in greatness and beauty; Samarqand was to outshine every other capital known previously” ([\[829\]](#), page 44).

Historians suggest the above to identify as the small town of Samarqand in the present day Uzbekistan.

We also find out that “Ibn Arab-Shah reports that Timur had also founded a number of satellite settlements around Samarqand, naming them after famous cities” ([829], page 44). The words “satellite settlements” can be regarded as a comment made by the modern author. The list of the cities in question is most impressive, and has been taken from historical sources: “Misr (Cairo), Dimshik (Damask), Baghdad, Sultani and Shiraz, three of which had been caliphate capitals – Damask was the capital of the Omayyad caliphate, and the capitals of the Abbasid and the Fatimid caliphates were in Baghdad and Misr, respectively. The idea behind calling the settlements after famous cities had been of a political nature, obviously in order to proclaim Samarqand’s supremacy over them all” ([829], page 44).

These rather confused “explanations” leave us with an odd impression – we know of no other cases when the suburbs of a small town would be named after famous capitals.

We must also mention the city of Yasy, which had stood “near the border of Timur’s empire” ([829], page 44). Historians obviously locate it in Turkistan so as to make it closer to Samarqand – however, there is no such town anywhere in those parts. It is however known that the famous mediaeval city of Yassy had been in Basarabia, and indeed stood very close to the border of the Ottoman = Ataman Empire of Mehmet II.

The above fragment of a mediaeval document leaves us without a shadow of a doubt that Samarqand as used presently happens to be an alias of Constantinople.

13.3. Sultan Mehmet-Khan identified as Sultan Mehmet II. Who could have taken Bayazid captive?

We already mentioned “the proxy Khans of Timur – Souyourgatмыш ... and then his son Mahmoud-Khan [Czar Mehmet the Sultan – Auth.]... The

relations between Sultan Mahmoud-Khan and Timur had been excellent – the former had been serving the latter as an excellent and energetic commander... Sultan Mahmoud-Khan took part in the Battle of Ankara in 1402, taking Bayazid, the Turkish Sultan, captive” ([829], pages 42 and 479).

Thus, Bayazid (possibly, Vassily) had been taken captive by Sultan Mahmoud-Khan, a phantom reflection of Timur; this makes the latter identify as Mehmet II, the Turkish Sultan, with almost absolute certainty.

A propos, the famous stone that bears a carving made by Timur found on the territory of the modern Kazakhstan (Cossack-Stan), wherein Timur is called “Timur, Sultan of Turan” ([829], page 32). Timur, Sultan of Turkey, in other words. His old capital may have been in the city of Tiraspol on the Dniester, or Tirana in modern Albania. Both names translate as “City of the Turks.”

The following fact might give us a good idea of where the lands conquered by Timur had really been located: “The army [of Timur – Auth.] set forth towards the cities of Yassy, Karaouchi, Sayram [Sarayevo? – Auth.] ... and to Sarouk-Uzek [Syracuse? – Auth.]” ([829], page 439).

These are the very places where historians locate the campaigns of Mehmet II = Sultan Mehmet-Khan the Ottoman: “Timur did not lock the sultan up in Samarqand ... taking him along to different campaigns instead” ([829], page 479).

14.

The organisation of Timur's army. Had his horde really been "wild"?

Tamerlane is usually seen as a coarse and ignorant barbarian invader, miraculously attaining victory after victory with his "wild Asian hordes," recruited from the region of Samarqand, a small town in modern Uzbekistan. However, let us cite the following data from a fundamental work of M. I. Ivanin entitled "The Art of War and the Conquests of the Mongols, the Tartars and Other Mediaeval Nations in the Epoch of Genghis-Khan and Tamerlane" (St. Petersburg, 1875). A chapter of this book is included in [\[829\]](#), which is the source that we have used in our research.

"Tamerlane's army was comprised of infantry and cavalry... The infantry ... had horses at its disposal for long marches; the cavalry, or, at least, a substantial part thereof, could also stand and fight dismounted, as the dragoons of today... Regular and elite cavalrymen wore light and heavy armour. Apart from that, Tamerlane had a special corps of bodyguards – a guard of sorts... Apart from these, the army also consisted of the following:

1. Engineers and shipbuilders... They built ships and bridges.
2. Greek (or Gregorian) fire specialists.
3. Various workers, who were capable of mounting siege machines and handling catapults... This part of the army had been perfected to a very high degree of sophistication. Reports of Tamerlane's sieges demonstrate that he had been familiar with nearly every method used by the Greeks and the Romans... He had elephants with mounted warriors that threw Gregorian fire at the enemy.

4. Tamerlane had a special corps of highlander infantry for fighting high in the hills...

The army was divided into tens, hundreds, thousands and *tumyns*” ([892], pages 424-428). The Russian word for *tumyn* is *tma* (ten thousand, hence the title of a *temnik* as mentioned above). This division into tens and hundreds had been characteristic for the Cossack troops until the XX century; this trait had been an exclusively Cossack one.

Each party of ten, hundred, thousand and ten thousand soldiers had a leader of its own... Elite troops, or the heavy cavalry, were armed and equipped with the following: helmets, armour, swords, bows and arrows... The leaders of each party of ten ... wore chain mail; they were armed with swords and bows... The centurions also needed to have ... a sword, a bow ... a mace and a club, as well as chain mail and plate armour... Soldiers were commended for their valiance, and they were also awarded with raises [it turns out that the soldiers of the “wild” Hordes had been receiving a regular salary – Auth.], presents, larger shares of trophies, higher ranks, honorary titles and so on... Whole regiments that became distinguished were decorated with battle drums, banners etc ...

Even in the epoch when military formations had been nonexistent in nearly every army, and the soldiers just huddled in a crowd... Tamerlane’s army had already possessed the knowledge of formation ... there were several lines of soldiers that went into battle one by one ... as well as a fresh reserve of elite troops” ([829], pages 424-428).

Seeing as how there were European armies among the enemies of Tamerlane, the above can be formulated as follows: while the European armies had still fought in mobs, the “savage Asian hordes of nomads” already had knowledge of military formations and a good military organisation. This is the furthest thing from a mockery – it’s true. However, one must replace the “savage hordes” by the Russians and the Ottomans (Atamans). We shall see the familiar XIV-XVI century scenario when the excellently trained Cossack armies of the “Mongols” (Great

Ones) and the Ottomans (Atamans) colonised Europe, Egypt, Asia and a large part of America, qv in [Chron6](#), Chapter 14. As we have seen, they weren't met with much in the way of organised resistance.

“If the enemy troops managed to crush the centre of the front line, they could easily be ... put in the position of the Roman army in the Battle of Cannas, when the Romans had taken out the centre of the Carthage cavalry and started to move forward in too hasty an onslaught, only to find themselves surrounded from the flanks by Hannibal's infantry and the cavalry, which had resulted in the loss of the battle... The Cannas incident had not been random, and the abovementioned order of troops allowed to replay the scenario at will” ([\[829\]](#), pages 424-428).

We shall not become distracted by the “ancient” Hannibal, but we must point out that the very apropos comparison of Tamerlane's tactics to those of Hannibal wasn't made off the top of M. I. Ivanin's head. We must also add that Hannibal also had battle elephants, which would baffle the imagination of his contemporaries. It is also possible that the ancient name Hannibal is a slight corruption of the mediaeval name Khan-Bal, or the White Khan = Khan of Volga = Khan of Babylon = Khan of Bulgaria.

M. I. Ivanin tells us further: “It is as though the very god of war had taught this method to Genghis-Khan and Tamerlane; it was efficient enough to make nearly every battle of the epoch a decisive one, with enemy armies put to chaotic rout” ([\[829\]](#), pages 424-428).

However, Scaligerian chronology insists that Genghis-Khan and Tamerlane were separated by over 150 years. Could it be that the enemy armies (among them the best troops of Europe and Asia) hadn't managed to adopt the “Mongolian” tactics over this time, or counter it with something similar? This seems highly unlikely, which leads us to the conclusion that the conquests of Genghis-Khan and Tamerlane had really been one and the same conquest – one that may have lasted for decades, but without a break, so as to give the opponents no chance of recuperation.

We are of the opinion that the above refers to the final stage of the

Ottoman and “Mongolian” conquests of the XIV-XV century, namely, the famous campaigns of Mehmet II, who later became the Sultan of Constantinople = Istanbul. Nowadays this character is falsely perceived as the minor “proxy khan” Sultan Mahmoud-Khan under Tamerlane.

The very same character served as the prototype for the “ancient” Alexander of Macedon and Hannibal, likewise Mahmoud Gaznavi (Mehmet the Cossack) from the alleged XI century. It is also possible that he had really been Macedonian, a native of the Slavic Macedonia, and that his troops consisted of the Cossacks – Russians, Albanians and so on.

Let us also point out that the “Greek fire” as used by Timur’s army had also been known as “Gregorian fire” ([\[829\]](#), pages 424-428). As we are beginning to realise, the latter name is a reference to St. George = Genghis-Khan = Georgiy Danilovich = Ryurik. The weapon in question is likely to have been an alias used for artillery.

15.

The issue of Tamerlane's religion

Let us now turn to the issue of the religious confession adhered to by Tamerlane. He is considered a “vehement Muslim” these days; this opinion is based on the fact that Muslim sources keep on calling him a “true believer.” However, this in itself doesn't tell us too much – we have seen the term “those of the true faith” applied to the Russians by the Muslim sources of that epoch. This is why historians fail to recognise Russia in its Arabic descriptions and are forced to suggest that the Arabs “did not write about Russia at all,” despite the close trade connexions between Russia and the Arabs.

We deem the above misconception to result from the fact that the formal religious schism between Orthodox Christianity, Islam and Catholicism had been dated to a phantom ancient age, whereas in reality it took place as late as in the XV-XVI century.

The religious contradictions may have been accumulating; however, the Arabs may well have called the Orthodox Russians “true believers” before the formal schism, even if they disapproved of the Russian ecclesiastical tradition, finding it alien to their culture. Thus, the fact that Tamerlane is called a “true believer” in the Arabic sources does not imply that he had been a Muslim – he may have been Orthodox or Catholic just as well.

Let us also enquire about whether Islam had looked the same as it does today in the epoch of Tamerlane. This is anything but clear, and most likely untrue. The matter is greatly complicated by the fact that the epoch of Tamerlane is the very epoch of the “Great Schism” (the XV century), when the Orthodox, Catholic (Latin) and Muslim (Nestorian) Churches were making their first steps towards the schism.

It is therefore possible that the Muslim ecclesiastical tradition of the time may have significantly differed from the modern, and been close to that of

the Orthodox Church. Bear in mind the well-familiar fact that Islam originated as the Nestorian branch of the Orthodox Church. The history of Islam is rather convoluted in general.

At any rate, the facts we cite below demonstrate at least one of the below statements to be true:

1. either Tamerlane wasn't Muslim, or
2. the Muslim customs of Tamerlane's epoch had differed from the modern ones significantly, and were closer to the Orthodox Christian rites.

This is what Foma of Metsop, a contemporary of Tamerlane's, writes in his book entitled "History of Timur-Lank and his Descendants" (Translated from Old Armenian, Baku, 1957). We have naturally only got the XVI-XVII century edition of this book at our disposal nowadays; we are quoting it in accordance to the reprint included in [\[829\]](#).

"A certain man by the name of Timur-Lanka, of antichrist Mahmet's faith, appeared in the city of Samarqand in the East" ([\[829\]](#), page 357).

"The tyrant [Timur] gave orders to take all the women and children captive and to throw the rest from the tower wall, believers and unbelievers alike... A Mugri ascended a minaret in the town of Berkri, and started to cry 'Salat Amat' out loud... The perfidious Timur thought about it and asked about the nature of those cries. His minions replied: 'It's judgement day, and Ise [Christ] is about to resurrect'... Timur instantly gave orders to stop throwing people off the tower walls, and to set the rest free" ([\[829\]](#), page 364).

"He (Timur) had to Damask ... and, as he approached Jerusalem ... the wives of the Muslim teachers came unto him ... and told him: 'You are the padishah of this land, and the Lord has sent you to punish those who oppose His will... Everyone in this city is a villain and a sodomite, especially the deceitful mullahs ... call our masters, and we shall confirm everything in their presence'... And thus he had ordered [to his army]: '... Bring me 700.000 heads and arrange them into seven towers... Should anyone say he believes in Jesus, let him go' " ([\[829\]](#), page 368).

The only people that Timur decided to spare were the Christians!

Christianity and Islam are intertwined in the oddest manner in the descriptions given by Foma of Metsop. In the first case Timur captures the city (presumably a Christian city) and orders for all of the population to be executed. This makes him appear Muslim. Despite the fact that the churches of the city are Christian, the cry of despair came from a minaret. The cry of a Muslim? The meaning of the words that were cried out loud from the minaret is explicitly Christian – at least, this is how Timur and his entourage had interpreted them. These words made Timur react as only a Christian would – he ordered for the execution to be stopped, and the prisoners set free.

As a result, it is impossible to understand whether Timur had been a Christian or a Muslim. In the second case the dwellers of a Muslim city address Timur as their padishah and complain about the iniquity in their city. This makes Timur a Muslim; however, when he gives an ireful order to punish the entire population of the city, he strictly forbids to harm Christians, ordering to execute everybody else. Could he have adhered to the Christian faith, then?

Moreover, it turns out that the Arab sources had been anything but unanimous about the religion of Timur. Certain Arabic authors call him “the apostate.” J. Langlais writes the following in his book entitled *The Life of Timur* (translated from French, Tashkent, 1980):

“Arab-Shah had tried to compromise our hero as an apostate who had preferred the law of Genghis-Khan to that of Mohammed – however, all historians concur about the fact that this monarch had been a Muslim, or at least tried to present himself as one” ([\[829\]](#), pages 393-394).

Langlais is therefore of the opinion that Arab-Shah’s historical knowledge had been “poor.”

Furthermore, it is a known fact that the modern Muslim tradition strictly forbids the ingestion of wine. Notwithstanding that, numerous sources claim that Timur’s army drank wine in abundance. Moreover, Timur had

even drunk vodka. This is what Rui Gonzalez de Clavijo, author of “The Diary of a Voyage to Timur’s Court in Samarqand” (allegedly 1403-1406, translated from Old Spanish, St. Petersburg, 1881) is telling us:

“The space around the tents of the Czar and the pavilion had been crammed with wine barrels, placed at a distance of a stone’s throw from each other and spanning half a league of this field’s territory... There had been many tents next to the pavilion, each of them covering a huge barrel of wine. These bottles were large enough to contain fifteen cantars of wine at the very least” ([829], pages 321-322).

“That day the Senor and all of his people drank wine; they were served vodka in order to facilitate inebriation” ([829], page 327).

The fact that Tamerlane drank wine was noted by every traveller from the Western Europe who had seen him. This is how M. Ivanin, who, unlike the mediaeval contemporaries, already “knows” it very well that the army of Timur had not been allowed to drink wine.

“This is where Tamerlane would decorate the most valiant soldiers and provide them with all manner of food, drink and entertainment; the most beautiful captive women had served food and sour milk in precious chalices to the warriors.”

M. Ivanin makes the certain but erroneous comment that the translation of Lacrois “refers to wine everywhere; however, Tamerlane, a devote Mohameddan, would hardly allow inebriation among his troops; also, where would one find wine in the steppes, and how would the army take it along?” ([829], page 424). We can plainly see that the Russian Cossacks from the Horde did not think it seemly to abstain from wine.

16.

The burial of Timur

It is known that the burial of Timur had been performed in total defiance of the Muslim tradition ([\[829\]](#)). The modern Muslim tradition strictly forbids mourning the dead, unlike Christianity. However, there are reports of mourning rites performed at Timur's funeral. This is what V. V. Bartold tells us in his article entitled "The Burial of Timur" (*Collected Works*. Moscow, 1964, Volume 2, pages 2, 442 and 454): "The princes and the princesses were told not to wear mourning attire, 'as the Muslim tradition and common sense dictated'."

Nevertheless, it turns out that, in spite of this directive, "the Czarinas and the few princes that had been by their side ... had performed the mourning rites common among the nomads, assisted by the princesses and other noblewomen... The princes and the officials who had been in town were also dressed in mourning, likewise the representatives of the Islamic religion, such as the Al-Islama Sheikh Abd-Al-Evvel... This time the black mourning attire was worn by all of the townsfolk and not just the Czarinas, princes and officials... This had been followed by the same rite as was performed at Sultan Mohammed's wake in Onik; Timur's battle drum had been carried by the mourners to take part in the ceremony; the skin of the drum was cut into shreds in order to preclude the drum from serving another owner... The decorations of the mausoleum had contradicted the Islamic laws, and had only been removed after the arrival of Shahroukh in Samarqand... Shahroukh had observed all the Islamic rules and regulations thoroughly, and felt obliged to remove pagan decorations from Timur's mausoleum" ([\[829\]](#), page 493).

Moreover, this is what Bartold reports in his study of the documents related to the burial site of Timur in one way or another: "The above contradicts what the same author reports elsewhere, namely, that the

construction of a ‘dome-shaped tomb’ of Mehmet-Sultan commenced in 1404, and that the body of Timur had been put in a ‘dome-shaped building for burial’; one finds it most likely that both sources refer to the same construction” ([\[829\]](#), pages 490-495).

Everything is perfectly clear – the references are made to a single building, since Timur and Mehmet-Sultan identify as one and the same historical personality.

17.

The customs of Timur's court

Let us cite some evidence concerning the common ceremonies and the clothes worn at the court of Timur, the “savage Asian.”

“The grandson of the Czar had been dressed lavishly; his attire was made of blue satin with golden circle-shaped embroidery, with a circle on the back, the chest, and both sleeves. His hat was embellished with large pearls and gemstones, with a very bright ruby on top” ([829], page 322).

It is easy to recognize the clothes in question as the ceremonial attire of the Russian kings, complete with the circle-shaped embroidery and a luxurious crown resembling the so-called “Monomakh's hat.”

Certain mediaeval representations of the Russian Czars of the Horde depict them dressed less ceremonially; the most conspicuous part of this informal attire is the long cone-shaped hat made of wool, qv in the XVI century engravings from the first editions of Herberstein's book reproduced in [161], for instance.

We learn the following about another headdress item worn by Timur. G. Wambery writes the following in his “History of Bukhara” (English translation published in St. Petersburg in 1873, see pages 217-237): “Timur's ceremonial attire had consisted of a wide silk tunic, with a long conical woollen hat decorated by an oblong ruby on top, pearls and other gems. He had worn large and expensive earring, following the Mongolian custom” ([829], page 396). By the way, the custom of wearing an earring had been kept alive by the Cossacks up until the XX century.

M. Ivanin naturally cannot leave the obvious similarity between the customs of Timur's court and those of the Russian Czars without commentary, and descants in the following manner: “It is very probable that ... the ceremonial customs ... had been the same in the domain of

every Khan who had been a descendant of Genghis-Khan. Some of those customs were imported from the Golden Horde by the Muscovite princes ([\[829\]](#), page 436).

There is nothing new about this information. Everyone knows about the “Mongolian” origins of the customs of the Muscovite court. However, our idea about “Mongolia” identifying as Russia and the Horde, as the regular Cossack army of the Russian state, allows us a new viewpoint on this issue. It turns out that the “ancient Mongolian” customs are Russian and partially Byzantine in origin. They have been forgotten in Russia for the most part under the Romanovs, when the latter had radically changed the whole Russian lifestyle. Some of the “Mongolian” customs still exist in the Orient; they often strike us as thoroughly un-Russian and Oriental nowadays, the sole reason for that being the fact that we were made forget our own history.

18.

Tamerlane and Ivan III

The biography of Tamerlane has got many parallels with that of the Russian Great Prince Ivan III, a contemporary of the Turkish Sultan Mehmet (Mohammed) II, the conqueror of Constantinople. These parallels were discovered by M. G. Nikonova.

It has to be said that the modern Russian sources remain conspicuously silent about the conquest of Constantinople by the Ottomans = Atamans in 1453. The few remaining records of Russia's reaction to this event indicate it very likely to have been positive ([\[372\]](#)).

Russians must have actually participated in the storm of Czar-Grad, seeing as how the army of Russia (the Horde) must have been an ally of the "Mongol" Ottoman army of that period. Bear in mind that the diplomatic relations between Moscow and Constantinople had been severed 14 years before that time, and that the Greek Metropolitan was forced to flee Russia.

It becomes obvious why there are no Russian documents reporting the conquest of Constantinople – they must have been destroyed by the first Romanovs in the XVII-XVIII century, and the reasons aren't too hard to understand. When the Romanovs were about to take part in the "liberation" of Constantinople from the Turks, having agreed upon it with the West, the memory of Russian troops helping the Ottomans with the conquest of Czar-Grad in the XV century must have been anything but welcome.

However, the epoch when the Ottomans had conquered Constantinople is the very time of Ivan III. Therefore, there must be parallel biographic records concerning him and Mehmet = Mohammed II = Tamerlane. The existence of some linkage between Ivan III and Tamerlane (Mehmet II) is indirectly confirmed by the following facts.

- a. The diplomatic interactions between Tamerlane and the Western Europe were conducted by proxy of a mysterious character known as “Archbishop John.” He had acted as the de facto representative of Tamerlane, interacting with the Western European monarchs and taking care of Tamerlane’s correspondence on his behalf ([\[829\]](#)).
- b. The biography of Genghis-Khan, which reflects that of Tamerlane to a substantial extent, pays a lot of attention to the figure of a certain “John the Bishop” or “Presbyter Johannes,” who had simultaneously been a priest and the leader of a powerful nation. He is constantly mentioned in the mediaeval chronicles. However, historians cannot give any precise identification to this figure. Let us also recollect that Batu-Khan, Genghis-Khan’s grandson, can be identified as Ivan Kalita = Caliph. The lifetime of Ivan Kalita dates to the XIV century, which makes him a neighbour of Tamerlane in time.

However, the image of Ivan Kalita (Caliph) also contains a part of a later layer, which had travelled backwards to this epoch from the XV century as a result of the 100-year chronological shift inherent in Russian history. This layer is constituted by the documents of the Great Prince Ivan III, also known as Ivan-Khan, *qv* above.

This leads us to the following link of duplicates; they are arranged by rows in the following table:

= Tamerlane	= Archbishop John	= Caliph
= Genghis-Khan	= Ivan the Priest	= Batu-Khan (“ <i>batya</i> ,” “ <i>father</i> ”)

19.

Conclusion

Let us reiterate that we do not insist upon everything we say above, since the stage of our research is by no means final. Nevertheless, there are several focal points of a primary nature, and we have no reasons to doubt their veracity whatsoever. There are at least six such points:

1. The identification of Yaroslav, the father of Alexander Nevskiy, as Batu-Khan, also known as Ivan Kalita (Caliph). Georgiy Danilovich, his elder brother, identifies as Genghis-Khan, and the Great Prince Dmitriy Donskoi – as Tokhtamysh-Khan.
2. The city referred to as Novgorod the Great in the chronicles is Yaroslavl on River Volga.
3. The Kulikovo Field identifies as the Kulishki in Moscow.
4. “Ivan the Terrible” is a “collation” of several individual Czars.
5. Boris “Godunov” had been the son of Czar Fyodor Ivanovich. He died by poisoning at a relatively early age.
6. Russian history contains a dynastic parallelism, or a shift with a value of approximately 410 years. The early history of Russia is a phantom reflection or a duplicate of its real history between 1350 and 1600.

These six primary statements follow from explicit indications provided in mediaeval Russian documents. It suffices to abandon the Procrustean chronology created relatively recently by Scaliger, Miller and others who came in their wake, and aggressively promoted.

The primary result of our research is formulated in the sixth conclusion; it was based on the application of the empirico-statistical methods as developed by A. T. Fomenko and related in [Chron1](#) and [Chron2](#).

PART TWO

Russia and Turkey as two parts of a
formerly united empire

20.

Introduction

According to our reconstruction, both Russia and Turkey had been parts of a single state known as the Great = “Mongolian” Empire up until the XVII century. There are direct references to this fact in a number of sources, qv above. There are also lots of data that confirm this fact indirectly. For instance, it is known that the Cossacks of Zaporozhye migrated between Russia and Turkey freely, serving both the Czar and the sultan and not considering this treason.

The relations between Russia and Turkey must have deteriorated due to reasons that had nothing to do with religion. There had been no persecutions of Muslims in Russia before the Romanovian epoch; the Turks did not persecute Orthodox Christians, either. The real reasons have most likely been quite different. As we are beginning to realise, Turkey had been the part of the Great = “Mongolian” Empire that remained unconquered in the XVII century, when the Western European Reformation mutiny and a series of palace revolutions in Russia had led to the destruction and fragmentation of the Great Empire – Russia, or the Horde. The Romanovs, creatures of the victorious mutineers, had seized power in Russia and were naturally striving to conquer Turkey, a former ally of Russia. As soon as the Romanovs had felt their position stabilised, they started a series of long wars with Turkey. The concept of the two countries having opposed each other for religious reasons since times immemorial must have been introduced by the Romanovs as the ideological basis for their campaigns against Turkey.

According to B. Kutuzov, a modern researcher ([\[457\]](#)), the famous XVII century schism of the Russian church had resulted from the wish to conquer Constantinople harboured by Czar Alexei Mikhailovich Romanov. Kutuzov is of the opinion that the Czar had decided to bring the

Russian ecclesiastical customs of the epoch closer to those of Greece and Constantinople in order to prepare for the conquest ideologically. His court must have considered it necessary to make the Russian conquest of Constantinople look like the “liberation of fellow believers” ([\[457\]](#)). The Romanovs had decided to use the Western method in order to give the seminal war a semblance of a “crusade against the heretics.” However, this had neither corresponded to the Russian = “Mongolian” tradition of religious tolerance, nor to the customs of the Russian Church. The religious reforms instigated by the Romanovs had led to a schism. The conquest of Constantinople, or Istanbul, proved a failure.

Let us also point out that the famous Turkish elite guard of the Sultan known as the janissaries had consisted from the Balkan Slavs for the most part, qv above. The common opinion about them falling captive to the Turks in early infancy is somewhat erroneous. The recruitment of one tenth of the civilian populace had been a common custom in Russia; those recruits became Cossacks. Apparently, a similar tradition had existed in Turkey – “infant captivity” has got nothing to do with it whatsoever.

21.

Crescent with a cross or a star on the old coats of arms of the Russian cities

The star and crescent had been the old symbol of Czar-Grad, or Constantinople. This fact is common knowledge ([\[882\]](#), pages 178-179). Later this symbol became associated with Islam, and it is perceived as an exclusively Muslim symbol nowadays. However, the star and crescent had decorated the gigantic Christian cathedral of St. Stefan in Vienna up until the XVII century. The crescent was removed from the spire of the cathedral as late as in 1685; nowadays it is exhibited in the Museum of Vienna (see [Chron6](#) for more details).

The star inside a crescent had once been a version of the Christian cross. Star-shaped crosses (hexagonal and octagonal) were common in mediaeval iconography – for instance, such cruciform stars can be seen on the walls of the famous Cathedral of St. Sophia in Kiev. This makes the cross and crescent as seen upon the domes of the Russian churches and the Turkish crescent with a cruciform star two versions of the same Christian symbol, which must have evolved differently in Russia and in Turkey. After the fragmentation of the empire in the XVII century, the symbols became distributed accordingly – the Christians kept the cross, the star and the crescent were adopted by the Muslims, and the six-pointed star – by the Judeans.

This leads us to the question of whether the symbol of the crescent is present anywhere in the Old Russian coats of arms – those of the Russian cities, for instance. The majority of readers must be of the opinion that nothing of the kind has ever been seen in Russia – at any rate, such coats of arms are hard to find nowadays.

Let us however turn to the fundamental oeuvre ([\[162\]](#)) that deals with

the coats of arms of the Russian towns and cities as given in the Complete Collection of the Russian Empire's Legislative Documents between 1649 and 1900. The book ([\[162\]](#)) indicates the ratification date for every coat of arms. Most of those pertain to the epoch of the XVII-XIX century; however, it is reported that the majority of the actual coats of arms date from earlier epochs.

It turns out that the crescent had indeed been a common detail of the Old Russian coats of arms, quite often a very conspicuous one. For instance, the coats of arms of several towns in the Chernigov region consist of a crescent with a cross inside it, often accompanied by a star as well. Here are several examples:

1) The town of Borzna in the Chernigov province. The coat of arms was ratified on 4 June 1782. We see a large silver crescent with a four-point cross of gold inside it against a red field, both of them equal in size. The colours may have been changed in the XVIII century; it is possible that both the cross and the crescent had once been golden (see fig. 10.1).



Fig. 10.1. Coat of arms of the town of Borzna in the Chernigov province. Taken from [\[162\]](#), page 16.

2) The town of Konotop in the Chernigov province. The coat of arms was ratified on 4 June 1782. It is virtually indistinguishable from the coat of arms of Borzna – we see the cross and the crescent once again. Moreover, there is a star right next to the cross, which makes the coat of arms resemble the Ottoman star and crescent symbol even more (see fig. 10.2).

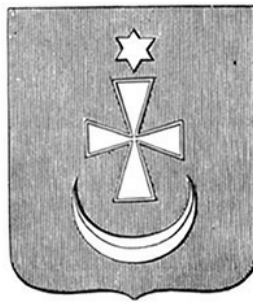


Fig. 10.2. Coat of arms of the town of Konotop in the Chernigov province. Pay attention to the six-pointed star – one of the old versions of the Christian cross. Similar stars, or crosses, are present in many other coats of arms of the Russian towns cited below.

Taken from [\[162\]](#), page 72.

3) The town of Zenkov in the Poltava province. The coat of arms was ratified on 4 June 1782. We see the very same symbol – the cross and the crescent, one touching the other, just like the Ottoman star that touches the crescent (see fig. 10.3).

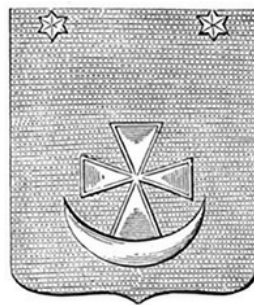


Fig. 10.3. Coat of arms of Zenkov, a town in the Poltava province. Taken from [\[162\]](#), page 57.

4) The town of Belozersk in the Novgorod province. The coat of arms was ratified on 16 August 1781. Once again, a crescent with a cross inside; it is explicitly pointed out that the coat of arms in question is an “old one” (see fig. 10.4).



Fig. 10.4. Coat of arms of Belozersk, a town in the Novgorod province. Taken from [\[162\]](#), page 22.

5) The town of Berezna in the Chernigov province. The coat of arms was ratified on 4 June 1782. We see two crescents and a star alongside other symbols (see fig. 10.5).



Fig. 10.5. Coat of arms of Berezna, a town in the Chernigov province. Taken from [\[162\]](#), page 12.

6) The old coat of arms of the Kostroma province. Yet again we see the cross and the crescent – there is nothing else on the coat of arms (see fig. 10.6). The history of this coat of arms reflects the persistent undercover struggle against the remnants of the old symbolism of the Great = “Mongolian” empire in the XVII-XVIII century. Apparently, the star and crescent had been very common in the epoch of the Empire and constituted one of the main imperial symbols. This symbol has survived until the present day in Turkey. As for Russia, it must have been fought against in the epoch of the Romanovs, likewise other relics of the “Mongolian” Empire.

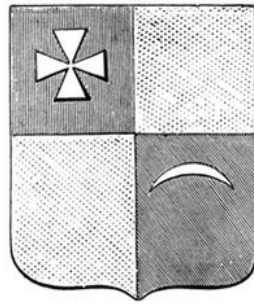


Fig. 10.6. The old coat of arms of the Kostroma province. Taken from [\[162\]](#), page XXIV, article entitled “A Historical Survey of the Coats of Arms of Towns and Cities.”

The history of the old coat of arms of Kostroma (crescent accompanied by either a star or a cross) is as follows (see [\[162\]](#), section entitled “The Coats of Arms of Towns and Cities. A Historical Overview,” page XXIV). In 1797 Emperor Pavel gave a personal order for this old coat of arms of Kostroma to be restored. He may have had intentions of restoring the old Horde Empire, or at least the symbolism thereof. However, it is most noteworthy that his order had been sabotaged by his own subjects. Another personal order for the restoration of the old coat of arms of Kostroma was given by Nikolai I on 28 November 1834. The old coat of arms of the Kostroma province was restored; however, it was abolished again some 50 years later, on 5 June 1878. As a result, one can see no crescent in the coat of arms of Kostroma nowadays.

One can plainly see that the last remnants of the old Great = “Mongolian” imperial symbolism were being wiped out obstinately in Russia. If you mention the fact that the Ottoman = Ataman star and crescent had been one of the key symbols in Old Russia to anyone nowadays, your interlocutor is likely to eye you with surprise at the very least. However, it would make more sense to be surprised about how the Romanovs managed to distort Russian history to this great an extent. Let us carry on.

7) The town and the province of Uralsk. The coat of arms was ratified on 5 June 1878, fig. 10.7. The description of the coat of arms tells us the following: “We see three silver hills against a field of green [they look like

burial mounds or Egyptian pyramids – Auth.], and the following objects on top of them: a golden mace in the middle, and golden banner-posts on the left and right crowned with crescents and spearheads of the same colour” ([162]). One can therefore see that the banner-posts of the Ural Cossacks were crowned by crescents. A propos, the spearheads we see upon this coat of arms greatly resemble the usual cross or star in their disposition, which one should rightly expect from an Ottoman symbol. This fact is quite natural for an Ottoman = Ataman symbol, but truly surprising from the point of view of the Romanovian history. In case of the Zaporozhye Cossacks, the star and crescent can be “explained” by their close relations with the Turkish Sultan in the XVII-XVIII century; however, their presence on the banner-posts of the Cossacks from the Ural and Yaik is quite inexplicable. There had been no direct links between the Ural region and Turkey in the XVII-XVIII century. What we see must be ancient evidence of the Ottoman = Ataman origins of the Ural and Yaik Cossacks, which is explained perfectly well by our reconstruction, which claims the Ottomans = Atamans to have originated from Russia or the Horde, qv in [Chron5](#), and not Asia Minor, as Scaligerian and Romanovian history is trying to convince us. They did appear in Asia Minor in the XIV-XV century, coming as conquerors.

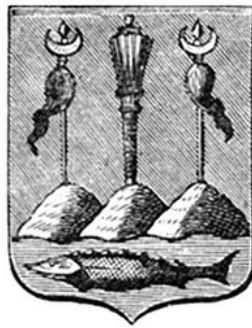


Fig. 10.7. Coat of arms of Uralsk and the Uralsk Oblast. Taken from [\[162\]](#), page 157.

8) The town of Starokonstantinov in the Volynsk province. The coat of arms was ratified on 22 January 1796. It contains the star and crescent in

their original form. We see gold against a field of red once again (see fig. 10.8).

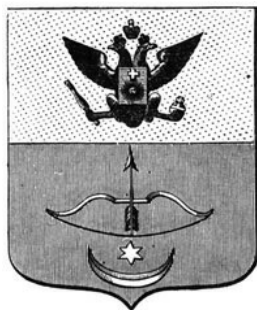


Fig. 10.8. Coat of arms of Starokonstantinov, a town in the Volynsk province. Taken from [\[162\]](#), page 143.

9) The town of Tsarev in the Astrakhan province. The coat of arms was ratified on 20 June 1846. Cross and crescent; gold against red yet again (see fig. 10.9). Those were the colours of the Sultan's banners – a golden star and crescent against a field of red. By the way, in the top part of the coat of arms one sees a scimitar and a crown; the outline of the symbol resembles the very same star and crescent, the difference being that the crescent transformed into a scimitar, and the star into a crown. The crown has six protuberances, just like the six points of the star. This appears to be yet another version of the same symbol.

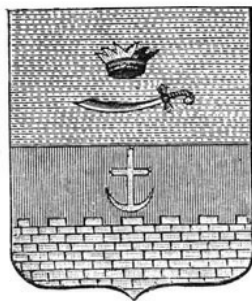


Fig. 10.9. Coat of arms of Tsarev, a town in the Astrakhan province. Taken from [\[162\]](#), page 163.

10) The Orenburg province. The coat of arms was ratified on 8 December

1856. We see a golden crescent facing downwards against a field of red with a golden six-point cross over in (see fig. 10.10).



Fig. 10.10. Coat of arms of the Orenburg province. Taken from [\[162\]](#), page 186.

11) The town of Chougouyev in the Kharkov province. The coat of arms was ratified on 21 September 1781. It contains three silver crescents against a red stripe, and two crossed scimitars (see fig. 10.11). We see the well-familiar crescent yet again (three of them in this case) accompanied by a cross (the star).

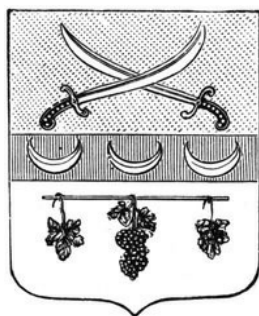


Fig. 10.11. Coat of arms of Chougouyev, a town in the Kharkov province. Taken from [\[162\]](#), page 168.

12) The Akmolinsk province. The coat of arms was ratified on 5 July 1878. We see another golden crescent (see fig. 10.12).



Fig. 10.12. Coat of arms of the Akmolinsk Oblast. Taken from [\[162\]](#), page 196.

13) The Semirechensk province. The coat of arms was ratified on 5 July 1878. We see an inverted golden crescent against a field of red (see fig. 10.13). Let us remind the reader that this province had been inhabited by the Cossacks of Semirechensk.



Fig. 10.13. Coat of arms of the Semirechensk Oblast. Taken from [\[162\]](#), page 199.

14) The town of Olviopol in the Kherson province. The coat of arms was ratified on 6 August 1845. It contains a crescent against a field of blue, qv in fig. 10.14.

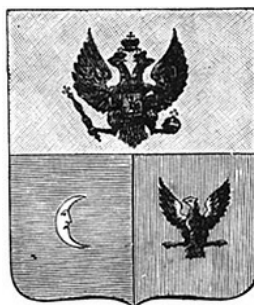


Fig. 10.14. Coat of arms of Olviopol, a town in the Kherson province. Taken from [\[162\]](#), page 110.

15) The town of Marioupol in the Yekaterinoslavsk province. The coat of arms was ratified on 29 July 1811. We see a crescent facing downwards against a field of black, with a golden six-point cross above it (see fig. 10.15).

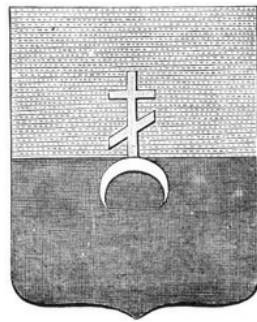


Fig. 10.15. Coat of arms of Marioupol, a town in the Yekaterinoslavsk province. Taken from [\[162\]](#), page 89.

16) The city of Kishinev. The coat of arms was ratified on 5 July 1878; it is also the coat of arms of the Basarabian province. It contains a crescent. Furthermore, the star between the horns of the bull resembles the star and crescent symbol very much; it is a well-known fact that horns could symbolise a crescent (see fig. 10.16).



Fig. 10.16. Coat of arms of Kishinev and the province of Basarabia. Taken from [\[162\]](#), page 67.

17) The Tiflis province. The coat of arms was ratified on 5 July 1878. It contains a crescent and a cross in the top part (see fig. 10.17).



Fig. 10.17. Coat of arms of the Tiflis province. Taken from [\[162\]](#), page 191.

18) The town of Ismail in the province of Basarabia. The coat of arms was ratified on 2 April 1826. We see a crescent against a field of red and a cross on top (see fig. 10.18).



Fig. 10.18. Coat of arms of Izmail, a town in the province of Basarabia. Taken from [\[162\]](#), page 58.

19) The town of Khotin in the province of Basarabia. The coat of arms was ratified on 2 April 1826. It contains a crescent with a cross suspended above it (see fig. 10.19).

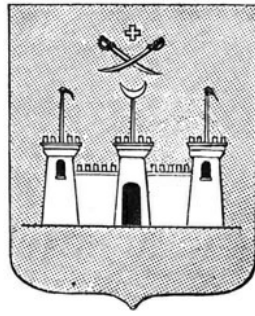


Fig. 10.19.Coat of arms of Khotin, a town in the province of Basarabia. Taken from [\[162\]](#), page 162.

20) The Polish and Lithuanian coats of arms represented as a table in [\[162\]](#). The table contains a total of 49 coats of arms (see fig. 10.20). Four of them contain distinctly visible crescents; we see a horseshoe on four more, possibly a replacement.

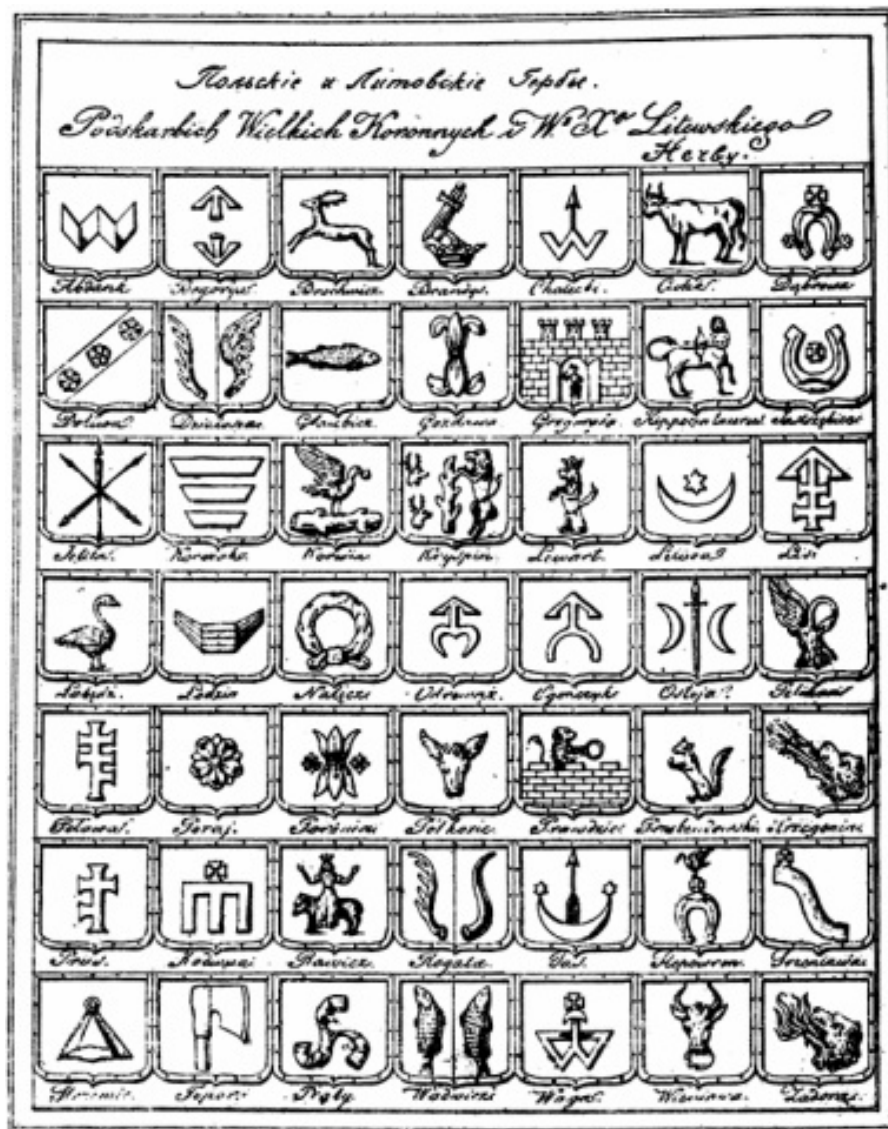


Fig. 10.20. Polish and Lithuanian coats of arms. Taken from [162], page 213.

Apart from the abovementioned coats of arms containing explicit crescents with crosses or stars, there are many coats of arms where this symbol transformed into other objects. The crescent would often be replaced by a scimitar, an anchor or even a censer, with a bearing at the bottom. The star sometimes became transfigured into a crown.

21) The town of Nikolayev in the Kherson province. The coat of arms was ratified on 3 October 1808 (see fig. 10.21). We apparently see a crescent transformed into a censer, with a glowing cross above it. The rays of the halo resemble an octagonal star.

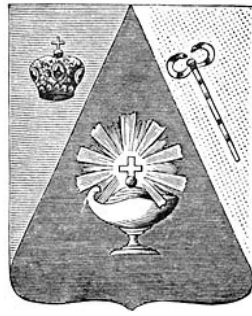


Fig. 10.21. Coat of arms of Nikolayev, a town in the Kherson province. Taken from [\[162\]](#), page 102.

22) The town of Gorodnya in the Chernigov province. The coat of arms was ratified on 4 July 1782 (see fig. 10.22). We see a black anchor and three stars against a field of red. The anchor looks remarkably like a crescent with a vertical rod attached thereto; the rod and three stars form a cross. The old coat of arms may have consisted of a crescent and a cross (or a star) originally, which later transformed into an anchor. The anchor looks extremely inappropriate in this case, seeing as how the entire province of Chernigov is located at a considerable distance from the sea. There are naturally rivers here, as well as in every other part of Russia. However, if it had been customary for the towns that stood upon rivers to have an anchor on their coat of arms, most Russian cities would have coats of arms with anchors, which is not the case. An anchor most often symbolises a seaport, and the town of Gorodnya in the Chernigov province very clearly isn't one.

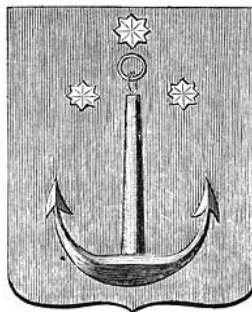


Fig. 10.22. Coat of arms of Gorodnya, a town in the Chernigov province. Taken from [\[162\]](#), page 42.

23) The town of Vinnitsa in the Podolsk region. The coat of arms was ratified on 22 January 1796 (see fig. 10.23). We find the following in the description of the coat of arms: “A golden fishing-rod [? – Auth.] with two protruding ends on either side” ([\[162\]](#)). What we see on the coat of arms is distinctly a somewhat distorted shape of the star (cross) and crescent; once again we see gold against a field of red.

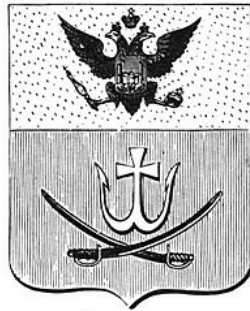


Fig. 10.23. Coat of arms of Vinnitsa, a town in the Podolsk province. Taken from [\[162\]](#), page 32.

24) The town of Vindava in the Kurlandia province. The coat of arms was ratified on 11 March 1846 (see fig. 10.24). We see a hunting horn against a field of red with a golden cross above it. The shape of the coat of arms resembles the same old star and crescent to a great extent – apparently, the crescent had transformed into a horn.

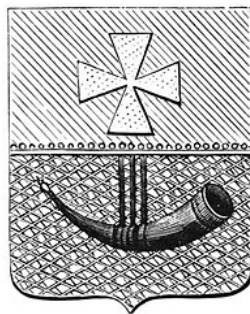


Fig. 10.24. Coat of arms of Vindava, a town in the province of Kurland. Taken from [\[162\]](#), page 31.

25) The city of Astrakhan. The coat of arms was ratified on 8 December

1856 (see fig. 10.25). We have already mentioned this coat of arms; the shape of the curved scimitar that we see upon it with a crown suspended above is very close to that of the star and crescent symbol.



Fig. 10.25. Coat of arms of the city of Astrakhan. Taken from [\[162\]](#), page 6.

26) The village of Gorodishche in the Kiev province. The coat of arms was ratified on 4 June 1782 (see fig. 10.26). We see a curved scimitar once again, accompanied by a star and not a crown this time. Could this be another version of the star and crescent symbol?



Fig. 10.26. Coat of arms of Gorodishche, a village in the Kiev province. Taken from [\[162\]](#), page 207.

27) The town of Derpt (formerly Youriev) in the province of Liflandia. The coat of arms is presumably very old (see fig. 10.27). The description refers to “a golden star in a gate with a crescent underneath” ([\[162\]](#), page 46).



Fig. 10.27. Coat of arms of Derpt (Youriev), a town in the Lifland province. Taken from [\[162\]](#).

28) The town of Novgorod-Seversk in the Chernigov province. Once again we see a curved scimitar and a star (see fig. 10.28).



Fig. 10.28. Coat of arms of Novgorod-Seversk, a town in the Chernigiv province. Taken from [\[162\]](#), page 103.

29) The town of Kovel in the Volynsk province. We see three crosses and a silver horseshoe; the latter must be yet another version of the crescent (see fig. 10.29).



Fig. 10.29. Coat of arms of Kovel, a town in the Volynsk province. Taken from [\[162\]](#), page 69.

We reproduce two ancient drawings from [\[770\]](#). In the first one (fig. 10.30) we see Getman (Ataman) P. K. Sagaydachniy, an Orthodox aristocrat. We see the Ottoman = Ataman crescent under his right arm, apparently a part of his ammunition. A similar crescent can be observed on his coat of arms. In the second drawing (fig. 10.31) we see an assembly of Cossacks gathered around the Cossack banner with the star and crescent symbol on the left and a cross in the middle, with the sun and moon on the right. It has to be pointed out that the star and crescent symbol may have originally stood for the sun and the moon, the two primary celestial luminaries. A hexagonal or octagonal star could have transformed into a six-point or eight-point cross.



Fig. 10.30. P. K. Sagaydachniy, a XVII century Cossack ataman (getman) from Zaporozhye, according to an old drawing. We see Ottoman, or Ataman crescents decorating his coat of arms and ammunition. Taken from [\[770\]](#).



Fig. 10.31. The Cossack Council (Rada). Copy of an ancient drawing. We see Cossacks gathered in a circle around the Cossack banner with a crescent and a star. Taken from [\[80:1\]](#), Volume 2, page 356. See also [\[770\]](#).

The coats of arms of several Czech and Slovakian towns and cities that contain similar symbols can be seen in fig. 10.32. They must have been very common all across the Great = “Mongolian” Empire.

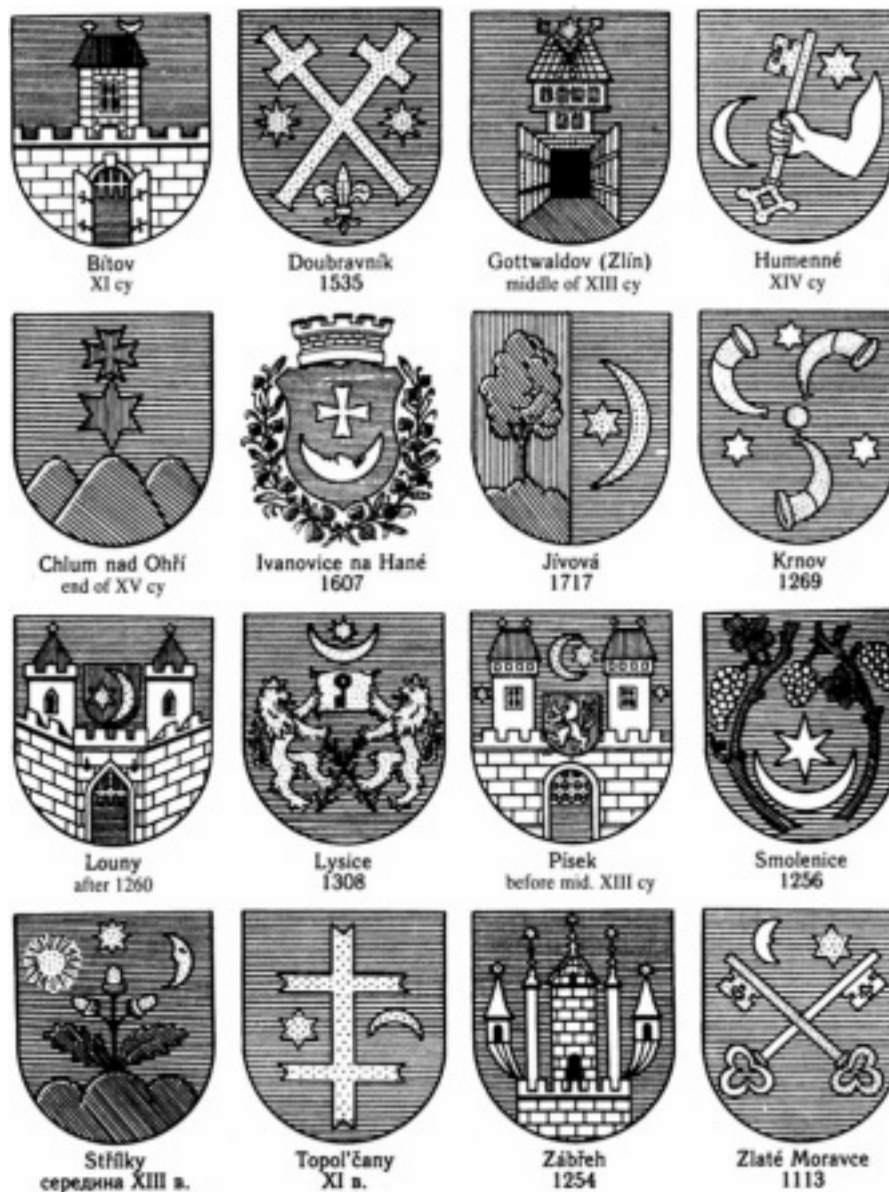


Fig. 10.32. Some old Czech and Slovakian coats of arms ([998]). We see Ottoman, or Ataman crescents and stars upon most of them. The oldest date is indicated for each city, which either refers to its foundation, first mention in the chronicles, or a construction (re-construction) of some building in the city. Data taken from the encyclopaedia ([998]).

The Christian Ottoman (Ataman) symbolism proved to be extremely resilient, and can still be observed upon many modern crests and coats of arms. For example, the spire of the Moscow State University is crowned with a large crest that looks very much like the Ottoman = Ataman star and crescent (see figs. 10.33 and 10.34). Modern architects must have been

unaware of the tradition that they followed. A comparison of the crest topping the spire of the MSU to the typical Ottoman symbols found on tops of many Muslim buildings demonstrates them to be identical (see figs. 10.35 and 10.36).



Fig. 10.33. Coat of arms on top of the spire of the Moscow State University. It is virtually identical to the Ottoman (Ataman) star and crescent.



Fig. 10.34. A close-in of the coat of arms on top of the MSU spire with the Ottoman star and crescent.



Fig. 10.35. The Ottoman (Ataman) cross, or star and crescent, on the dome of the fountain for ablutions in the Mosque of Mohammed Ali, Cairo. Taken from [\[370\]](#), page 46.



Fig. 10.36. The Ottoman (Ataman) star and crescent on the mosque of Luxor in Egypt. Taken from [\[2\]](#), page 59.

The very same thing can be said about the coat of arms of the USSR (see fig. 10.37) and the famous hammer and sickle symbol (see fig. 10.38). All of them are in fact different versions of the ancient Christian symbol – the star and crescent, or a crescent with a cross.



Fig. 10.37. The state emblem of USSR on a rouble coin minted in 1961. Also likely to be a modification of the Ottoman star and crescent. Taken from [\[806\]](#), page 249.



Fig. 10.38. The hammer and sickle symbol, which became ubiquitous in Russia after 1917. Can also be regarded as a modification of the star and crescent symbol.

According to the historians, “there still is no definite answer to the question about the origins of the crescent at the bottom of church crosses, a detail as conspicuous as it is intriguing. Such crescent-adorned crosses can be seen upon the domes of the Blagoveshchenskiy Cathedral... The position of the crescent is usually interpreted as symbolising the supremacy of Christianity over Islam; however, ancient literary sources give us no reason to make such a conclusion, especially seeing how the use of such crosses had not resulted in the persecution of Christians during the Mongol and Tartar yoke” ([\[107\]](#), page 166). In fig. 10.39 we see the so-called “flowered cross,” which was popular in the epoch of the XVI-XVII century, complete with the Ottoman star and crescent in the middle.



Fig. 10.39. Flowered cross of the XVI-XVII century. We see the Ottoman crescent with a cruciform star. Taken from [\[107\]](#), page 166.

In figs. 10.40-10.43 we see crosses adorned with crescents that top the domes of the Kremlin churches in Moscow – doubtlessly variations of the same star and crescent symbol.



Fig. 10.40. Crosses with Ottoman (Ataman) crescents on the domes of the Verkhospasskiy Cathedral of the Muscovite Kremlin. According to our reconstruction, the star and crescent symbol had been one of the most important ones in the Great = “Mongolian” Empire. Taken from [\[550\]](#), pages 114-115.

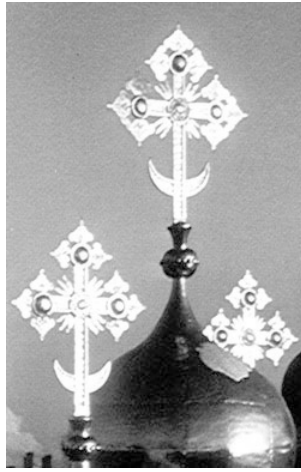


Fig. 10.41. A close-in of one of the numerous crosses that decorate the domes of the Kremlin's Verkhospasskiy Cathedral. The top part of the cross resembles a star; in general, the cross resembles an Ottoman = Ataman star and crescent. Taken from [\[550\]](#), pages 114-115.



Fig. 10.42. Numerous crosses resembling the Ottoman (Ataman) star and crescent on the domes of the Teremnoy Palace of the Kremlin. Taken from [\[550\]](#), page 122.



Fig. 10.43. A close-in of the cross with an Ottoman (Ataman) crescent on the Teremnoy Palace of the Kremlin. Taken from [\[550\]](#), page 122.

It is noteworthy that the officers who had served in the guard of Peter the Great wore “crescent-shaped golden insignia on their breasts and tricolour scarves around their waists” ([\[332\]](#), page 493). The Ottoman crescent had still served as part of military insignia in Russia during the epoch of Peter the Great.

22.

The Russo-Turkish title of the Muscovite czar written inside a triple circle

What conclusion would we come to if we saw the coat of arms of some modern state constantly used alongside the coat of arms of another state (on coins, official documents etc), both of them inside a single circumference? We would most likely consider the two states in question to be close allies – a federation or some such.

This brings us to the following remark made by Baron Sigismund Herberstein, a famed XVI century author and an envoy of the Habsburgs in Russia. He had been a connoisseur of crests and titles. He writes the following in his account of the Muscovite Great Princes regnant in his epoch: “They have an old tradition of circumscribing their titles by a triple circle enclosed in a triangle. The top circle contained the words “Our Lord, the Holy Trinity [followed by a standard Christian ecclesiastical formula – Auth.]. The second circle contained the title of the Turkish emperor and the phrase “to our beloved brother.” Inside the third was the title of the Great Prince of Moscow, wherein he was proclaimed the Czar, heir and lord of the entire Eastern and Southern Russia” ([\[161\]](#), page 75).

Modern commentators add that this manner of transcribing the title of the Great Prince of Moscow has only been known since the end of the XV century due to “close ties with the Sultan” ([\[161\]](#), page 301). Since the Ottoman conquest of Czar-Grad and the fragmentation of the Golden Horde in the 1480’s, that is. One can make the natural conclusion that Russia, or the Horde, became divided into two states that had been close enough to each other that the title of one monarch would always be accompanied by the title of another. One must also note that the abovementioned formula obviously emphasised the religious unity of the

two states, Turkey and Russia.

The Ouspenskiy Monastery in the Crimea. Do we interpret the history of the Crimean Khans correctly?

The state of the Crimean Khans was founded in the XV century, the epoch of the Ottoman = Ataman conquest. The citadel of Kyrk-Or had been their first capital; it is known as Choufout-Kale nowadays (see [\[54\]](#), page 37, and [\[164\]](#), page 67). The Khans relocated their residence to the nearby Bakhchisaray somewhat later.

The Orthodox Ouspenskiy monastery, which was very famous in the Middle Ages, was founded simultaneously with the state of the Crimean Khans, right next to the Kyrk-Or citadel (see fig. 10.44). “At the end of the XV century, after the Turkish conquest of the Crimea in 1475, the Ouspenskiy monastery became the residence of the Metropolitan and an important centre of Orthodox Christianity in the Crimea” ([\[54\]](#), page 38). The consensual concept of the Crimean Khans as the enemies of the Orthodox Church makes it seem very odd that the Khans should tolerate the existence of an Orthodox monastery right next to their capital. However, Andrei Lyzlov, a XVII century Russian historian, reports the following about the first Crimean Khan, Hadji-Girey (the XV century): “And so it came to pass that Achi-Girey [Hadji-Girey – Auth.] prayed to Our Lady asking for help in the war he had waged against his enemies [in the Ouspenskiy monastery], promising to make lavish sacrifices and to honour her image. He had introduced the following custom: whenever his army would return victorious, the best horse, or two horses, was sold in order to buy wax and make enough candles for a whole year. His heirs had followed the same custom for a long time” ([\[54\]](#), page 38). Actually, the name Girey may be derived from the Russian word “*geroy*” (hero).



Fig. 10.44. The Ouspenskiy Monastery in the Crimea. An engraving of the XVIII century. Taken from [\[165\]](#).

This is very similar to the XV-XVI century Istanbul. Apparently, the Crimean Khans, likewise the Ottoman = Ataman sultans, had still been Orthodox, or at least Christian and close to the Orthodox faith. The Ouspenskiy monastery founded in the immediate vicinity of their capital had maintained close connexions with Russia up until the usurpation of power by the Romanovs: “The Ouspenskiy Monastery is often mentioned in the XVI-XVII century sources; it had been in a close relationship with Russia” ([\[54\]](#), page 38). Fyodor Ivanovich and Boris Fyodorovich Godunov, the Russian Czars, have sent decrees to the monastery (*ibid*). The famous Turkish traveller Evlia Celebi visited these parts in the XVII century. He describes the old town of Salachik located at the bottom of a gorge; the Ouspenskiy monastery stands on one of the same gorge’s slopes. The monastery is uniquely positioned upon a vertical rock, partially carved into it.

This is what the Turkish traveller tells us about Salachik: “It is an

ancient town comprising some 300 beautiful decorated houses with tiled roofs. All of these houses are built of stone, with decorations, built excellently and sturdily, in the old fashion. There are several hundred inhabited caverns at the foot of the rocky hills. These dwellings remain very cool in July and are warm in the winter. There are five plots of land and five temples with five minarets built in the old style.” Quotation given in accordance with [\[165\]](#); see also [\[164\]](#), page 122.

We instantly recognize the Ouspenskiy monastery from Evlia Celebi’s description (five temples with minarets). The Ouspenskiy monastery had indeed comprised five churches: “there were five churches here in the early XX century” ([\[165\]](#)). On the other hand, the very same description is very clearly referring to mosques with minarets attended by Muslim Turks, albeit “built in the old style.” Thus, the Turkish traveller of the XVII century had recognized Orthodox churches as rightful mosques built in the old style. This is precisely what we insist upon in our reconstruction, namely, that the religion of the Orthodox Christians had been very close to that of the Ottomans = Atamans.

It is quite obvious that the historians of today have no right to assume that Celebi is referring to the Ouspenskiy monastery, despite the fact that his description is perfectly clear and the implications are perfectly obvious, notwithstanding the fact that even the cavernous nature of the locale is described quite explicitly. Moreover, Celebi’s mention of the “five plots of land” obviously pertains to the five cliffs whereupon the Ouspenskiy monastery was built. Despite all of the above, historians had tried to find traces of Muslim mosques in the modern meaning – all in vain. Then they decided that all the Muslim buildings of Salachik were mosques; however, there are only two of them and not five – the Hadji-Girey mausoleum and the Muslim school, and neither resembles a mosque in the least ([\[165\]](#)).

The readers might wonder about the chronicles and the documents kept in the monastery and the possibility that they might contain records of the interactions between the Orthodox monastery and the Crimean Khans. Seeing as how the monastery had been Orthodox, the documents kept

there must have become known to the Russian public after the conquest of the Crimea by the Russian troops in the XVIII century. The monastery's monks must also have possessed important information about the Crimean history, previously unknown to the Russians.

It is most edifying to learn of the monastery's fate after the conquest of the Crimea, when it had not yet been part of Russia officially. This is a perfect example of how the Romanovian history was written.

We learn of the following. Immediately after the conquest of the Crimea by the Russian army, “count Roumyantsev, the commander of the Russian army in the Crimea, had offered Metropolitan Ignatiy and all the Crimean Christians to move to the shores of the Azov Sea in Russia... The migration had been supervised by A. V. Suvorov... His army escorted a party of 31386 people. This action had cost the Russian government 230 thousand roubles” ([54], page 38). All of the above happened in 1778. The Ouspenskiy monastery was deserted; not a single priest had remained there ([54], page 39). The Crimea became part of the Russian Empire of the Romanovs five years later, in 1783. It would be natural to expect the Orthodox Christians from the Crimea, or at least a part of them, to return to their homeland and revive the monastery. This never happened. The Ouspenskiy monastery had been closed down and remained closed for 80 years, no less – up until 1850. Anyone who could have remembered anything about the real history of these parts would have been dead by that time. In other words, the Romanovs have de facto quarantined the monastery for a long time, despite its being a cultural centre of the Crimea. Apparently, the Romanovs were busy destroying the last remnants of the Horde in the south of Crimea around that time. They must have also feared the discovery of documents and books that would contradict the Romanovian version of the Russian and Crimean history of the XV-XVII century.

Eighty years later, in May of 1850, the Holy Synod issued a decree to revive the monastery ([54], page 39). The monastery was opened again; obviously enough, no former residents of these parts remained in

existence. Hidden documents and books remained unfound; the rest must have been destroyed. This incredible Romanovian campaign for the obliteration of historical memory leads one to some heavy pondering. They destroyed the documents, chronicles and murals in the churches and monasteries of central Russia, qv below. As for the faraway provinces of the empire, they simply initiated mass migrations of their former inhabitants who may have started telling the truth about the former life of Russia when it had still been known as the Horde. The Orthodox cultural centre of the Crimea had been destroyed as soon as they could reach it, even before Crimea was made part of Russia. All of the valuable historical documents that could be found there vanished without a trace. Needless to say, the frescoes, inscriptions and artwork had suffered a similar fate. Everything was chiselled off and destroyed. If the Romanovs had managed to chisel off the frescoes of the Arkhangel'skiy and the Ouspenskiy Cathedrals of the Kremlin in Moscow in the XVII century, it would be most naïve to assume that they would spare the faraway Crimea conquered by the Russian army.

The scale of the punitive actions taken against the remains of the former Horde Empire in general and the surviving historical evidence kept in the Orthodox Ouspenskiy monastery in particular, is reflected in the following fact. After the exile of the Crimean peasants in 1778, “the Orthodox Christians who had remained in the Crimea addressed Shagin-Girey, the last Crimean Khan, with the plea to find them a priest. The Khan managed to persuade Konstantin Spirandi, a Greek priest who had landed on the southern shore of the Crimea, to conduct services in the Ouspenskiy monastery; it had cost him a great deal of effort, and he was even forced to threaten the priest with incarceration” ([165] and [54], page 39). The attempt of the Crimean Khan to save the Ouspenskiy monastery was futile – after the annexation of the Crimea by the Orthodox Russian Empire, the Orthodox Ouspenskiy monastery was immediately closed down for an eighty-year “quarantine.”

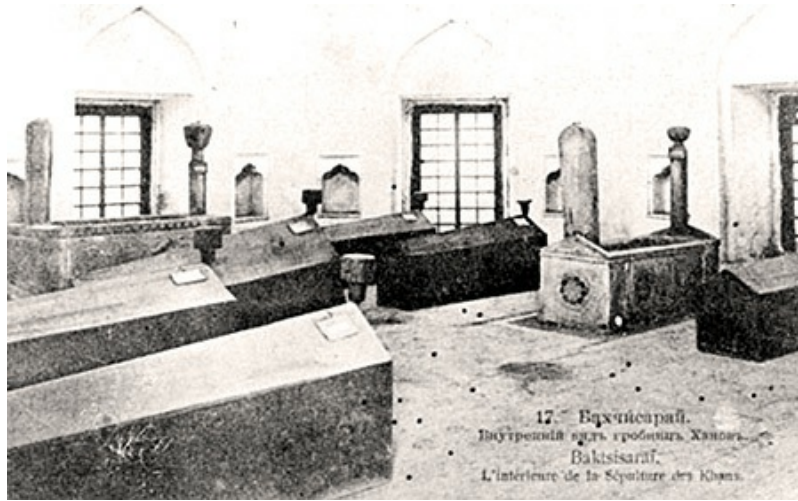


Fig. 10.45. The inside of the Bakhchisaray sepulchre of the Khans. Taken from [\[505\]](#).

Another noteworthy fact is that the sepulchres of the Crimean Khans in Bakhchisaray were enclosed in special encasements (see fig. 10.45). Those are amazingly similar to the encasements around the tombs of the Russian Czars in the Arkhangelskiy Cathedral of the Kremlin. The latter were installed by the Romanovs in the XVII century for reasons that shall be covered in detail below. There isn't a single trace of those encasements anywhere in Bakhchisaray nowadays, not to mention the tombs of the Crimean Khans. Everything had been destroyed completely.

This is how the Romanovs were making history – stopping at nothing.

24.

How the Turks had called their scimitars

Jalal Assad, the Turkish historian, tells us the following in his report of the capture of Constantinople: “one of the Turks had used his shield and *pala* (a curved scimitar with a wide blade) for climbing the wall” ([\[240\]](#)), page 53. Thus, the Turkish word for scimitar had been “*pala*” – most likely, an old form of the Russian word “*palka*” (stick). This can serve as another piece of evidence confirming the existence of close ties between Russia and Turkey in the XV century, the epoch of the Constantinople conquest.

HISTORY: FICTION OR SCIENCE?

USA HAS ISSUES WITH MAPS OF 18th CENTURY



ANATOLY FOMENKO
GLEB NOSOVSKIY

Contents

[Overview of the e-Series](#)

[About the authors](#)

[From the publisher](#)

[1. Map of the world as envisioned by the authors of the *Encyclopaedia Britannica* in the late XVIII century](#)

1.1. The map of Europe as drawn in a copy of the *Encyclopaedia Britannica* dating from 1771

1.2. The map of Asia as drawn in a copy of the *Encyclopaedia Britannica* dating from 1771

1.3. The map of Africa as drawn in a copy of the *Encyclopaedia Britannica* dating from 1771

1.4. The map of North America as drawn in a copy of the *Encyclopaedia Britannica* dating from 1771

1.5. The Muscovite Tartary of the XVIII century with its capital in Tobolsk

[2. The war against Pougachev as the last war against the Horde. Muscovite Tartary divided between the Romanovs and the United States, the former claiming Siberia and the latter, half of the North American continent. The naissance of the USA in 1776](#)

2.1. The great divide and its concealment from history

2.1.1. Muscovite Tartary

2.1.2. The war between the Romanovs and “Pougachev” as the war against the enormous Muscovite Tartary

2.2. North America on the maps of the XVII-XVIII century. The Europeans had remained ignorant of the geography of the American West and Southwest until the defeat of “Pougachev”. The gigantic terra incognita and the “insular” nature of the Californian peninsula

2.3. North America on the maps presumably dating from the XV-XVI century. The latter contain more correct information about America than the maps that are supposed to postdate them

2.4. The war against Pougachev in the Romanovian rendition. The futile attempts of A. S. Pushkin to get access to the archives that contained historical materials pertaining to the “War against Pougachev”

2.5. Rapid expansion of the territory governed by the Romanovs after their victory over “Pougachev”

2.6. Novaya Zemlya depicted correctly on earlier maps (as an island) and incorrectly on some of the later ones (as a peninsula)

2.7. The formation of the United States in 1776 and the annexation of the American territories of the Muscovite Tartary

2.8. The information contained in the old maps of America

3. The voyage taken by A. S. Pushkin to the Ural region in 1833 with the objective of collecting more information for Pougachev’s biography. The reason why Pougachev’s soldiers had referred to their headquarters as to “Moscow”

4. Numerous towns in the Ural, allegedly founded in the Bronze Age (Arkaim being the most famous) as the likely relics of Muscovite Tartary, or the state that had existed in Siberia and America in the XV-XVIII century A.D.

5. The conquest of Siberia after the victory over “Pougachev” and the trace that it has left in the numismatic history of Russia

What mainstream historians say about the New Chronology?

Overview of the seven-volume print edition

Also by Anatoly T. Fomenko

Also by Gleb V. Nosovskiy

Bibliography

1.

Map of the world as envisioned by the authors of the *Encyclopaedia Britannica* in the late XVIII century

1.1. The map of Europe as drawn in a copy of the *Encyclopaedia Britannica* dating from 1771

The first section of the present chapter is primarily comprised of the materials and observations that were kindly brought to our attention by our readers; those are explained well by our reconstruction.

Let us turn to the fundamental edition of the *Encyclopaedia Britannica* that dates from the end of the XVIII century ([\[1118\]](#)). It was published in 1771, consists of three large volumes and represents the most complete compilation of data from various scientific fields to that date. We must emphasise that the publication in question can be regarded as the summit of scientific knowledge in the XVIII century. Let us look into the geography section of the encyclopaedia. Among other things, it contains five geographical maps (of Europe, Asia, Africa, North America and South America, q.v. in figs. 12.1-12.5). These maps were compiled with the utmost care, accurately depicting continents, rivers, seas etc. We see a great many towns and cities – the authors of the *Britannica* had possessed detailed knowledge of the rather esoteric South American geography (see fig. 12.5). We see River Amazon, for instance, which runs through the wild jungle; getting there must have taken considerable efforts from the part of the cartographers. One has every reason to expect the authors of the encyclopaedia to be familiar with the map of Europe even better.



Fig. 12.1. A map of Europe from the *Encyclopaedia Britannica* (an XVIII century edition). Taken from [\[1118\]](#), Volume 2, pages 682-683. Plate LXXXVIII.



Fig. 12.2. A map of Asia from the *Encyclopaedia Britannica* (an XVIII century edition). Taken from [\[1118\]](#), Volume 2, pages 682-683. Plate LXXXIX.

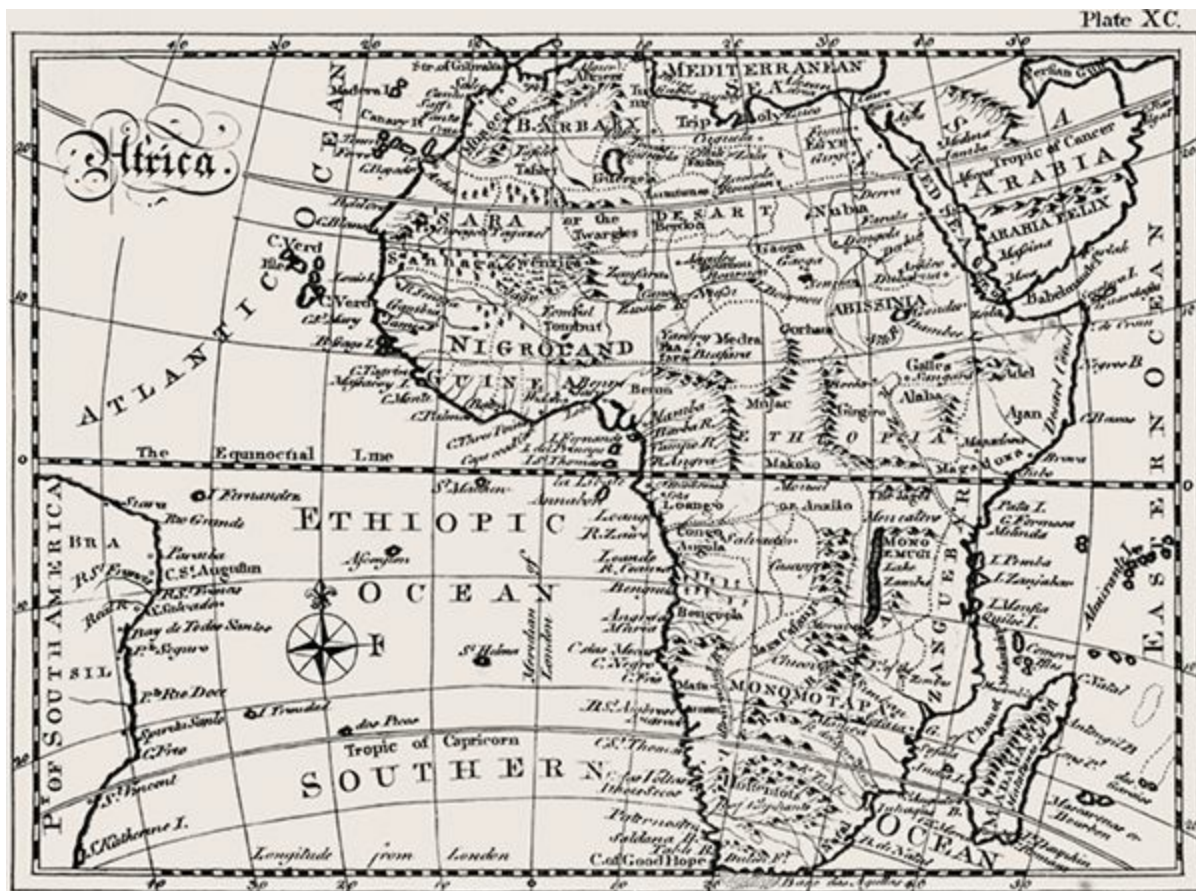


Fig. 12.3. A map of Africa from the *Encyclopaedia Britannica* (an XVIII century edition). Taken from [\[1118\]](#), Volume 2, pages 682-683. Plate XC.



Fig. 12.4. A map of North America from the *Encyclopaedia Britannica* (an XVIII century edition). Taken from [\[1118\]](#), Volume 2, pages 682-683. Plate XCI.



Fig. 12.5. A map of South America from the *Encyclopaedia Britannica* (an XVIII century edition). Taken from [1118], Volume 2, pages 682-683. Plate XCII.

What do we see on the map of Europe? First and foremost, let us take a look at the location of Novgorod on the map of Russia. It turns out that there is no such city anywhere on River Volkhov, which is where learned historians locate Novgorod the Great nowadays. We can see the neighbouring city of Pskov, Lake Ladoga and River Volkhov. We can also see St. Petersburg. However, Novgorod the Great is nowhere to be found. It is reckoned that Novgorod the Great had stood upon the banks of Lake Ilmen. The lake is there, but we see no city. One might suggest that the map had not been large enough for the name “Novgorod the Great” to be written thereupon – however, there is more than enough space, as one sees from the close-ins in figs. 12.6 and 12.7. Moreover, even the circle that could represent a city on the bank of Lake Ilmen is missing. The cartographers of the *Britannica* were therefore unaware of any significant

towns in these parts as recently as in the late XVIII century.



Fig. 12.6. Fragment of an XVIII century map of Europe showing the western part of Russia. Taken from [\[1118\]](#), Volume 2, pages 682-683. Plate LXXXVIII.



Fig. 12.7. Fragment of an XVIII century map of Europe where we see the environs of River Volkhov. We don't see the city of Novgorod anywhere; however, there is a Novgorod to the south of Smolensk – the famous city of Novgorod-Severskiy, which exists until the present day. Taken from [\[1118\]](#), Volume 2, pages 682-683. Plate LXXXVIII.

However, the substantially less famous town of Novgorod-Severskiy is accurately represented on the map as Novgorod, right where one should expect it to be – to the south from Smolensk (see figs. 12.6 and 12.7). This town exists until the present day, under the very same place. We can therefore see that the cartographers of the *Encyclopaedia Britannica* had been well aware of the Russian geography. However, they could not locate any city called Novgorod the Great on River Volkhov.

We are of the opinion that the above can imply one thing, and one thing only. There had still been nothing remotely resembling a large city anywhere near Lake Ilmen, even at the end of the XVIII century – nothing save a few faraway monasteries and villages. A more or less conspicuous town must have been founded in the late XVIII – early XIX century; later it became known as “the very same Novgorod the Great as mentioned in the chronicles”.

Let us now study the Holy Land, or the environs of Jerusalem, as drawn on this map. The actual words “Holy Land” can be found where one would expect them to be nowadays – the East coast of the Mediterranean, q.v. in fig. 12.1. However, the city of Jerusalem is not indicated in any way at all, unlike other, less famous, towns and cities, such as Gaza and Aleppo, as well as the “ancient” Tyre and Sydon. However, Jerusalem is strangely absent; moreover, we can neither find River Jordan, nor the famous Dead Sea (see the close-in in fig. 12.8). Once again, the “lack of space” cannot serve as a valid argument here; there is plenty of space on the map.



Fig. 12.8. Fragment of an XVIII century map of Europe with the Holy Land. Taken from [\[1118\]](#), Volume 2, pages 682-683. Plate LXXXVIII.

All of the above is very odd from the point of view of the Scaligerian history. Our reconstruction makes it perfectly obvious. The *Encyclopaedia Britannica* of 1771 came out before the Egyptian campaign of Napoleon, whereas the Biblical names postdate this expedition (they were introduced in the early XIX century). Western Europeans of the early XIX century had simply been unfamiliar with the locale. However, this should be very odd from the Scaligerian viewpoint, since we are told that these parts had been the destination of the numerous crusades in the XI-XIV century, and that the European crusaders had visited them many a time, likewise a great many educated European visitors. There must be detailed descriptions of these parts in the numerous diaries and chronicles written by the European travellers. The environs of “Jerusalem in the Middle East” had presumably been known to the Westerners, complete with their geographical characteristics etc. The locations of the towns and the cities in the Holy Land – Jerusalem in particular – should be known perfectly well; this is perfectly self-explanatory. However, we witness nothing of the kind to have been the case even as recently as at the end of the XVIII century. The authors of the *Encyclopaedia Britannica* know little about the Holy Land on the Eastern coast of the Mediterranean. This is easy enough to understand – according to our reconstruction, the “biblical places” only

replaced the small Arabic settlements in the modern Palestine after Napoleon's campaign in the XIX century (see [Chron6](#)).

This map from the Britannica makes it even more obvious that no European had visited these parts before the XVIII century, and that the real crusades had had an altogether different itinerary and destination. The first military campaign of the Westerners to these parts had been the expedition of Napoleon.

1.2. The map of Asia as drawn in a copy of the *Encyclopaedia Britannica* dating from 1771

Let us consider the next map from the Britannica (see fig. 12.2). It is a map of Asia, in particular – the Holy Land in the modern Palestine. We can already see Jerusalem; however, there is neither the Dead Sea, nor River Jordan anywhere in sight (see fig. 12.9). It is perfectly clear that the compilers of this map had known the geography of this part of the Middle East rather badly. Also let us pay attention to the fact that the south of Siberia is divided into the Independent Tartary in the West and the Chinese Tartary in the East; the latter borders with China, q.v. in fig. 12.2. We shall return to those later on.



Fig. 12.9. Fragment of an XVIII century map of Asia with the Holy Land. Taken from [\[1118\]](#), Volume 2, pages 682-683. Plate LXXXIX.

1.3. The map of Africa as drawn in a copy of the

Encyclopaedia Britannica dating from 1771

Let us now consider the map of Africa from the same edition of the *Britannica* ([1118]). The thing that instantly draws our attention is the fact that the whole south of the Atlantic Ocean is called “Ethiopian Ocean”; however, the modern Ethiopia is called Abyssinia, whereas the name Ethiopia is drawn alongside the equator. The ocean that separates Africa and South America is called the Ethiopian Ocean. One gets the impression that the name Ethiopia must have also meant something radically different from the modern Ethiopia. Let us enquire whether the name Ethiopia could also have applied to South America? That would explain why the South Atlantic had been known as the Ethiopian Ocean. The name America may be of a latter origin, dating from the XVII century the earliest, q.v. in [Chron6](#). Let us point out that the geographical table from [1118], Volume 2, page 683 refers to Ethiopia as to an African country, and even tells us its area – quite formidable, amounting to 1.200.000 square miles, or roughly equal to the area of China from the same table. However, it is quite odd that the authors of the *Encyclopaedia Britannica* neither know the name of the Ethiopian capital, nor its geographical disposition in relation to London; the respective table cells are left empty. We can clearly see that the XVIII century Europeans had certain problems with Ethiopia.

We see other interesting names on the XVIII century map of Africa – for instance, the city of Girge on the Nile (to the south from Cairo, q.v. in fig. 12.10). The name must be another version of Georgia. The very same African city is called Jirje on the map of Asia (fig. 12.9). The name is very likely a derivative of “Youri”. Nowadays we find the “unbelievably ancient” Luxor and Thebes here, whose age is measured in many millennia, relics of the Pharaohs’ supreme power. However, even the modern maps have the town and the oasis of Harga drawn some 200 kilometres to the West of Luxor – also a possible derivative of “Gyurgiy” or “Youri”.



Fig. 12.10. Fragment of an XVIII century map of Africa with the environs of the Nile.
Taken from [\[1118\]](#), Volume 2, pages 682-683. Plate XC.

There are many more names on the XVIII century map of Africa that strike us as surprising today. We see the name Gorham further south, on the west of the Nile's source, and the name Gaoga right next to it (repeated twice). The two must stand for Gourkhan (Georgiy-Khan) and Gog, or Goga – other versions of the same name, Georgiy (fig. 12.10). You won't find these names anywhere on the modern map of Africa; however, they had still been here in the XVIII century.

Apparently, we encounter even more traces testifying to the fact that this region had once been part of the Great = “Mongolian” Empire, founded in the XIV century by the historical personality known as St. George and Genghis-Khan.

1.4. The map of North America as drawn in a copy of the *Encyclopaedia Britannica* dating from 1771

The most conspicuous thing about this map is the fact that it doesn't contain any information about the North-West of the American continent

and its geography (see fig. 12.4). This is the part adjacent to Russia; we find Alaska here, in particular. We see that the Europeans had still possessed no knowledge of these lands in the end of the XVIII century, although the other parts of North America had already been known to them well. The explanation offered by our reconstruction is that the territories in question had still belonged to Russia, or the Horde, back then, remaining independent from the Romanovs. Russian Alaska was the last remnant of these lands in the XIX-XX century. However, according to map, the remnants of the Great = “Mongolian” Empire had covered a much larger part of land in the XVIII century, including all of the modern Canada to the West from the Hudson Bay, and a part of the Northern United States (see fig. 12.4). By the way, the name Canada (or “New France”, as the map has it) is also present upon the XVIII century map of North America; however, it is only applied to the environs of the Great Lakes in the South-East of the modern Canada – a small part of the latter, in other words (see fig. 12.4).

If these parts had indeed been inhabited by the “wild tribes of Native Americans”, as modern historians are trying to convince us, these great territories rich in all kinds of natural resources would hardly remain completely unknown to the European cartographers as late as in the end of the XVIII century. Could the tribes of Native Americans have stopped the European ships from navigating through the coastal waters of the north-western part of the American continent and drawing the long continental coastline? This appears unlikely; we are of the opinion that these territories had still been occupied by a strong nation, the last remnant of the enormous Horde, or Russia, which had simply resisted all attempts of the foreigners to penetrate its borders, likewise Japan in that epoch.

1.5. The Muscovite Tartary of the XVIII century with its capital in Tobolsk

The “Geography” section of the 1771 *Encyclopaedia Britannica* is

concluded by a table listing all the countries known to its authors, indicating their area, capitals, distance from London and respective time zones ([1118], pages 682-684; see figs. 12.11 and 12.12).

G E O G R A P H Y.				
Division and subdivision.	Square miles.	Capital cities.	Distance and bearing from London.	Difference of time from London.
				H. M.
4. <i>Italy</i>	75,576	<i>Rome</i>	780 S E	0 52 E
5. <i>Germany</i>	131,631	<i>Vicenna</i>	650 E	1 5 E
6. <i>Holland</i>	9,540	<i>Amsterdam</i>	132 E	0 18 E
7. <i>Denmark</i>	162,001	<i>Copenhagen</i>	480 N E	0 50 E
8. <i>Sweden</i>	223,715	<i>Stockholm</i>	720 N E	1 10 E
9. <i>Russia</i>	1,103,485	<i>Petersburg</i>	1080 N E	2 2 E
10. <i>Poland</i>	226,414	<i>Warsaw</i>	766 S E	1 23 E
11. <i>Turkey in Europe</i>	212,240	<i>Constantinople</i>	1300 S E	1 56 E
12. <i>British isles</i>	105,934	<i>London</i>		First meridian.
II. ASIA.				
1. <i>Turkey in Asia</i>	510,717	<i>Bursa</i>	1396 S E	1 58 E
2. <i>Arabia</i>	700,000	<i>Mecca</i>	2240 S E	
3. <i>Persia</i>	800,000	<i>Ispahan</i>	2550 E	3 21 E
4. <i>India</i>	1,857,500	<i>Agra</i>	3730 E	5 15 E
5. <i>China</i>	1,105,000	<i>Pekin</i>	4380 N E	7 24 E
6. <i>Asiatic isles</i>	811,980			
7. <i>Tartary</i>				
1. <i>Chinese</i>	634,000	<i>Chinyan</i>	4180 N E	8 4 E
2. <i>Independent</i>	778,240	<i>Samarckand</i>	2800 E	4 26 E
3. <i>Muscovite</i>	3,050,000	<i>Tobolsky</i>	2412 N E	4 10 E
III. AFRICA.				
1. <i>Egypt</i>	140,700	<i>Grand Cairo</i>	1920 S E	2 10 E
2. <i>Barca</i>	66,400	<i>Tolmeta</i>	1440 S E	1 26 E
3. <i>Abex</i>	30,000	<i>Erquico</i>	3590 S E	2 36 E
4. <i>Fez and Morocco</i>	111,900	<i>Fez and Morocco</i>	1080 S	0 21 } W
			1290 S	0 30 }
			1376 S	0 30 } W
			1240 S	0 18 }
5. <i>Tafet and Segelmessa</i>	100,600	<i>Tafet and Segelmessa</i>	920 S	0 13 E
6. <i>Algier</i>	143,600	<i>Algier</i>	990 S E	0 39 E
7. <i>Tunis</i>	54,400	<i>Tripoli</i>	1260 S E	0 66 E
8. <i>Tripoli</i>	75,000	<i>Dara</i>	1565 S	0 36 W
9. <i>Bilodalgerid</i>	485,000	<i>Tegassa</i>	1940 S	0 24 W
10. <i>Zaara</i>	739,200	<i>Madinga</i>	2500 S	0 38 W
11. <i>Ngroland</i>	1,026,000	<i>Benin</i>	2700 S	0 20 E
12. <i>Guinea</i>	510,000	<i>Liango</i>	3300 S	0 43 E
13. <i>Loango</i>	49,400	<i>St Salvador</i>	3480 S	1 0 E
14. <i>Congo</i>	172,800	<i>Mocbina</i>	3750	0 58 E
15. <i>Angola</i>	38,400	<i>Benguela</i>	3500 S	0 58 E
16. <i>Benguela</i>	64,000			
17. <i>Mataman</i>	141,000			
18. <i>Monomotapa</i>	222,500	<i>Monomotapa</i>	4500 S	1 18 E
19. <i>Monomotapi</i>	310,000	<i>Chicova</i>	4260 S	1 44 E
20. <i>Coffers</i>	200,330	<i>Cape of Good Hope</i>	5200 S	1 4 E
21. <i>Saffala</i>	27,500	<i>Saffala</i>	4600 S E	2 17 E
22. <i>Zanguebar</i>	275,000	<i>Mozambique</i>	4440 S E	2 38 E
23. <i>Anian</i>	234,000	<i>Brava</i>	3702 S E	2 40 E
24. <i>Abyssinia</i>	378,000	<i>Cixuma</i>		
25. <i>Nubia</i>	264,000	<i>Dancala</i>	2418 S E	2 13 E
26. <i>Desart of Barca</i>	184,400	<i>Angela</i>	1680 S E	1 33 E
27. <i>Ethiopia</i>	1,200,000			
28. <i>African isles</i>	181,663			
IV. AMERICA.				
1. <i>BRITISH empire</i>				
1. <i>Carolina</i>	57,500	<i>Charles-Town</i>	3450 W	5 2 W
2. <i>Virginia</i>	20,750	<i>James-Town</i>	3210 W	5 W
3. <i>Maryland</i>	12,260	<i>Baltimore</i>	5000 W	4 45 W

G E O G R A P H Y.

Division and subdivision.	Square miles.	Capital cities.	Distance and bearing from London.	Difference of time from London.
				H. M.
4. <i>Pensylvania</i>	12,500	<i>Philadelphia</i>	3100 W	4 55 W
5. <i>New-Jersey</i>	10,000	<i>Elizabeth-Town</i>	3040 W	4 50 W
6. <i>New-York</i>	8,100	<i>New-York</i>	3000 W	4 53 W
7. <i>New-England and Scotland</i> }	115,000	<i>Boston</i>	2790 W	4 40 W
		<i>Annapolis</i>	2580 W	4 24 W
8. <i>Isles.</i>	42,972	<i>Kingston</i>	4080 W	5 6 W
2. <i>SPANISH empire</i>				
1. <i>Old Mexico</i>	571,240	<i>Mexico</i>	4800 N W	6 54 W
2. <i>New Mexico</i>	300,000	<i>Sancta Fe</i>	4320 N W	7 17 W
3. <i>Florida</i>	113 000	<i>St Augustine</i>	3690 W	5 25 W
4. <i>Terra Firma</i>	828,000	<i>Carthagena</i>	4320 W	5 6 W
5. <i>Peru</i>	970,000	<i>Lima</i>	5700 S W	5 4 W
6. <i>Chili</i>	206,000	<i>St Jago</i>	7200 S W	5 6 W
7. <i>Paragua</i>	1,150,000	<i>Assumption</i>	5460 S W	3 52 W
8. <i>Land of Amazons</i>	993,600	Unknown		
9. <i>Magellanica</i>	325,000	Unknown		
10. <i>California</i>	240,000	Unknown		
11. <i>Isles</i>	143,196	<i>Havanna</i>		5 26 W
3. <i>FRENCH empire</i>				
1. <i>Louisiana</i>	516,000	<i>Port Louis</i>	4080 N W	6 5 W
2. <i>Canada and New France</i>	1,059,100	<i>Quebec</i>		5 46 W
3. <i>French isles</i>	21,520			
4. <i>DUTCH dominions</i>				
1. <i>Curassow</i>	542			
2. <i>Bonair</i>	168			
5. <i>PORTUGUESE dominions are</i>				
<i>Brazil</i>	940,000	<i>St Salvador</i>	2260 S W	4 42 W
6. <i>Ter de Labrador</i>	318,750	Unknown		

Fig. 12.11-12.12. A table of countries and their capitals (areas, names of capitals, distance from London and longitudinal differences). *Encyclopaedia Britannica*, XVIII century. Taken from [\[1118\]](#), Volume 2, pages 683-684.

It is just as surprising as it is noteworthy that the authors appear to be perceiving the Russian Empire as the sum of several countries – namely, Russia, with a capital in St. Petersburg and an area of 1.103.458 square miles, Muscovite Tartary with a capital in Tobolsk and thrice as large at 3.050.000 square miles ([\[1118\]](#), Volume 2, page 683; see fig. 12.13). Muscovite Tartary is the largest country in the world, according to the *Encyclopaedia Britannica*. All the other countries are three times smaller at least. Moreover, we see Independent Tartary with a capital in Samarqand ([\[1118\]](#), Volume 2, page 683), and Chinese Tartary with a capital in Chinuan. Their respective areas are 778.290 and 644.000 square miles.

10. Poland	226,414	Warsaw	766 SE	1 23 E
11. Turkey in Europe	212,240	Constantinople	1300 SE	1 56 E
12. British isles	105,034	London	First meridian.	
II. ASIA.				
1. Turkey in Asia	510,717	Bursa	1396. SE	1 58 E
2. Arabia	700,000	Mecca	2240 SE	
3. Persia	800,000	Isfahan	2550 E	3 21 E
4. India	1,857,500	Agra	3730 E	5 15 E
5. China	1,105,000	Pekin	4380. NE	7 24 E
6. Asiatic isles	811,980			
7. Tartary				
1. Chinese	644,000	Chinyan	4480 NE	8 4 E
2. Independent	778,240	Samarcand	2800 E	4 26 E
3. Muscovite	3,050,000	Tobolsky	2412. NE	4 10 E
III. AFRICA.				
1. Egypt	140,700	Grand Cairo	1920 SE	2 10 E
2. Barca	66,400	Tolometa	1440. SE	1 26 E

Fig. 12.13. Fragment of the table listing Tartaries and their capitals. *Encyclopaedia Britannica*, XVIII century. Taken from [\[1118\]](#), Volume 2, page 683.

What could all of the above indicate? Could it be that the entire Siberia had remained independent from the Romanovs up until the defeat of Pougachev in 1775? Actually, there appear to have been several independent states here, the largest of them with its capital in the Siberian city of Tobolsk. In this case, the famous war against Pougachev had not been a series of punitive actions directed against a spontaneous “peasant revolt”, as we are being told by the modern historians. Apparently, the Romanovs waged a real war against the last independent remnant of the Horde in the East of the Russian Empire. The Romanovs had no access to Siberia prior to winning the war against Pougachev; the Horde would naturally guard its borders well.

A propos, this is when the Romanovs had started to draw the names of the Great = “Mongolian” Empire’s provinces on the map of Russia, such as Perm and Vyatka, well familiar to us from the ancient Russian history (see [Chron4](#), Chapter 14:20). The mediaeval Perm identifies as Germany, whereas the mediaeval Vyatka had been in Italy (the name Vatican is a possible derivative – cf. Batu-Khan). These names of the old Imperial provinces had been present in the mediaeval Russian coat of arms. However, after the collapse of the Empire, the Romanovs started to distort and re-write the history of Russia. One of their objectives had been to remove these names from the geography of the Western Europe and

relocate them to some distant province in the East. This was accomplished immediately after the victory over Pougachev. As we demonstrated, the Romanovs only started to change the coats of arms of the Russian cities and provinces in the second half of the XVIII century – the year of 1781 in particular (see more in [Chron4](#), Chapter 10:2 and [Chron4](#), Chapter 14:20). As we are beginning to realise, these changes were instigated six years after the victory over Pougachev – the last independent Czar of the Horde, or the military leader of the Muscovite Tartary with its capital in the Siberian Tobolsk.

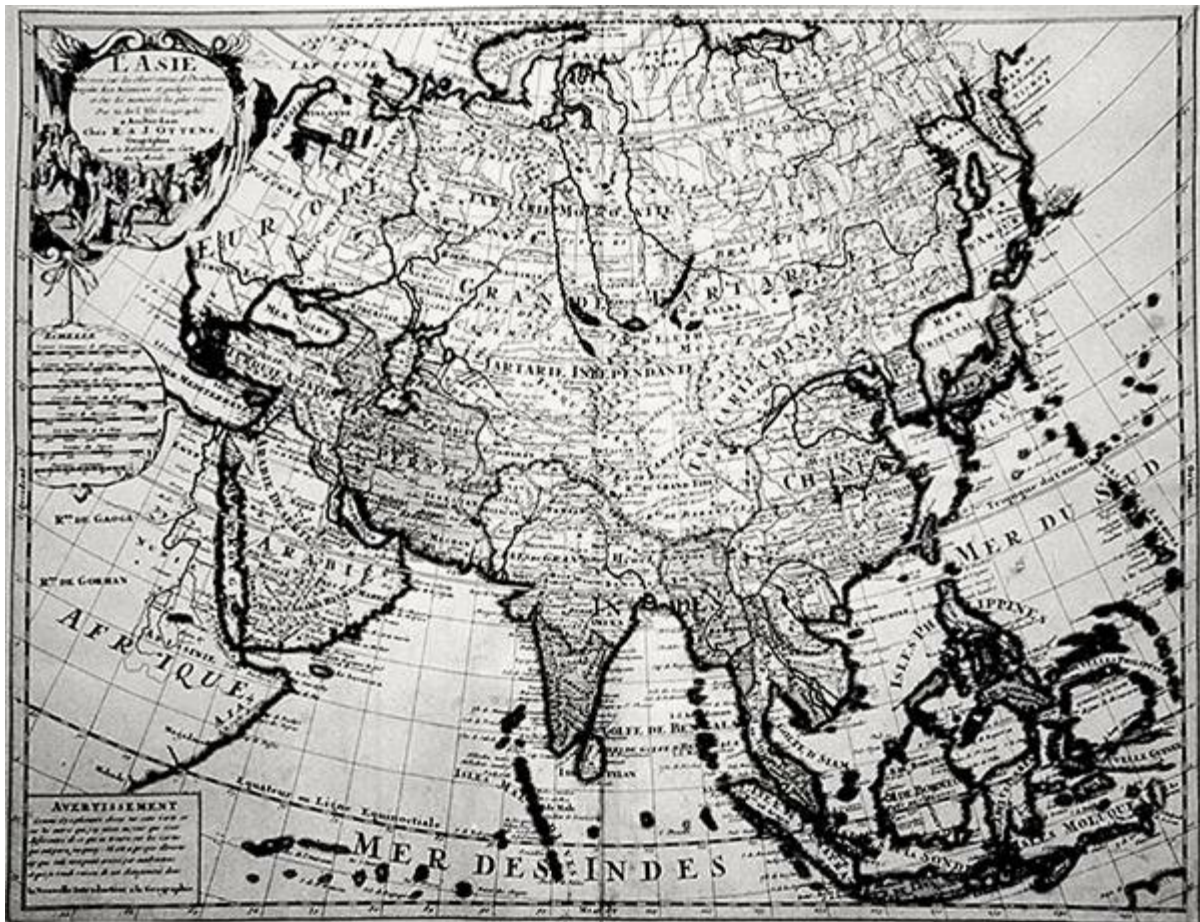


Fig. 12.14. French map of the Eurasia dating from the XVIII century. In this map Muscovite Tartary begins from the middle of the Volga, right next to Nizhniy Novgorod. Taken from [\[1018\]](#).

2.

The war against Pougachev as the last war against the Horde. Muscovite Tartary divided between the Romanovs and the United States, the former claiming Siberia and the latter, half of the North American continent. The naissance of the USA in 1776

2.1. The great divide and its concealment from history

2.1.1. Muscovite Tartary

Above we mention the claim made by the *Encyclopaedia Britannica* in 1771 that initially strikes us as very odd nowadays, namely, that nearly all of Siberia had still constituted an independent state with a capital in Tobolsk at the end of the XVIII century ([\[1118\]](#), Volume 2, pages 682-684; see also figs. 12.15 and 12.16). We can see that the Muscovite Tartary started near the middle of the Volga, or Nizhniy Novgorod; Moscow had therefore been close to the border of the Muscovite Tartary. The capital of the latter had been in Tobolsk, whose name is underlined and given as “Tobol” – very close to the Biblical version, or Thubal, as in “Rosh, Meshech and Thubal”, (Ross, Moscow and Tobol, q.v. above).



Fig. 12.15. First fragment of the XVIII century French map. Taken from [\[1018\]](#).

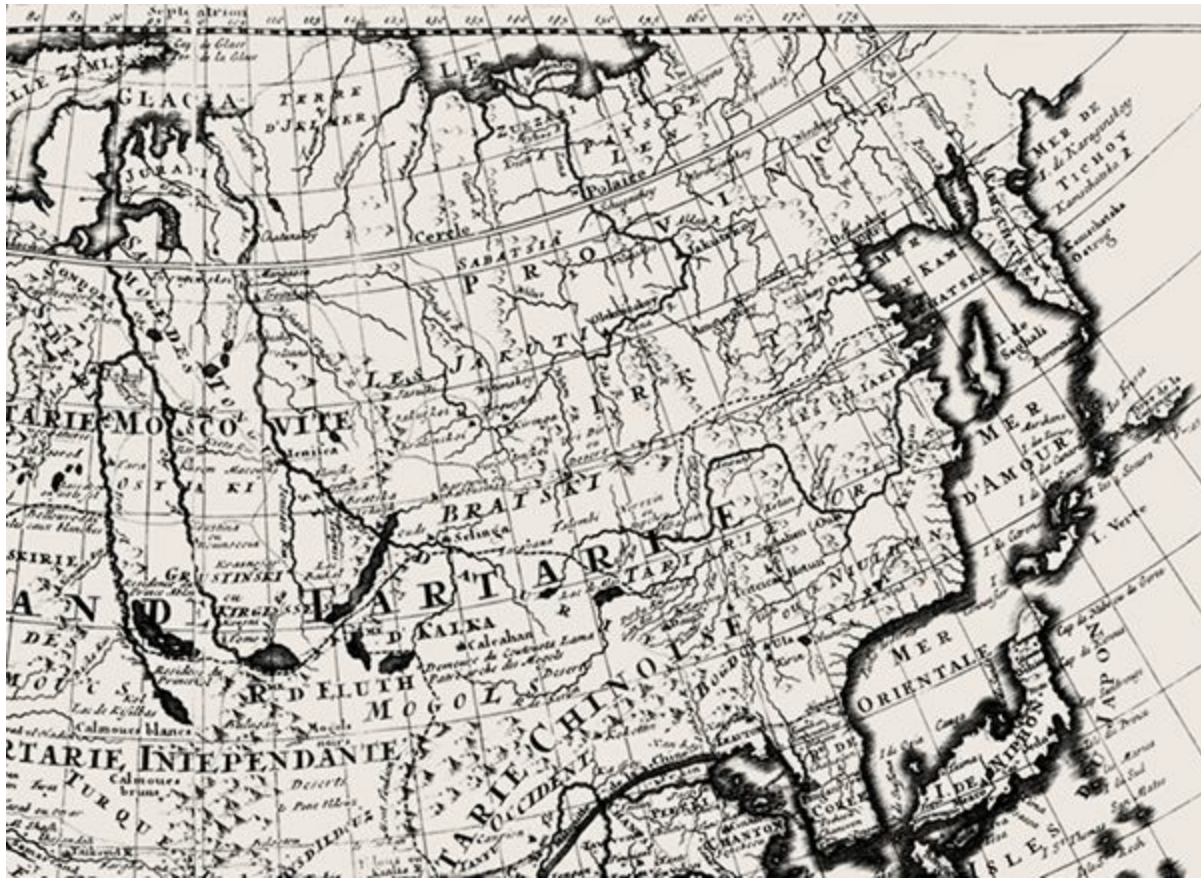


Fig. 12.16. Second fragment of the XVIII century French map. Taken from [\[1018\]](#).

What could have become of this gigantic state? The very question makes us notice a great many facts that indicate the existence of a huge independent nation up until the end of the XVIII century, and novel interpretations of even more historical facts. This nation was erased from world history in the early XIX century, as if it had never existed. According to the maps of the XVIII century, Muscovite Tartary had remained beyond the reach of the Europeans for the most part.

However, the situation changes at the end of the XVIII century. A study of the epoch's geographical maps tells us about the rapid conquest of these lands that started around that time. It proceeded from two directions at the same time – the army of the Romanovs had entered the Russian Siberia, which had belonged to the Horde, and the Far East, while the army of the United States had been given access to the north-western part of North America, which had also belonged to the Horde until that epoch. This part

had been enormous – from California in the Southwest to the middle of the continent in the East. The vast *terra incognita* finally disappeared from the maps of the world around the same time as the names “Great Tartary” and “Muscovite Tartary” disappeared from the maps of Siberia.

What happened at the end of the XVIII century? What we found out about the history of Russia (aka The Horde) above makes the answer clear enough. The last military conflict between Europe and the Horde can be dated to the late XVIII century; the Romanovs act as the allies of the Western Europe. This leads us to an altogether new viewpoint on the “revolt of the peasants and the Cossacks led by Pougachev” of 1773-1775.

2.1.2. The war between the Romanovs and “Pougachev” as the war against the enormous Muscovite Tartary

Apparently, the famous war against Pougachev of 1773-1775 had not been a mere series of punitive actions “a revolt of the Cossacks and the peasants”, as we are told nowadays. It had been a very real war fought by the Romanovs against the last independent Cossack state of Russia – Muscovite Tartary, whose capital had been in the Siberian city of Tobolsk, according to the 1771 century edition of the *Encyclopaedia Britannica*. Fortunately enough, this particular edition of the *Encyclopaedia* predates the war with Pougachev by a mere two years; had its publication been delayed by two or three years, it would be much harder to obtain veracious information on this matter nowadays.

It appears that the Romanovs had only got access to the vast territories of the Siberia after winning the war with Pougachev, or Tobolsk (reflected in the Bible as Thubal). The Horde had refused them any access to Siberia previously.

The United States had no access to the Western half of the North American continent prior to this, and started to colonise it as rapidly as they could. However, the Romanovs must have led an active expansion themselves, since they managed to settle in Alaska, which is adjacent to

Siberia. Keeping it turned out an impossibility, and so they were forced to hand it over to the Americans for a token payment. It appears that the Romanovs were incapable of controlling the large territories beyond the Bering Strait; one must think that the Russian population of the North America had been staunchly anti-Romanovian, regarding the Romanovs as the Western invaders who conquered their homeland, the Muscovite Tartary.

This is how the share-out of the Muscovite Tartary ended – as late as in the XIX century. It is amazing how this “feast of the victors” never made its way into any history textbook, despite the fact that we have plentiful evidence that the share-out in question has indeed taken place, as we shall be telling the reader below.

By the way, the Britannica reports the existence of another “Tartar” state in the XVIII century – Independent Tartary with a capital in Samarqand ([\[1118\]](#), Volume 2, pages 682-684). As we are beginning to realise, it had been yet another remnant of the Horde that existed as a single empire in the XIV-XVI century. The fate of this state is known, unlike that of the Muscovite Tartary – the Romanovs conquered it in the middle of the XIX century. We are referring to the so-called “conquest of Central Asia”, as it is evasively called in the modern textbooks. The conquest had been very violent, and the name Independent Tartary disappeared from the maps forever. It is still known to us under the very neutral alias of “Central Asia”. Samarqand, the capital of the Independent Tartary, was taken by the Romanovian troops in 1868 ([\[183\]](#), Volume 3, page 309). The entire war lasted four years (1864-1868).

2.2. North America on the maps of the XVII-XVIII century. The Europeans had remained ignorant of the geography of the American West and Southwest until the defeat of “Pougachev”. The gigantic *terra incognita* and the “insular” nature of the Californian peninsula.

Let us return to the epoch of the XVIII century and consider the representations of North America and Siberia on the maps of the XVIII century, before the defeat of Pougachev in 1773-1775. It turns out that the Western part of the North American continent is altogether absent from these maps. The geography of the American Northwest had remained a mystery for the European cartographers of the epoch – they didn't even know whether or not there was a strait between the American continent and Siberia. It is very odd indeed that the American government had shown no interest in the neighbouring territories until the late XVIII – early XIX century, when it did develop such an interest all of a sudden, and started a very rapid colonization. Could it be owing to the fact that the territory in question became “no man's land” legally, and thus needed to be colonised as quickly as humanly possible, lest the Romanovs should seize it themselves from the West.

Let us turn to the maps of North America, starting with the Britannica map of 1771, which had accounted for the latest advances of the epoch's geographical science. Once again, bear in mind that we are talking about the very end of the XVIII century, the epoch immediately predating the war against Pougachev. The full map is presented above in fig. 12.4. Fig. 12.17 is a close-in of its fragments, wherein we see that the entire North-West of the American is a single blank spot adjacent to the ocean – the coastline is altogether absent. This can only mean that no European ship had approached these shores before 1771; a single voyage would suffice for the cartographers to get a rough idea of what the coast had looked like. Yet we are told that the Russian Alaska had been owned by the Romanovs back in the day. Had this been the case, the European maps would naturally depict the coastline of the American Northwest. We see the most peculiar “Parts Undiscovered” instead, q.v. in fig. 12.17.



Fig. 12.17. Close-in of a fragment of the map from the 1771 edition of the *Encyclopaedia Britannica* with North America. We see a huge white spot that covers most of the North American continent. Taken from [\[1118\]](#), Volume 2, pages 682-683. Plate XCI.

Let us turn to another English map; this one was published earlier, in 1720 or later, and compiled in London ([\[1160\]](#), pages 170-171; see fig. 12.18). Once again, we see a large part of the North American continent drawn as a blank spot with the legend “Parts Unknown”. One must notice the fact this map depicts the Californian peninsula as an island, which means that the Horde had prohibited Europeans entry to this part of the world in the early XVIII – before the “revolt of Pougachev”.



Fig. 12.18. Fragment of the map of North America compiled in London in 1720 or later ([1160]), page 171. Taken from [1160], page 170. The entire American North-West is a huge white spot; the Californian peninsula is erroneously drawn as an island.

We see the same to be the case with a French map of 1688 (see fig. 12.19). The Californian peninsula is drawn as an island once again – incorrectly, that is. What could this possibly mean? A simple thing – the coastline of North America had still remained unknown to the Europeans; the latter were denied access to these lands, hence their ignorance of the fact that the peninsula joins the continent somewhat further to the north.



Fig. 12.19. French map of North America compiled in 1688. Once again, California is misrepresented as an island. Taken from [\[1160\]](#), pages 152 and 153.

Another example can be seen in fig. 12.20-12.21. The map in question is of a French origin and dates from 1656 the earliest (see [\[1160\]](#), pages 152 and 153). We see the same error once again – California drawn as an island, the entire American Northwest being a blank spot.



Fig. 12.20-12.21. French map of the XVII century (1656 or later). The entire North-West of America is a huge white spot. California is incorrectly depicted as an island.
Taken from [\[1160\]](#), pages 152 and 153.

Let us proceed. In figs. 12.22 and 12.23 we see a French map dating from 1634. Once again, we see the American Northwest blank, and California misrepresented as an island.



Fig. 12.22. French map of 1633 (Carte Universelle Hydrographique. Jean Guerard. Pilote et Hydrographe à Dieppe, 1634). California is erroneously drawn as an island. Published in the “L’Art du Voyage” calendar of 1992 published by Air France.



Fig. 12.23. Fragment of a French map dating from 1634. The Californian peninsula is misrepresented as an island.

It goes on and on like this – there were too many such maps made in the

XVII-XVIII century. One might arrive at the following conclusion: the Western part of the North American continent (before the war with Pougachev in 1773-1775) had belonged to the Muscovite Tartary, whose capital had been in Tobolsk. Europeans weren't allowed entry here; this circumstance became reflected in the maps of that epoch, whereupon we find huge blank spots and the fantasy island of California, with only the southern part known. The very name California might have initially meant, "Land of the Caliph". Let us remind the reader that, according to our reconstruction, Batu-Khan, the great conqueror also known to us as Ivan Kalita (Caliph) had been the first Caliph of Russia and the Horde. He is one of the founders of the Great = "Mongolian" Empire.

Let us recollect the mediaeval Japan behaving in a manner similar to the Muscovite Tartary – it had apparently been yet another part of the Great = "Mongolian" Empire. Japan had also refused entry to the foreigners up until the 1860's, which might have reflected some general policy of the local rulers. The Czars, or Khans of these "Mongolian" states, the last remnants of the Horde, had been hostile towards the Europeans, regarding them as enemies of the defunct Great Empire, which they must have still identified themselves with. It appears that there had been close ties between Japan and Muscovite Tartary up until the late XVIII century. Japan segregated after the decomposition of the latter nation in 1773-1775 (the defeat of Pougachev).

Europeans (the Dutch) and Americans had only managed to force their entry to Japan at the end of the XIX century; the wave of the "progressive process of liberation" had only reached these parts in an epoch this recent.

2.3. North America on the maps presumably dating from the XV-XVI century. The latter contain more correct information about America than the maps that are supposed to postdate them

Let us return to the maps of America – the ones dating from the alleged

XV-XVI century this time, in order to see how the European cartographers of the alleged XVI century had drawn the very same North America.

One must expect their knowledge of America in general, let alone the North American continent, to be much worse. However, this isn't the case – it is suggested that the European cartographers of the alleged XVI century had possessed a much better knowledge of North America and its geography than their colleagues of the XVII-XVIII century. This amazing knowledge is by no means recorded on rare individual maps that had jumped ahead of their time and fell into oblivion afterwards.

It turns out that the famous maps of Abraham Ortelius and Gerhard Mercator, dating from the alleged XVI century, and widely used in the 200 years to follow, according to historians, depict North America perfectly well.

These maps are very well known; we represent them in figs. 12.24-12.27. As we can see, these maps of the alleged XVI century are much better than the maps of the XVIII century, and much more precise. They are even better than the 1771 map from the *Encyclopaedia Britannica*! Could the authors of the Britannica have unexpectedly become ignoramuses, considering the prior publication of such excellent maps in the alleged XVI century? Bear in mind that both Ortelius and Mercator draw California correctly, as a peninsula. We see the same to be the case on the map of Hondius, allegedly dating from 1606. California is drawn correctly (see figs. 12.28 and 12.29).

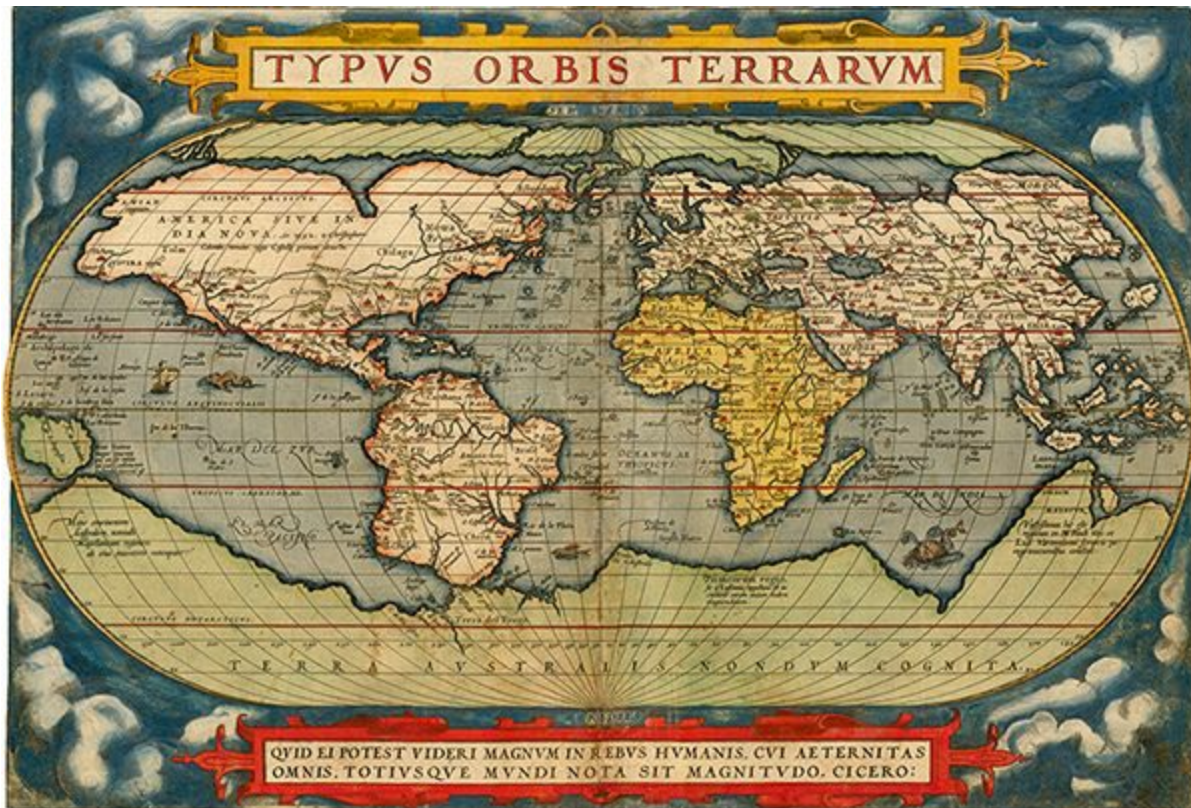


Fig. 12.24. A map by Abraham Ortelius allegedly dating from 1579. North America is drawn a great deal more accurately here than what we see on the maps drawn by much later cartographers of the late XVIII century. The Californian peninsula is drawn correctly. Taken from [\[1009\]](#), page 81.



Fig. 12.25. A fragment of the map by Abraham Ortelius where the Californian peninsula is drawn correctly. Taken from [\[1009\]](#), page 81.

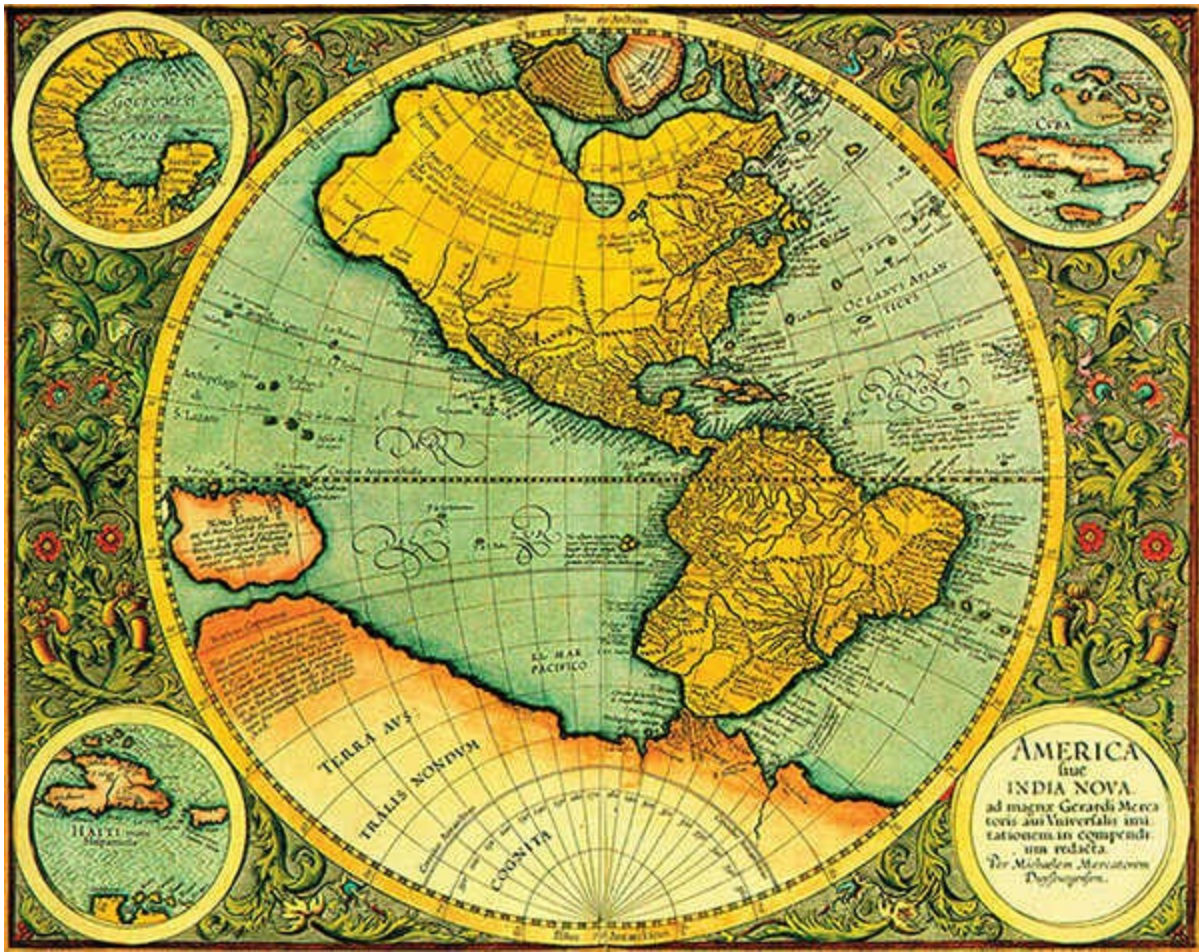


Fig. 12.26. A map by Gerhard Mercator allegedly dating from 1595. North America is depicted excellently – the Californian peninsula is drawn correctly, and the coastline is drawn perfectly well, likewise the boundaries of North America and Asia. Taken from [\[1009\]](#), page 96.



Fig. 12.27. A fragment of Mercator's map with correctly drawn Californian peninsula. Taken from [\[1009\]](#), page 96.



Fig. 12.28. Luxurious map by Jodocus Hondius allegedly dating from 1606. Taken from



Fig. 12.29. A close-in of a fragment of the map by Jodocus Hondius where the Californian peninsula is represented correctly. Taken from [\[1009\]](#), page 102.

It is therefore implied that Hondius had already possessed a much better knowledge of the North American geography in the very beginning of the XVII century. He had no doubts about California being a peninsula, and draws the Bering Strait correctly. He knows a great many cities, towns and other places all across the West coast of the North America, without any blank spots! This is presumably happening in 1606.

We are being told that the European cartographers shall forget all the abovementioned data a mere 100 years later, in the XVII-XVIII century, and get a multitude of misconceptions into their heads, such as the insular nation of California. Isn't this highly suspicious?

Moreover, Ortelius, Mercator, Hondius and many other cartographers of the alleged XVI – early XVII century already know about the strait separating America and Asia, while the learned historians are telling us that later cartographers of the XVII-XVIII century lost all knowledge of these facts, and “rediscover” the Bering Strait a great while later, likewise many other geographical locations in North America.

We believe everything to be perfectly clear – all these excellent maps of the alleged XVI century are forgeries made in the XIX century, the epoch when the multiple volumes of the *Encyclopaedia Britannica* had already stood upon library shelves for some time. Some parts of the maps were drawn in the “old manner”, but the most important details were copied

from the already available XIX century maps. The artwork was naturally lavish in luxury, to make it worthy of the “ancients”.

A higher cost might well have been seen as another objective – one must expect “original ancient maps” found in dusty European archives to be expensive.

Let us now consider the XVIII century map of Siberia. We already reproduced one such map in fig. 0.6 (Part 1). The entire Siberia to the East of the Ural is called Great Tartary. The name becomes understandable these days – there had once been a gigantic state constituted by the former Eastern part of the Horde, or Russia, and known under that name.

Let us cite yet another XVIII century map (see figs. 12.30, 12.31 and 12.32). It is German, from Nuremberg, and published in 1786. We see the name Russia (Russland) curved in such a manner that it does not reach beyond the Ural mountains, although it may well have been more straight, which would have been more natural if Siberia had belonged to the Romanovs in the XVIII century. However, Siberia is divided into two large states, one of them called “Gouvernement Tobolsk” and the other – “Gouvernement Irkutzk”. The latter name covers the entire East Siberia and reaches the Sakhalin Island in the North.

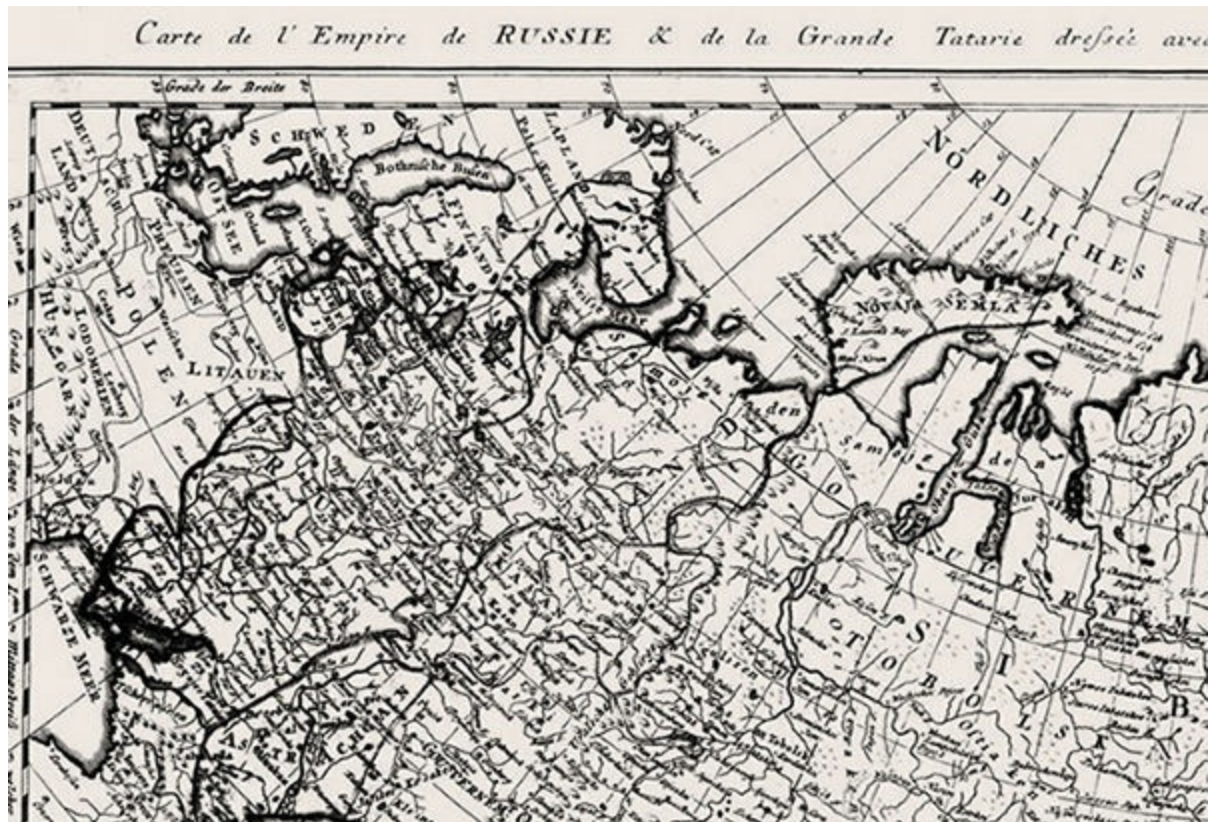


Fig. 12.30. German map of Russia and the Great Tartary. The French legend at the top of the map is as follows: *Carte de l'Empire de Russie & de la Grande Tartarie dressée avec soin par F. L. Gussefeld & publiée par les Herit de Homann, l'an 1786.* Left part of the map.



Fig. 12.31. German map of Russia and the Great Tartary. Right part of the map.



Fig. 12.32. The German legend on the map of Russia and the Great Tartary as reproduced above.

2.4. The war against Pougachev in the Romanovian rendition.

The futile attempts of A. S. Pushkin to get access to the archives that contained historical materials pertaining to the “War against Pougachev”

And so it turns out that a tremendous (largest in the world, according to the 1771 edition of the *Encyclopaedia Britannica*) independent nation had existed up until the end of the XVIII century, its capital being in Tobolsk (the Biblical Thubal), and its lands spanning Siberia and a large part of North America. This nation was conquered after the victory over Pougachev. Let us study the war against Pougachev as reflected in the Romanovian rendition of the Russian history. First and foremost, the files containing the materials of the Yemelyan Pougachev case had still been considered classified information in 1833, according to A. S. Pushkin ([709], page 661). The reader might recollect that Pushkin had written a biography of Pougachev, wherein he collected “everything the government had divulged, as well as the foreign sources that struck me as veracious and contained references to Pougachev” ([709], page 661). However, A. S. Pushkin had only managed to gather enough materials for a relatively small publication – his biography occupies a mere 36 pages in [709]. The author had apparently been aware that this work of his was anything but complete, despite his attempts to gather all the materials he could find. He tells us the following: “Future historians who shall receive the permission to study the Pougachev files shall find it easy to expand and correct my work” ([709], page 661).

The general impression we get from the history of Pougachev’s “revolt” in its Romanovian rendition (Pushkin’s biography in particular) is as follows. The regular army of Catherine II (The Great) defeat unorganised crowds of Pougachev’s minions, presumably without much effort. Pougachev begins to flee; however, he “flees” towards Moscow, for some reason. We are told that “the mutineers were fought by Mikhelson alone, who had chased Pougachev’s militia into the mountains, putting them to complete rout” ([183], Volume 3, page 125). After this “rout”, Pougachev takes Kazan. Further also: “Mikhelson was approaching Kazan. Pougachev sent his troops towards him, but was forced to retreat towards Kazan. Another battle was fought here; Pougachev’s army was crushed completely” ([183], Volume 3, page 125). What does the “defeated”

Pougachev do? “Pougachev crossed the Volga and turned towards Nizhniy Novgorod, with the objective of reaching Moscow eventually. The fact that the mutineers were moving in this direction horrified Moscow as well as Nizhniy Novgorod. The Empress had decided to lead the army herself in order to save Moscow and Russia; however, she was talked out of it... The Turkish campaign had been over by that time; Souvorov had returned, and was put in charge of the army sent against the mutineers” ([183], Volume 3, page 125).

E. P. Savelyev, the well-known author of a historiographical work about the Don army, tells us about “14 Don regiments of the regular army sent against Pougachev’s rebels” ([757], page 428).

Even the heavily edited Romanovian version of history makes it obvious that the “suppression of the mutiny” required the participation of the regular army, led by A. V. Souvorov in person – the military commander-in-chief of the Romanovian army (see [183], Volume 3, page 125). This is easy to understand – we have before us the records of a civil war, and not a mere punitive campaign against rebellious peasants. There were large professional armies involved from either side, complete with heavy cavalry and artillery.

By the way, the Ural factories were on the side of Pougachev, and are known to have cast cannons for him. According to the Romanovian version, the Ural workers “rebelled” and joined Pougachev ([183], Volume 3, page 125). However, the real situation must have been different – the Ural factories had simply belonged to the Muscovite Tartary back in the day, whose army was led by Pougachev. Little wonder that the Siberian manufacturers of weapons had served his ends.

The Romanovian version of history suggests that Pougachev had illegitimately proclaimed himself Czar Pyotr Fyodorovich, or Peter III Romanov ([183], Volume 3, page 126; see also [709], page 687). Pougachev issued *royal edicts* as he entered conquered cities ([183], Volume 3, page 126). Whenever Pougachev entered a city, he would be met by the clergy and the merchant guild as well as the simple townsfolk.

For instance, “on 27 July Pougachev entered Saransk... He was received by the townsfolk, the clergy and the merchants alike... Pougachev had approached Penza ... the townsfolk had received him, bending their knees, carrying icons and loaves of bread as tokens of welcome and respect” ([709], page 690). Further also: “In Saransk, Pougachev was received by Archimandrite Alexander, who had carried a cross and the Gospel; the latter mentioned Czarina Oustinia Petrovna in his prayers during church service that day” ([709], page 690). The Archimandrite mentions another Czarina – not Catherine II! She must have been the Czarina of Muscovite Tartary.

Pushkin is brought to the following conclusion: “The regular townsfolk supported Pougachev, likewise the clergy, all the way up to the archimandrites and the archbishops” ([709], page 697).

It is most likely that the real name of the Czar, or Khan of Tobolsk, remains unknown to us today; the name Pougachev must be an invention of the Romanovian historians. Alternatively, they may have chosen a simple Cossack with this eloquent a name – it is plainly visible that “Pougachev” translates as “*pougach*” or “*pougalo*” – “scare”, “scarecrow” etc. This is how the Romanovs chose a “fitting name” for Czar Dmitriy Ivanovich – also an “impostor”, according to their version. He received the “surname” Otrepyev – translating as “*otrebye*”, or “scum”. This was obviously done in order to compromise the people that had claimed the throne as their own in every which way possible, making them look and sound like “obvious impostors”. The above is easy enough to see as a psychological method of an experienced propaganda team.

As a matter of fact, A. S. Pushkin reports that the Yaik Cossacks who had fought for Pougachev used to claim that “a certain Pougachev had indeed been a member of their party; however, he had nothing in common with Czar Peter III [the name Peter III was obviously introduced by A. S. Pushkin himself – Auth.], their liege and leader” ([709], page 694). In other words, the Yaik Cossacks did not consider Pougachev, who had been executed by the Romanovs, their leader, referring to a certain Czar

instead. We are unlikely to ever identify the latter using the Romanovian version of the events. The Romanovs were obviously striving to make the whole world believe that there can be no lawful Czars in Russia but themselves.

By the way, A. S. Pushkin reports that Pougachev answered Panin's question: "How dare you call yourself Czar?" evasively, claiming that somebody else had been Czar ([\[709\]](#), page 694). The scenario is perfectly easy to understand – the Romanovs were trying to present their war with the Muscovite Tartary as a simple suppression of a "peasant uprising"; a simple Cossack was executed in Moscow for this purpose, someone who had been supposed to represent the impostor, so as to make it obvious to everyone that the Cossack in question doesn't remotely resemble a Czar.

In fig. 12.33 we reproduce a rare old "portrait of Pougachev written over that of Catherine II" (Anonymous XVIII century artist, State Museum of History; see [\[331\]](#), Volume 1, page 351).



Fig. 12.33. A portrait of Pougachev painted in the XVIII century over the portrait of Empress Catherine II. The artist is unknown. Kept in The State Museum of History, Moscow. Taken from [\[331\]](#), Volume 1, page 351.

2.5. Rapid expansion of the territory governed by the Romanovs after their victory over “Pougachev”

According to a number of the XVIII century maps, the border of Muscovite Tartary had been very close to Moscow. This must have troubled the Romanovs a great deal, and so Peter the Great made the only right decision in this situation – to transfer the capital further away, to the marshy banks of the Gulf of Finland. This is where the new capital, St. Petersburg, had been built at the order of Peter the Great. The Romanovs found this place convenient for a variety of reasons. Firstly, the new capital was at a distance from the Horde, or Muscovite Tartary, and would be harder for the latter to reach. Furthermore, should the Horde attack, it would be easier to escape to the West from St. Petersburg than from Moscow – one could virtually board a ship from the porch of one’s palace. The Romanovs obviously didn’t fear an invasion from the West, the historical homeland of the pro-Western House of the Romanovs.

The official Romanovian explanation of the motivation behind the transfer of the Russian capital to St. Petersburg is anything but convincing – Peter the Great had presumably required “an outlet to Europe” to facilitate trade. However, one could easily trade from the banks of the Gulf of Finland without transferring the capital here; a large seaport would suffice for that purpose. Why make it capital? The “outlet” thesis is becoming more understandable to us now – as we have mentioned, the Romanovs had usurped the Russian throne, and they required this “outlet” to maintain their Western contacts and family ties; they also needed to have an escape option in case of hostile military action from the part of their enfeebled yet mortally dangerous neighbour – the Horde, or Muscovite Tartary, which had been the largest country in the world up until the XVIII century, as the 1771 edition of the *Encyclopaedia Britannica* is happy to report ([\[1118\]](#), Volume 2, pages 682-684).

This might give us a better understanding of just why the Romanovs would want to flee the warm continental Moscow and to transfer the

capital to the cold St. Petersburg in the swampy coastal marshlands, which was also periodically afflicted by disastrous floods.

In fig. 12.34 one sees the title page of the Britannica's second volume, which contains the abovementioned important data about the European concept of geography in 1771. We must point out that many geographical inconsistencies of the old maps are seen instantly; however, their true reason only becomes clear once we manage to formulate the question of whether the maps of the alleged XV-XVI century could be misdated by modern scientists.

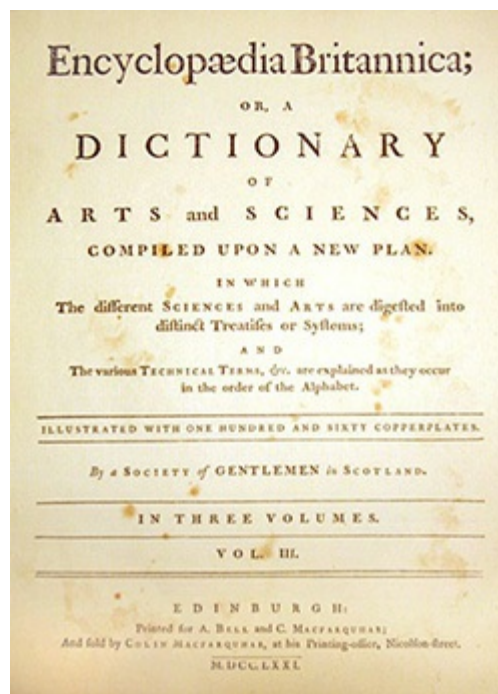


Fig. 12.34. The title page of the second volume of the *Encyclopædia Britannica* (published in 1771) that contains important geographical maps of Eurasia, Africa and America. Taken from [\[1118\]](#), Volume 2.

Another interesting fact is as follows: Siberia only became a popular deportation destination after the victory of the Romanovs over Pougachev – the very end of the XVIII century, that is. The exiles were sent to the so-called Solovki (a popular name of the Solovetskiye Islands), and to the North in general – not the East. Siberian exiles become a tradition somewhat later; in particular, Tobolsk became a popular exile destination

in 1790, when A. N. Radishchev had been sent there ([\[797\]](#), page 1092; also [\[185\]](#), page 467). After that, Tobolsk became the Russian Australia – nearly every felon would be sent there (the Decembrists, for instance; see [\[185\]](#), page 467). However, there had been no Tobolsk exiles recorded in history before 1790; the enormous state system of Siberian exiles and penitentiaries was created in the XIX century.

Everything becomes clear – the Romanovs could not exile anyone to Siberia before the end of the XVIII century, because they had not owned the land – Siberia had been part of the Muscovite Tartary, the last remnant of the Horde and a Russian state that had been hostile towards the Romanovs. The latter had to defeat “Pougachev” in order to obtain access to Siberia and the Pacific coast in the Far East.

As we mentioned above, the Romanovs only began the process of distributing the names of the former Russian provinces (whole countries, in fact, once parts of the Great = “Mongolian” Empire, q.v. in [Chron4](#), Chapter 13:20) across the new maps of Russia. Furthermore, the Romanovs started to change the coats of arms of the Russian cities and provinces after the defeat of “Pougachev” and not any earlier.

A. S. Pushkin concludes his biography of Pougachev with the following observations about the outcome of the war against Pougachev: “The provinces that were too large became divided, and the communications between all parts of the empire were largely improved” ([\[709\]](#), page 697). We are therefore told that after having suppressed “the revolt of Pougachev”, the Romanovs “suddenly discovered” some of the Russian provinces to be too big, and started to divide them into smaller parts. Everything appears to be perfectly clear – the Romanovs were dividing the regions of the recently conquered Muscovite Tartary. They must have added them to the bordering provinces, which had grown abnormally as a result. These gigantic provinces were later divided into smaller ones without much haste.

Moreover, it turns out that “communications have improved” after the victory over Pougachev. Why would that be? Could the Romanovs have

got the opportunity of making some of the old routes straighter after the conquest of Muscovite Tartary – the ones they made curved and convoluted initially, so as to keep away from the hostile Siberian and American Horde? Regular routes to Siberia all postdate the “revolt of Pougachev”.

In 2000 we received a letter from Vladimir Georgiyevich Vishnev, a resident of Sverdlovsk. He points out the following in particular as he writes about our analysis: “The opinion of the authors about Asia being beyond Catherine’s control before the war with Pougachev can be confirmed by the fact that there had been an active customs office in the Ural city of Verkhotourye back in the day. The city had been the centre of the Ural region; the size of its cathedral equals that of the famous Isaakiyevskiy Cathedral in St. Petersburg. The city of Verkhotourye is being revived currently. The customs office of Verkhotourye was famous enough to have become immortalised in the name of a brand of wine popular in the region”.

The scale of the Romanovian “reforms” that came in the wake of the victory over “Pougachev” is characterised by the historian K. I. Mouratov in the following terms: “The edict of 1775 abolished the 20 existing provinces of Russia and introduced 40 new ones [twice as many provinces, in other words! – Auth.] ... The government forbade the very mention of Pougachev’s name. The village of Zimoveyskaya, his birthplace, was renamed Potyomkinskaya, and River Yaik became known as the Ural. The Yaik Cossacks became known as the Ural Cossacks. The Volga Cossacks were disbanded, likewise the Zaporozhye Army. The Empress gave orders to forget every fact of the peasant uprising, and to refrain from so much as mentioning it” ([\[562\]](#), page 172).

2.6. Novaya Zemlya depicted correctly on earlier maps (as an island) and incorrectly on some of the later ones (as a peninsula)

When the Romanovs had obtained access to Siberia, they got the opportunity of correcting the old geographical maps that they inherited from the XIV-XVI century epoch of the Horde. This monotonous gradual perfection of cartography can be seen as a process from a study of the XVIII century maps. In February and March of 1999, the Private Collection Affiliate of the Pushkin Museum in Moscow organized an exhibition of Russian maps compiled in the XVII-XVIII century. We have attended it and discovered a great many interesting facts.

Let us consider the Dutch map of 1733 called “The Map of Great Tartary” (*Magnae Tartariae Tabula*. J. Covents et C. Mortier, Amsterdam, 1733), q.v. in fig. 12.35. The Novaya Zemlya archipelago (formerly known as Nova Zembla) is explicitly and incorrectly drawn as a peninsula (fig. 12.36). The cartographers had obviously attempted to make the map as detailed and accurate as they could. However, one can instantly see that their awareness of the Siberian geography (its coastline etc) had been rather poor in 1733. This is easy enough to understand – the map was compiled before the war with Pougachev in 1773-1775.



Fig. 12.35. A map of 1733 (Map of the Great Tartary): *Magnae Tartariae Tabula*. J. Covents et C. Mortier. Amsterdam, 1733. Was put up at the exhibition of the maps of Russia dating from the XVI-XVIII century held at the museum of Private Collections at the Pushkin Museum in Moscow (February-March 1999). From a video recording of 1999.



Fig. 12.36. Fragment of a map dating from 1733, where the Novaya Zemlya island is misrepresented as a peninsula. The map in question dates to the pre-Pougachev epoch.
From a video recording of 1999.

Moreover, the compilers of the 1771 *Encyclopaedia Britannica* had just as vague an idea of Nova Zembla's geography. In fig. 12.37 one sees a fragment of the British map of Siberia taken from the *Encyclopaedia Britannica* (the full version of the map was shown earlier in fig. 12.2). It is impossible to see whether Nova Zembla is drawn as an island or a peninsula. There is some kind of barely visible shading right over the legend "Nova Zembla", which demonstrates that the authors of the *Encyclopaedia Britannica* had a very unclear concept of this region's real geography (see fig. 12.38). In fig. 12.39 we present a fragment of the modern map that shows the correct geography of these parts.



Fig. 12.39. A modern map of the Novaya Zemlya island and its environs. Taken from [\[507\]](#), pages 5-6.

Once again, 1771 predates the war against “Pougachev”. The Romanovs had still been denied entry to Siberia, and the Northwest of the American continent had remained closed for the American colonists. Therefore, the Romanovian cartographers and their colleagues from the Western Europe have still been confused about the geography of Northern Siberia and the Far East – even such professionals as the experts who had compiled the maps for the *Encyclopaedia Britannica*, a work that had accumulated the results of all the latest advances made by the scientific avant-garde of the epoch.

Furthermore, Novaya Zemlya is falsely drawn as a peninsula in the 1730 map compiled by Philip Johann Strahlenberg (see fig. 12.40). The “isthmus” is drawn a great deal smaller, but present nonetheless (fig. 12.41).



Fig. 12.40. Fragment of a map dating from 1730 under the title of “A New Description of the Geography of Great Tartary” (*Nova descriptio geographica Tartariae magna*.

Philip Johann von Strahlenberg). Modern commentators call it “one of the most important maps of the Russian Siberia in the XVIII century” ([\[1160\]](#), page 216). The Novaya Zemlya Island is drawn erroneously – as a peninsula. Taken from [\[1160\]](#), page 217.



Fig. 12.41. A close-in of a fragment of a 1730 map with Novaya Zemlya drawn as a peninsula. Taken from [\[1160\]](#), page 217.

There are many such maps dating from the first half and the middle of the XVIII century. We have only cited individual examples that illustrate the common but erroneous conception of Novaya Zemlya being a peninsula and not an island shared by the XVIII century cartographers.

What do the presumably “more ancient” maps of the XVI-XVII century tell us? For instance, let us study the map of the Great Tartary known as the map of Mercator-Hondius and allegedly dating from 1640 – we are told that it predates the map from the Britannica by more than a century (see fig. 12.42). We see the map of Mercator-Hondius depict Novaya Zemlya correctly, as an island. Its top part is not drawn (apparently, due to paucity of information) – however, the island is separated from the continent by a strait; it is easy enough to see the island does not approach the continental coastline anywhere. This example is very typical.



Fig. 12.42. A map of Great Tartary allegedly dating from 1640, compiled by Mercator and Hondius (*Tartaria sive Magni Chami Imperium*, Mercator-Hondius, 1640. Amsterdam). Was put up at the exhibition of the maps of Russia dating from the XVI-XVIII century held at the museum of Private Collections at the Pushkin Museum in Moscow (February-March 1999). From a video recording of 1999.

Let us take a look at the world map of Rumold Mercator (see fig. 12.43). Modern historians date it to 1587 ([\[1160\]](#), page 100). It is presumed that this map was drawn by Rumold, the son of the famous cartographer Gerhard Mercator, and based on the map that his father is said to have compiled in 1569, no less ([\[1160\]](#), page 98). That is to say, the map drawn up in 1569-1587 by Rumold and Gerhard Mercator (presumably more ancient than the already described Mercator-Hondius map dating from the alleged year 1640). Once again, we see Novaya Zemlya drawn correctly – as an island (see fig. 12.44). Moreover, this “early” map of Rumold Mercator dating from the alleged years 1569-1587 is a lot better and more

accurate than a “later” map of Mercator-Hondius, allegedly dating from 1640. We see the same to be the case on another version of the map, ascribed to Gerhard Mercator and dating from the alleged year 1595 (see fig. 12.45). Novaya Zemlya is drawn correctly, as an island separated from the continent by a strait and not approaching it anywhere else.



Fig. 12.43. World map compiled by Rumold Mercator in the alleged year of 1587 (Rumold Mercators Orbis terrae compendiosa descriptio quam ex magna universali Gerardi Mercatoris... M. D. LXXXVII (1587). This map is believed to be based on the map compiled by Gerhard Mercator (the father of Rumold) in the alleged year of 1569 ([\[1160\]](#), page 98). We see Novaya Zemlya drawn correctly – as an island. Taken from [\[1160\]](#), pages 97-98.



Fig. 12.44. Fragment of Rumold Mercator's map allegedly dating from 1587, where we see Novaya Zemlya drawn correctly – as an island. We see the words “Nova Zemla” below the island. Taken from [\[1160\]](#), pages 97-98.



Fig. 12.45. Fragment of another map allegedly dating from 1595 and ascribed to Gerhard Mercator. Novaya Zemlya is depicted correctly – as an island. Taken from [\[1160\]](#), page 94.

We discover Scaligerian history to have a strange trait – the older the map, the more accurate it is. As we realise nowadays, it should be the other way round in actual history. Early maps were of low precision, but they have been evolving in a more or less regular manner, as new geographical data were procured. Correct geographical data that became known to the cartographers have never been forgotten – once they made their way onto

the maps, they stayed there. The precision of the maps kept on growing steadily – there were no epidemics of forgetfulness in the history of cartography.

Let us proceed with a study of the French map of the Great Tartary, allegedly dating from the end of the XVII century (see fig. 12.46). Once again, we see Novaya Zemlya drawn correctly – as an island. By the way, Korea is also depicted correctly – as a peninsula. In other words, the authors of this map demonstrate exceptional knowledge of the Siberian and the Far Eastern geography at the end of the alleged XVII century.



Fig. 12.46. A French map of the Great Tartary allegedly dating from the end of the XVII century. *La Grande Tartarie Orientale*. Anonym. France (?). Was put up at the exhibition of the maps of Russia dating from the XVI-XVIII century held at the museum of Private Collections at the Pushkin Museum in Moscow (February-March 1999). From a video recording of 1999.

There are more examples of the kind. It appears that the cartographers of the alleged XVI-XVII century had a “tradition” of representing Novaya Zemlya and California correctly (as an island and a peninsula, respectively) – yet their apprentices and followers, the cartographers of the XVIII century, had eventually lost this knowledge completely, “falling into utter ignorance” en masse.

It hadn’t been until the victory of the Romanovs over Pougachev that the European cartographers “recollected” the correct geography, presumably “returning” to the correct conceptions of the alleged XVI century.

Everything is perfectly clear. All of the luxurious and detailed maps of

the alleged XVI-XVII century are either forgeries that were designed to look “ancient” and made in the XVIII-XIX century, or authentic maps of the XVIII-XIX century bearing erroneous earlier dates. The cartographers of the XVIII century never “forgot” or “recollected” anything – the correct geography of Siberia and the Far East only became known to them after 1773-1775, when the army of the Romanovs had first invaded Siberia, and the army of the United States had finally been given the opportunity of conquering the American Northwest. This resulted in the creation of the maps that looked like the following one: Chart NW Coast of America and NE Coast of Asia. Eng. – T. Hartman. Ed. Strahan. London, 1782 (presented at the exhibition of Russian maps compiled in the XVII-XVIII century organized in 1999 by the Private Collection Affiliate of the Pushkin Museum in Moscow).

This map already depicts the coastline of the Kamchatka and the American Northwest correctly, as well as the strait that separates America and Asia. However, we see no details pertaining to the deeper parts of both continents – just blank spots galore. This is easy to understand as well – neither the Romanovs, nor the Americans had managed to colonize these vast territories of the former Horde by 1782.

Let us now study the fundamental atlas of the old American maps compiled by Edward Van Ermen and entitled *The United States in Old Maps and Prints* ([\[1116\]](#)). We can easily follow the evolution of the ideas held by the European cartographers about the West Coast of North America – California in particular. It turns out that virtually every XVIII century map contained in the atlas ([\[1116\]](#)) categorically claims California to be an island, referring to the newest discoveries made by the avant-garde of geographical science. This is a grave error. The last such map is dated to 1740 by the atlas ([\[1116\]](#)). The next map we find dates from 1837 – a century later. This XIX century map already depicts California and the American West correctly. The name “United States of America” also appears for the first time. We must point out the following fact, which we consider very odd indeed – the atlas ([\[1116\]](#)) doesn’t contain a single map

of the North American West Coast dating from the epoch between 1740 and 1837. The gap is a very conspicuous one – a centenarian cartographical lacuna, no less! There was usually a new map published every decade between 1666 and 1740.

2.7. The formation of the United States in 1776 and the annexation of the American territories of the Muscovite Tartary

Let us recollect just how and when the United States of America were founded. The Encyclopaedic Dictionary tells us about “the independent state, or the USA, founded in 1776, during the North American War for Independence of 1775-1783” ([\[797\]](#), page 1232). We suddenly realise that the foundation of the USA strangely coincides with the end of the war against “Pougachev” in Russia (he was defeated in 1775, q.v. above). This arranges everything in a different perspective – the “War for Independence” in North America had been the war against the last American remnants of the Russian Horde, which had been attacked by the Romanovs from the West, and by the American “freedom fighters” in the East. Nowadays we are being told that the Americans had struggled for independence from their British colonial governors. In reality, it had been a war for the vast lands of Muscovite Tartary left without a governor. The American troops hurried to the West and the Northwest so as not to be late for their share of the land. It is common knowledge that George Washington became the first President of the USA in 1776 ([\[797\]](#), page 1232). It turns out that Washington became the first ruler of the American territory that had formerly belonged to the Russian Horde. It is understandable that the very fact that there had been a war against the “Mongolian” Horde in America had been erased from the American history textbooks, likewise the very existence of the tremendous Muscovite Tartary. The war between the United States and the remnants of the Horde for the entirety of the American continent had continued until the second

half of the XIX century. Alaska had remained in Russian possession for a particularly long period of time, and so it was “purchased” from the Romanovs in 1867 for a token price ([\[797\]](#), page 1232).

The above means that the United States of America were founded spontaneously in 1776, comprising the American fragment of the Great = “Mongolian” Empire – namely, the American part of Muscovite Tartary. This circumstance was never recorded in any history textbook – the topic must have been tabooed initially, and then forgotten altogether. “Independence from British rule” became the official version.

2.8. The information contained in the old maps of America

Let us return to the old maps of America, and list all the maps contained in the atlas ([\[1116\]](#)) where we can see the West Coast of America in general and California in particular.

The first map was compiled by Ortelius and dates to the alleged XVI century (see fig. 12.47). As we can see, the European cartographers of the alleged XVI century are supposed to have been well familiar with the geography of the American West Coast. California is drawn as a peninsula, which is correct. We also see the Bering Strait, called “Anian Strait” on the map, and a ship that navigates it ([\[1116\]](#), page 17).



Fig. 12.47. Map by Ortelius under the title of “Tartarie sive Magni Chami Regni Typis”. Considered to be the first map of Siberia ever. Dates from the alleged year 1570 ([1116], pages 17 and 139. It also depicts the west coast of America. Taken from [1116], map 6 on page 17.

The second map dates from 1666, or the second half of the XVII century (see fig. 12.48). The West Coast of America had presumably been “forgotten” completely, and California unexpectedly transforms into an island, which is erroneous. Moreover, we see the following phrase right next to California: “This California was in times past thought to beene a part of y Continent and so made in all maps, but by further discoveries was found to be an Iland long 1700 legues” (see fig. 12.49).



Fig. 12.48. Map of North America dating from 1666. “A New and Exact Map of America and Islands thereunto belonging, Published and are to be Sold by Thomas Ienner at the South Entrance into Royal Exchange of London. 1666. W. Hollar fecit. Taken from [1116], map 15 on page 29.

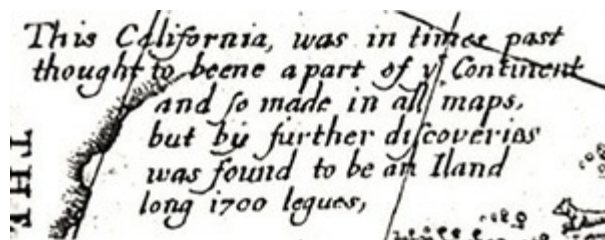


Fig. 12.49. Fragment of the above map with the legend. Taken from [1116], map 15 on page 29.

We are thus being told that the research conducted in the XVII century “finally proved” California to be an island and not a peninsula. In other

words, the correct “old” information was replaced by erroneous newer data on every map as a result of “scientific analysis”. All of the above looks utterly dubious – what we see is most likely a trick of the Scaligerian chronology. The last 200 years of documented cartographic history tell us of no such occurrences. Geographical maps have always evolved and not devolved.

Also note that the entire Western coastline of America, starting from North California and upwards, is altogether absent from the map of 1666 (see fig. 12.48).

It is perfectly clear that the history of geographical discoveries in the American West differs from how it is presented by the modern historians radically. The enormous blank spot on the maps of North America (covering California and “transforming the peninsula into an island”) results from the fact that these lands had belonged to the Russian Horde and remained closed for the Western European cartographers of the XVII-XVIII century, up until the defeat of “Pougachev”.

We witness the same to be the case with the next map of the American Northwest in the atlas ([\[1116\]](#)). This map dates from 1680, q.v. in fig. 12.50. It also falsely depicts California as an island. The Bering Strait is absent; the Western and Central part of North America are covered by a gigantic blank spot that extends deep into the ocean. The northern coastline is absent as well.



Fig. 12.50. Map of America dating from 1680. *Nova Orbis Tabula in lucem edita a F. de Wit*. Cartographer: Frederic de Wit. Taken from [\[1116\]](#), map 16 on page 30.

The next map dates from 1692 (see fig. 12.51). Same old story – the erroneous drawing of California as an island. European cartographers of the XVII century haven't got a clue about the geography of the American Northwest. The coastline is absent; the alleged coast of Japan is drawn right next to California, which is perfectly incorrect.



Fig. 12.51. Map of North America dating from 1692. L'Amérique Septentrionale divisée en ses principales parties, scavoir les Terres Arctiques, la Canada ou Nouvelle France, le Mexique, les Isles de Terre Neuve, de Californie et Antilles où sont distingués les uns des autres les estats comme ils sont possédés presentement par les François, Castillans, Anglois, Suedois, Danois et par les Estats Generaux des Provinces Unies ou Hollandois. N. Sanson; ed. H. Jalliot. Taken from [\[1116\]](#), map 18 (pages 34-35).

The next map that depicts California has no exact dating in the atlas ([\[1116\]](#)), and is presumed to date from the epoch of 1698 and later (see fig. 12.52). California is still an island. The American Northwest remains blank, which indicates that Europeans had no access to these parts.



Fig. 12.52. Map of America. Dates from the post-1698 epoch. *Novissima et Accuratissima Totius Americae Descriptio*, N. Visscher. Taken from [\[1116\]](#), map 19 (pages 36-37).

The next map with California present upon it dates from 1710 ([\[1116\]](#), see fig. 12.53). California is still misrepresented as an island; we see the legend “Parts Unknown” written over the blank spot. No coastline as to yet.



Fig. 12.53. Map of North America dating from 1710. H. Moll. Taken from [\[1116\]](#), map 20, page 38.

Next we have the map of 1720 ([\[1116\]](#), see fig. 12.54). The geography of California remains unaltered, and the blank spot is still there, despite the fact that the East Coast of North America, likewise the Central and South America, are drawn in detail, with plenty of names indicated all across the map. However, the Europeans in general and their cartographers in particular appear to have possessed no access to the North-West of America for some mystical reason.



Fig. 12.54. Map of North America dating from 1720. *Totis Americae Septentrionalis et Meridionalis novissima Repraesentatio, quam ex singulis recentium Geographorum Tabulis Collecta luci publicae accomodavit J. V. Homann.* Taken from [\[1116\]](#), map 21, pages 40-41.

Let us proceed to the map of 1726 ([\[1116\]](#), see fig. 12.55). The geography of California and the American North-West remains the same, likewise the blank spot. California is still an island; the blank spot is covered by lavish artwork in a rather embarrassed manner – palm trees, dark-skinned natives and a jolly feast underneath the palm trees (in the north). The rest of the American continent is covered by a multitude of geographical details, there is barely enough place to contain them all. We neither see banquets, nor palm trees here.



Fig. 12.55. Map of America dating from the post-1726 epoch. *Novis Orbis sive America meridionalis et septentrionalis per sua regna, provincias et insula juxta observations et descriptions recentiss[imas] divisa et adornata*. M. Seutter. Taken from [\[1116\]](#), map 27, pages 48-49.

The next map dates from 1739 (see fig. 12.56). California finally assumes its natural shape of a peninsula. However, the blank spot remains, although its borders have moved northwards a little. This had revealed the fact that California is connected to the continent, and marked a great success in the history of the European and American cartography.



Fig. 12.57. Map of North America dating from 1740. L'Amérique septentrionale, dressée sur les Observations de M{rs} de l'Academie royale des Sciences & quelques autres et sur les Mémoires les plus récents. G. Delisle; ed. J. Covens and C. Mortier. Taken from [\[1116\]](#), map 35, pages 62-63.

Oddly enough, the next map in the atlas ([\[1116\]](#)) dates from 1837. It looks almost modern; we don't see any blank spots anywhere.

One might well wonder about the reasons why the fundamental atlas ([\[1116\]](#)) would fail to mention the maps of North America published between 1740 and 1837. This period of “geographical silence” coincides with the fragmentation of Muscovite Tartary and the naissance of the USA, which had comprised its American part.



Fig. 12.58. A map of North America dating from 1837. From the *Illustrated Atlas. Geographical, Statistical and Historical Societies of the United States and Adjacent Countries*. Map 4-5: United States. T. G. Bradford. Taken from [\[1116\]](#), map 50, pages 86-87.

Let us complement the picture that we get with the data from the book on the history of cartography ([\[1007\]](#)). It contains two other maps of North America absent from [\[1116\]](#). The first one comes from the atlas of the “ancient” Ptolemy (see fig. 12.59). The “ancient” Ptolemy must have been well familiar with the geography of the American coast. America is called “Terra Nova”, or “New Land”. This must be an old XVI-XVII century map from the Horde, published under Ptolemy’s name.



Fig. 12.59. Ptolemy's "Geography" allegedly dating from 1522 with a map of America (Strassburg, Johannes Grüninger, 1522). We refer the reader to the book of C. Morland and D. Bannister entitled "Antique Maps". Third Edition, 1989, London, Phaidon Press Limited, page 301, where we can find a list of this book's editions dating from 1477-1730, 42 of them altogether. Taken from [\[1007\]](#), page 32.

Another map of North America, allegedly dating from 1593, is reproduced in fig. 12.60. Odd as it might seem, it depicts the American Northwest correctly, with Bering Strait intact, and California correctly drawn as a peninsula. The drawing is far from clear, but we can clearly see a peninsula and not an island. This either means that the map is a forgery manufactured in the XVIII-XIX century, or a truly old map dating from the epoch of the Great = "Mongolian" Empire. The imperial cartographers of the XV-XVI century were obviously well aware of the geography of their own empire and its borders; the level of the map's technique corresponds to that of the late XVI century in general.



Fig. 12.60. Map of the North American West coast from the atlas of Gerard de Cornelius de Jode dating from 1593. Taken from [\[1007\]](#), page 60.

Let us also reproduce an old Spanish map from the collection of A. M. Boulatov (dating unknown), q.v. in fig. 12.61. Once again, despite the rather primitive cartographical conceptions of the map's authors, the West Coast of North America is depicted correctly, with California drawn as a peninsula. The map in question is therefore either a recent forgery, or one of the truly old maps from the epoch of the Great = "Mongolian" Empire.

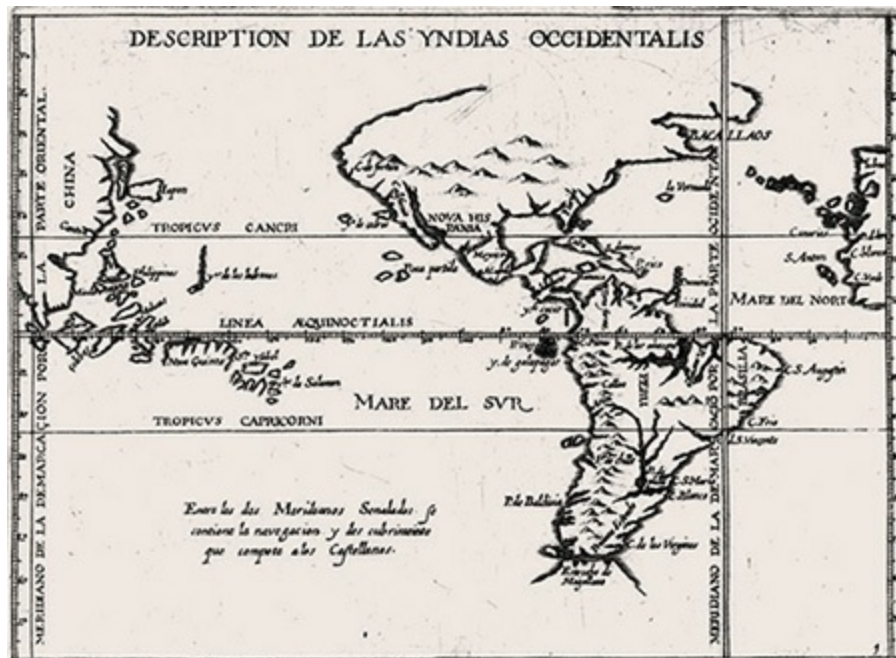


Fig. 12.61. An old Spanish map from A. M. Boulatov's collection. Dating unknown. The map is drawn on a page torn out of a book; it has two vertical dividing lines between the Eastern and the Western part parallel to the meridians (one of them is at the extreme left of the map). California is a peninsula. Scanned from the original.

The history of the maps depicting the American Northwest tells us about the existence of vast territories that had spanned nearly one half of North America in the XVII-XVIII century and remained completely enigmatic for the European cartographers all the while, starting with the XVII century, the decline of the Great Empire, and ending with the defeat of "Pougachev" in 1775, at the end of the XVIII century. Muscovite Tartary fell apart; this had resulted in the foundation of the USA. The American West must have belonged to the Empire of the Horde and its heir, Muscovite Tartary, which had existed in the XVII-XVIII century.

3.

The voyage taken by A. S. Pushkin to the Ural region in 1833 with the objective of collecting more information for Pougachev's biography. The reason why Pougachev's soldiers had referred to their headquarters as to "Moscow"

We have already voiced our idea that the name "Pougachev" is an alias and not a real name; it translates as "scare", "terror" etc. This alias was invented by the Romanovian historians as a replacement of the real name that had either belonged to the last Czar, or Khan, of Muscovite Tartary, or his military commander-in-chief. The name of this historical personality has been erased from Russian history forever. The last warlord of the Horde had been called "The Terror" by the Romanovian administration in the middle of the XVIII century; he must have truly terrified the dynasty of the Romanovs by his attempt to rejoin the former Western lands of the Horde with its Eastern part, the immense Muscovite Tartary. The idea that "Pougachev" had been a mere alias ("Pougach", q.v. above) is confirmed by some of the old documents – for instance, it is voiced by V. I. Dahl, A. S. Pushkin's friend and contemporary ([\[710\]](#), Volume 2, pages 222-223). We must point out that Dahl had held the rank of "the special case executive of the Governor General of Orenburg" back then ([\[710\]](#), Volume 2, page 452).

V. I. Dahl had assisted A. S. Pushkin in the attempts of the latter to collect whatever information had still remained in those parts from the epoch of the "war against Pougachev" ([\[720\]](#), Volume 2, pages 223-224 and 452). The evidence presented above make some of the modern commentators use the alias "Pougach" instead of "Pougachev" (see [\[710\]](#),

Volume 2, page 453, comment 1, for instance).

As we have already pointed out, having crushed Muscovite Tartary in the violent “War against Pougachev”, the Romanovs went out of their way in order to make this war seem as nothing but a large-scale uprising of the “peasants” led by a certain “Pougach”, an anonymous Cossack from the Don. Romanovian historians identify the sole headquarters of “Pougach” as the “village of Berdy” in the Ural region ([\[710\]](#), Volume 2, page 452). This is hardly the case – as we are beginning to realise, Romanovian historians were doing their best to make the war of 1773-1775 seem as insignificant as possible, giving it an altogether different interpretation. This resulted in the transfer of the Russian Khan’s real capital to a village in the Ural region made in later tendentious records of the events. This village must have been one of the numerous headquarters of the Horde. The name B-Erdy might be an old name dating from the epoch of the Horde (many of those had still existed back then in the Ural region and Siberia, as well as the European part of Russia). The name Berdy might be a memory of the B-Horde, or the “White Horde” – a large and powerful state in the days of yore. It is presumed that in Pougachev’s epoch the village of Berdy had been “at the distance of seven verst from Orenburg. Nowadays its former site is part of the city. During the siege of Orenburg, the village had been the headquarters of the rebellion; Pougachev’s soldiers were calling it Moscow [sic! – Auth.]” ([\[711\]](#), page 304).

The last piece of evidence is most noteworthy, and can be interpreted in a variety of ways. The fact that Pougachev’s soldiers had referred to one of their military encampments (also known as Berdy, or B-Horde) as to Moscow, is in good correspondence with our reconstruction, according to which the historical personality known as “Pougach”, or “Pougachev”, had been the military commander-in-chief of the enormous nation whose lands had spanned Siberia and the American Northwest, known as Muscovite Tartary. We have discussed surviving evidence of this state’s existence above. According to the 1771 edition of the *Encyclopaedia Britannica*, the capital of the Muscovite Tartary had been in the Siberian city of Tobolsk

([\[1118\]](#), Volume 2, pages 682-684). Let us reiterate that St. Petersburg had been capital of the European Russia, whose throne was usurped by the Romanovs, ever since Peter the Great. The very name of Muscovite Tartary, as well as the fact that Pougachev's army had referred to their headquarters near Orenburg as to Moscow, indicates that the Siberian and American Horde had still remembered the fact that the capital of Russia had once been in Moscow. We are beginning to realise that the army of "Pougach", or "Pougachev", had strived to restore the former borders of the Horde and to return its capital to Moscow.

When A. S. Pushkin came to Ural in 1833, 58 years after the end of the "Pougachev War" in 1775, all the historical evidence he could find had been blatantly misleading and planted by the laborious Romanovian administration over the many decades that had passed since the end of the war. V. I. Dahl took A. S. Pushkin to the place he calls "the famous village of Berdy – Pougachev's headquarters" ([\[710\]](#), Volume 2, page 453). A. S. Pushkin and V. I. Dahl had both been convinced that the events of the "peasant uprising" were concentrated around the region of the Southern Ural. Romanovian historians had tried to make the war seem as insignificant as possible – the presumably unorganised (although deadly) Bashkir cavalry of Salavat Youlayev, petty (although violent) skirmishes and so on – nothing serious, in other words.

Pushkin had conversed with some of the old women from "village Berdy", who had told him about "Pougach", or "Pougachev" ([\[710\]](#), Volume 2, page 222). Nowadays it is hard to estimate the percentage of truth in whatever they told him, as opposed to the legends planted by the Romanovian administration. It appears as though the local Cossacks had still remembered some real historical facts, vague as they were. They told Pushkin about the "gilded domes of Pougach" ([\[710\]](#), Volume 2, page 222). This legend might be a distant memory of the gilded domes over the palace of the Khan, or the Czar of Muscovite Tartary – possibly, in Tobolsk, the former capital of this gigantic land (see [\[1118\]](#), Volume 2, pages 682-684). By the way, the old maps of Siberia often contain

references to some legendary “Maid of Gold”.

On the other hand, it is possible that the military leader of the Siberian and American Muscovite Tartary had really been accompanied by a great and luxurious entourage; his visit to the Ural region may have been accompanied by the construction of a splendid temporary abode of the military commander (or the Czar/Khan himself) – in the Cossack village of Berdy, for instance. This temporary residence of the Czar became reflected in the legends that had reached Pushkin as vague tales of “golden domes”.

Later on, when the Romanovian administration began the transformation of the Horde’s Czar (Khan) or military commander into “the impostor” and “Pougach, the ruthless savage”, the legendary recollections of his “golden domes” had started to sound strange. The historians themselves created a blatant dissonance in the very new version of history that they were planting. The administration had to make the authoritative claim that no “golden domes” had ever existed, and that the fathers and grandfathers of the populace, simple Cossacks, had mistaken polished brass for gold. V. I. Dahl tells us the following in his account of the “conversation with the old women from Berdy who recollected the ‘golden domes’ of the Pougach” hastens to explain to us that the old women “were referring to a simple wooden house covered in sheets of polished brass” ([710], Volume 2, page 222). One must think that Dahl repeats the distorted version of the Romanovian administration that he heard from the locals. V. I. Dahl proceeds to tell us the following in the account of the journey to the South Ural that he took together with A. S. Pushkin: “We found an old woman who had known, seen and remembered the Pougach. Pushkin had spent the whole morning conversing with her; he was shown the location of the wooden house transformed into a gilded palace [? – Auth.]” ([710], Volume 2, page 223).

The gilded quarters of the Czar, or Khan of the Horde, were declared a simple wooden peasant house covered in “sheets of polished brass” by the Romanovian administrators. Modern historians tell us the following: “The ‘palace’ of Pougachev ... had still stood in 1833. A simple wooden house

had been decorated with golden foil from the inside, hence the reference to the ‘gilded domes’” ([\[711\]](#), page 304). Some of the historians make thoughtful observations about polished brass, while the others descant about golden foil. Both groups are likely to be very far from the truth.

One gets the impression that a great host of special tales and anecdotes had been created right after the defeat of “Pougach”, or “Pougachev”, their objective being to drown the truth in a multitude of preposterous legends. Some of them may have reflected real events, albeit semi-obliterated from human memory. According to V. I. Dahl, “Pushkin listened to all of the above with much fervour, if you pardon my inability to express it more eloquently. He laughed out loud upon hearing the following anecdote: Pougach broke into the village of Berdy ... and entered the church. The people stood aside in terror, bowing and falling to their knees. Pougach assumed a dignified air, headed to the altar, sat down upon it, saying, ‘It’s been a long time since I’d last sat upon a throne’, unable to distinguish between the throne and the church altar in his peasant ignorance. Pushkin had called him a swine, and guffawed for a long time...” ([\[710\]](#), Volume 2, page 223). The anecdote in question might be a distorted reflection of real events. After all, the Czar, or Khan, of the Horde, had been both the temporal and the ecclesial ruler, whose throne had symbolised the powers of the State and the Church simultaneously (see [Chron6](#) for more details).

One must point out that the memory of “Pougach”, or “Pougachev”, being a real Czar (a royal plenipotentiary at the very least) and not an impostor of any kind, had still been alive in the epoch of Pushkin. Our reconstruction suggests this memory to have reflected reality. This is what V. I. Dahl tells in his account of a voyage to the environs of Orenburg that he made together with the heir apparent. He is relating a conversation between himself and an old Cossack woman in this particular instance: ‘The old woman was laying the table in the most welcoming manner indeed. I asked her whether she was happy to see the royal guest; she said ‘Why, of course! We haven’t seen ... any royal blood here ever since Czar Pyotr Fyodorovich himself...’ Pougachev, that is” ([\[710\]](#), Volume 2, page

229).

There had once been a “Khans’ Grove” near the city of Uralsk, former Yaik, “right next to the coal pits – the name exists until the present day. It is associated with an ancient custom of the Cossack warlords, who had conversed with the Kazakh [Cossack, that is – Auth.] Khans in this particular grove ... another legend has it ... that the grove had been the place where the inauguration rituals were held for the Khan of the *Inner Horde*, Boukey-Khan, and his son Djangir... Pushkin has seen the grove, and its name was explained to him by the guides in one way or another” ([\[711\]](#), page 310).

Let us point out another detail that we believe to be noteworthy. Historians report that the imprisonment of Pougachev was “followed by a trial that took place in the Throne Hall of the Kremlin Palace on 30-31 December [1774 – Auth.]” ([\[563\]](#), page 66). One wonders whether one would try an impostor and “a simple Cossack” in the Throne Hall of the Kremlin? The rank requirements aren’t met. However, if it had been Muscovite Tartary itself condemned as Pougach, or Pougachev, whose identity loses importance in this case, then the symbolic choice of the Muscovite Throne Hall becomes obvious and necessary in a way for a proper exalted celebration of victory. The Romanovs were celebrating the defeat of Old Russia, or the Horde, in the ancient capital of the latter!

The Romanov dynasty had tried to wipe out a great many names that kept the memory of Pougachev. As we mentioned above, River Yaik became known as the Ural, and the Yaik Cossacks have been known as the Ural Cossacks ever since. The Cossack Army of the Volga had been altogether disbanded. Finally, the Army of Zaporozhye had been liquidated as well ([\[561\]](#), page 172). The City of Yaik was renamed Uralsk “in order to make all drown the memory of these events in eternal perdition and deep taciturnity”, according to an edict of the Senate ([\[711\]](#), page 307).

The position of Pushkin in his relation of the Pougachev War is unclear. His voyage to the Ural region had been of an official character; he had been accompanied by V. I. Dahl, a government official (see [\[710\]](#), Volume

2, page 452). Could A. S. Pushkin have been sent to the part of Ural associated with Pougachev by the Romanovs in order to make the “correct version” a more plausible memory? He had already been a famous poet, after all, and people believed him. The fact that he had published his rendition of this war, presenting events in this particular manner, means that he had (either voluntarily or inadvertently) been complying with the orders of the Romanovs.

On the other hand, Pushkin’s keen interest in the biography of “Pougach”, or “Pougachev”, may have been of an altogether different nature. According to the Romanovian version of history, Pougachev the “impostor” had been presenting himself as Czar Peter III Fyodorovich. Bear in mind that Peter III, the husband of Catherine the Great, is said to have been murdered at her orders in 1762 ([\[563\]](#), page 20). Apparently, Lev Aleksandrovich Pushkin, the paternal grandfather of A. S. Pushkin, was in the ranks of those who had remained loyal to Peter. A. S. Mylnikov reports the following: “L. A. Pushkin, Lieutenant-Colonel of the artillery, had urged the soldiers to remain loyal to their oath instead of listening to the mutineers... Many of them ... were arrested; L. A. Pushkin himself was punished severely ... and incarcerated in a tower. He had never served Catherine ever again after his release, and died in 1790. It is curious that this very character is the paternal grandfather of A. S. Pushkin, who mentions him rather fondly in his autobiography: ‘Lev Aleksandrovich had been an artillerist; he remained loyal to Peter III in the palace revolution of 1762. This had resulted in his incarceration; he was released two years later’” ([\[563\]](#), page 22).

Thus, A. S. Pushkin’s voyage to the Ural region in 1833 may have given him an opportunity to study the history of Emperor Peter III, the liege of his grandfather, who had been punished for his loyalty to this monarch. Pushkin may have possessed an interest of his own in pouring some light over the obscurity of the events that had predated his time by some 60 or 70 years. Even if A. S. Pushkin had indeed been complying with an order given by the Romanovs, he may have used this unique opportunity to

catch a glimpse of Pougachev's epoch as it had been in reality. His position of the official imperial historian may have opened many secret doors, after all.

Yet we are unlikely to ever find out about whether or not Pushkin had been allowed to include all the materials that he found in the course of the voyage into his book. We also know nothing about the part of the data that could "offend the Romanovs". As we realise nowadays, Pushkin had a unique opportunity to learn the truth about the gigantic Muscovite Tartary, the state that had spanned Siberia and half of North America and was obliterated from human memory at the orders of the Romanovs. The Senate had already given the abovementioned order to "forget everything and keep silent" ([711], page 307). The position of Pushkin's contemporaries becomes easy to understand – digging in the "wrong places" could be interpreted as going against the will of the Senate.

The Romanovian administration in Siberia and the Ural region had been vehement and very consistent in its compliance with the Senate's order. After the defeat of "Pougachev's" army, a wave of mass repressions rolled over the territories annexed by the Romanovs. Their scale had been so formidable that the surviving locals and their offspring hastened to learn the "correct" version well enough to make it the only one. When A. T. Fomenko and T. N. Fomenko visited the Ural cities of Miass and Zlatoust in August 1999, the staff of the local historical museum had told them that, according to the surviving memories and available materials, most inhabitants of Zlatoust were hanged by the Romanovian army; one has to remember that the factories of Zlatoust (and Southern Ural in general) were making cannons for Pougachev's army. The Romanovs must have also remembered the fact that "virtually every worker of the Zlatoust factory had been on the side of Yemelyan Pougachev" ([859], page 104). The two mountains one finds next to the former village of Kargalinskaya (known as the Tartar Kargala nowadays) and the village of Sakmara still bear the eloquent names Viselichnaya and Roublevaya (derived from the Russian words for "gallows tree" and "decapitation", respectively).

According to the local historians, “the names are associated with the punitive actions against the mutineers in 1774, when the royal army defeated Pougachev in the springtime of the year, making him flee to Bashkiria” ([859], page 97).

When A. S. Pushkin arrived to these parts 60 years after the Pougachev War, the local Cossacks were afraid to mention Pougachev and the war for fear of mentioning something “improper”. The following episode from V. I. Dahl’s memoirs is very characteristic indeed. A. S. Pushkin’s enquiries about Pougachev and the *chervonets* (golden three-rouble coin minted in the XVIII-XIX century) that he had given to one of the old Cossack women scared the locals mortally. According to V. I. Dahl, “the villagers could not understand why a stranger would be enquiring about the villain and impostor, whose name had been associated with so many atrocities, with such fervour ... They became suspicious, and, lest the enquiries should bring some new affliction upon their heads, had sent a carriage to Orenburg the very same day, brought the old woman and the wretched *chervonets* along, and reported everything to the authorities ...” ([710], Volume 2, page 223).

One must think that, after all the repressions, the local populace had learnt the Romanovian version of the Pougachev War by heart. The scientists who came to these parts in order to collect the local folklore would be met with renditions of the Romanovian textbooks memorized by the locals, with hardly anything left from the real events of the XVIII century.

We must also mention the following fact. It presumed that A. S. Pushkin and Emperor Nikolai I had made an arrangement about censorship in 1826. According to the modern commentators, “it had been an agreement to abstain from criticising the government in exchange for liberty and the right to publish his works under the personal censorship of Nikolai I” ([710], Volume 1, page 15). The conversation between the two concerning personal censorship of the emperor survived in the memory of their contemporaries. “A. O. Rosset recollects the dialogue between the

poet and the Czar concerning censorship. Nikolai had enquired about Pushkin's latest literary endeavours; the poet replied that he hardly wrote anything at all due to the severity of the censors. The monarch replied: 'Well then, I shall be your censor myself; send everything you write my way' (Y. K. Grot, page 288)" ([710], Volume 1, page 462).

All of the above took place on 8 September 1826 – before Pushkin's voyage to the Ural region, that is ([710], Volume 1, page 461). Thus, Pushkin's biography of Pougachev must have undergone the personal censorship of the Czar, as well as that of the epoch's Romanovian historians. One must think that Pushkin's text had been brought in full correspondence with the Romanovian version of the Pougachev War.

There are apparently no authentic documents left by Pougachev or anyone from his camp. Historians show us "the seal of Pougachev" and "Pougachev's edict" nowadays, suggesting them to be authentic artefacts (see figs. 12.62 and 12.63). However, the photograph of the seal doesn't allow us to make out any of the text. As for "Pougachev's edict", historians themselves recognize it as a copy: "Pougachev's 'edict'. Fragment of a copy." ([550], page 171). Has the original survived? We believe this to be unlikely – the "copy" offered to us today must be a tendentious edition of the original. The scribe could have copied the edict and introduced the corrections insisted upon by the Romanovian administration. The alleged seal is drawn in the top left corner; however, the drawing isn't all that accurate, and looks rather artificial. We see something that vaguely resembles a figure in a helmet, with a plumage and a visor (?).



Fig. 12.62. “Pougachev’s seal”. Taken from [\[550\]](#), page 171.

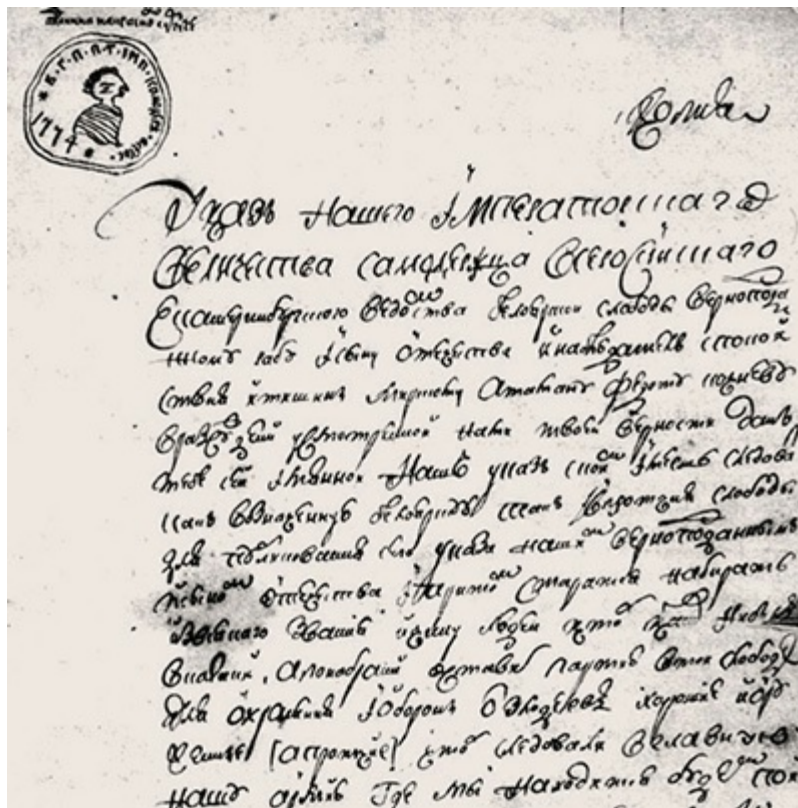


Fig. 12.63. “Pougachev’s edict”. Fragment of a copy ([\[550\]](#), page 171). One wonders what has become of the original – could it have been destroyed? Taken from [\[550\]](#), page 171.

In fig. 12.64 we see an old engraving dating from XVIII century entitled “The Execution of Pougachev”; we see a mass execution of the Cossacks.



Fig. 12.64. Ancient engraving of the XVIII century depicting the execution of “Pougachev”. Drawn in full accordance with the Romanovian version. Taken from [\[550\]](#), page 171.

Let us conclude with a photograph of the plaque from the Khabarovsk Museum of History; it accompanies an old map taken from S. O. Remezov’s “Siberian Book of Maps” (see fig. 12.65). The photograph was kindly provided by G. A. Khroustalev.

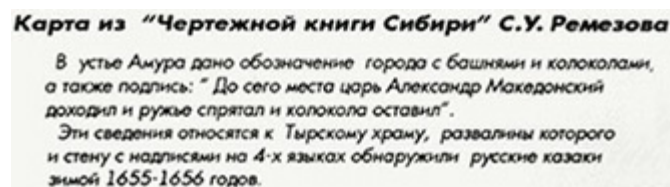


Fig. 12.65. Photograph of the plaque from the Historical Museum of Khabarovsk. Taken from the “Siberian Book of Drafts” by S. U. Remezov. The photograph was made by G. A. Khroustalyov in 1999.

Semyon Oulyanovich Remezov is a well-known Russian cartographer and historian of the XVII century. His “Siberian Book of Maps” dates from 1699-1701 ([\[797\]](#), page 1114). As far as we know, there have never been any re-editions of this book. According to the museum plaque (see fig.

12.65), Remezov's map has got the drawing of a large city with bells and towers in the Amur estuary, as well as the following inscription: "Czar Alexander of Macedon came to these parts, leaving the bells and a cache of weapons".

Consensual version of history makes this phrase sound preposterous – the possibility that the "ancient" Alexander of Macedon may have reached the estuary of the faraway River Amur in the middle of the taiga is right out of the question, likewise his association with bells and firearms. Modern historians will patronisingly lament Remezov's ignorance of the correct history. Notwithstanding the fact that he managed to compile an excellent atlas of Siberia, one shouldn't take his "historical fantasies" seriously.

However, our reconstruction makes Remezov's data sensible and believable, since Czar Alexander of Macedon had lived in the XV-XVI century, the epoch of the great Ottoman = Ataman conquest. Waves of this conquest had reached China and Japan, leading to the naissance of the samurais = Samaritans = natives of Samara. In [*Chron6*](#) we shall discuss it in more detail.

We need to mention the following fact concerning Remezov's map. This map (which was possibly based on an even earlier "Mongolian" prototype) had hung in the Yekaterinhof Palace in St. Petersburg. M. I. Pylyaev, the XIX century historian, reports the following: "There is a large canvas with a map of the Asian Russia drawn upon it; it hangs on the wall over the ground floor staircase in lieu of wallpaper. The map must be a hoax – it is unlikely that we might ever find rivers with such names in any textbook; moreover, every direction is reversed. The Indian Sea and the Sand Sea are at the top, whereas the North, the Arctic Ocean and the Great Ocean (misspelled); in the West we find Kamchatka and the Gilyan Kingdom on the banks of Amur, as well as the following absurd inscription: 'Alexander the Great had reached these parts, leaving the bells and a cache of firearms'. There is a legend about Peter the Great using the map for mock examinations, making fun of the subjects whose knowledge of geography

had been poor” ([\[711:1\]](#), page 82).

Thus, a map reflecting the old geography and names of the Asian part of the Great = “Mongolian” Empire had still been kept in one of the palaces during the reign of Peter the Great. However, Peter and his court had already been raised on the new Scaligerian and Millerian history, and treated the map as a curio and nothing but. M. I. Pylyayev, a historian of the XIX century, also refers to this map ironically, quite unaware of the fact that it may have reflected reality more accurately than the recently introduced Scaligerian geography. Nowadays Remezov’s map known as the “Large Draft of the Entire Siberia” is exhibited in the Petrovskaya Gallery of the State Hermitage in St. Petersburg ([\[679\]](#), page 24).

4.

Numerous towns in the Ural, allegedly founded in the Bronze Age (Arkaim being the most famous) as the likely relics of Muscovite Tartary, or the state that had existed in Siberia and America in the XV-XVIII century A.D.

A large number of old settlements were discovered in the South Ural relatively recently; the most famous one is called Arkaim (see figs. 12.66, 12.67, 12.68 and 12.69). Archaeologists report: “The constructions that had been intact at the moment of excavations include two concentric circles of fortifications, and two concentric circles of dwellings, with a square at the centre. The diameter of the city wall had equalled some 150 metres, and its width at the base – 4-5 metres. It had been made of wooden frames (approx. 3×4 m) filled with a mixture of earth and lime. These frames were fortified by pise blocks on the outside, reaching from the bottom of the moat and up to the top of the wall (the depth of the moat equalled some 1.5-2.5 m, and the height of the earthen wall ... had been 3.5 metres at least, according to preliminary calculations)” ([33], page 24). “The wall of the inner circle ... had a diameter of 84 metres and was 3-4 metres thick. It is less massive in comparison with the external wall; however, its height may have been even greater” ([33], page 26).



Fig. 12.66. The settlement of Arkaim. The diameter of the citadel wall equals some 150 metres ([\[33\]](#), page 24). Photographed from an aeroplane. Taken from [\[33\]](#), page 22.



Fig. 12.67. The excavations of 1988 in the settlement of Arkaim. Taken from [\[33\]](#), page 23.



Fig. 12.68. The settlement of Arkaim reconstructed. The diameter of the external wall equals some 150 metres. Drawing by L. L. Gourevich. The mediaeval Turkish settlement misidentified as “the ancient Troy of Homer” in the XIX century has a similar diameter – 120 by 120 metres ([\[443\]](#), pages 76-77). See more on the alleged discovery

of “Homer’s Troy” by Schliemann in [Chron2](#). The reconstruction of the settlement was taken from [\[33\]](#), page 25.



Fig. 12.69. A scheme of the Arkaim settlement. Some of the artefacts discovered during the excavations. Taken from [\[33\]](#), page 32.

Historians dubbed these Ural settlements “proto-cities” ([\[33\]](#), page 9) and dated them to the epoch of the Bronze Age (the alleged XVIII-XVI century B.C. – see [\[33\]](#), page 10). Arkaim was discovered in 1987. Historians also report: “Arkaim has company now. Archaeological expeditions ... have discovered a large group of similar ensembles; they were called ‘The Settlement Land’” ([\[33\]](#), page 11; see fig. 12.70). Further also: “These settlements ... became urbanised primarily as centres of metallurgy, or

centres where metal tools were manufactured ... Most of the findings are related to metallurgy in one way or another. There were metallurgic ovens found at nearly every excavation site, despite the relatively small areas of the uncovered settlements” ([33], page 31).

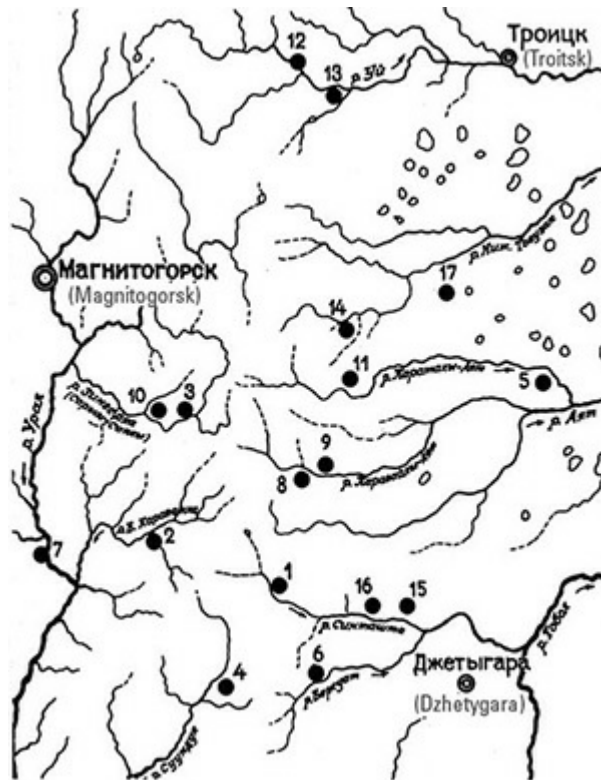


Fig. 12.70. A map of the fortified settlements that resemble Arkaim in the area of Magnitogorsk. As we can see, there were many such settlements discovered here. They must pertain to the system of the Cossack citadels of Muscovite Tartary dating from the XV-XVIII century. Taken from [33], page 55.

Archaeologists insist that there had been a system of sewers in Arkaim. Apparently, “the direction of the gutters, which were directed towards the sewers, indicates them to be part of a complex draining system” ([33], page 25). The above implies a high level of craftsmanship; such achievements characterise the engineering of the last 300 years.

The “great antiquity” of these settlements is of a declarative nature, and has been insisted upon by the historians and the archaeologists for a relatively short period of time. The discoverers had been of a different

opinion – they considered the settlements to be more recent. I. V. Ivanov, Doctor of Geography, tells us the following: “It is amazing that this archaeological relic had not been discovered earlier. The excellent planning of the settlement, as reflected on the photographs made from aircraft, the presence of the object upon the topographical map, and the excellent condition of the earthen constructions must have resulted in more recent initial datings of the site. Local populace has never demonstrated any particular interest in the object, nor did it have any enigmatic reputation among them” ([33], page 9).

The above makes things perfectly obvious – after all, the locals did not consider the ruins mysterious in any way, possibly, considering them to be of a recent nature. The constructions are wooden and earthen, so the very fact that they have reached us in a good condition implies that their age cannot be too great. It wasn't until sometime later that the exalted fans of all things ancient declared the settlements to be mind-bogglingly old, without bothering to cite any factual data to back up those declarations. Arkaim became a popular destination for all sorts of pilgrims and tourists. I. V. Ivanov reports that “three or four thousand tourists visit Arkaim every year, in the springtime and the autumn – amateur ESP enthusiasts, members of religious sects and a great many others, coming in search of wisdom or even healing ... Apart from the regular interest of tourists who come to see the site and the nature reserve, the object became popular with mystics of all sorts, who ascribe all sorts of paranormal powers to the Arkaim complex” ([33], page 13).

Arkaim, as well as numerous other old settlements of the Southern Ural, had been built as a steppe citadel. Archaeologists report the following: “The settlements found in this area are characterised by their massive fortifications – moats and dams with palisades or sturdy walls made of logs and pise blocks. The fortifications are of the closed type ... Fortified areas vary in size – between 6.000 and 30.000 square metres. Buttresses, towers and other constructions aimed at protecting all the entrances of the settlement, as well as access to water, demonstrate the existence of an

original and well-developed system of fortification” ([33], page 22). We even learn of the “sophisticated elegance of technical solutions” ([33], page 27).

As we are beginning to realise, the ruins in question are most likely old settlements built as citadels by the Cossacks in the XV-XVIII century; they had formed a part of the military fortification system of Muscovite Tartary. Historians have every right to say that Arkaim has a “fortification system to par any mediaeval citadel” ([33], page 25). The fact that the citadel has preserved fairly well, despite the fact that it stands in the open steppe, where constructions of pise blocks, wood and earth quickly fall prey to the wind and the rain, blatantly contradicts the “alleged antiquity” of these settlements. Certain historians have noticed this circumstance. According to G. B. Zdanovich, “despite the great age of Arkaim, which was [allegedly – Auth.] built some 3600-3700 years ago, the outline of the settlement is visible on the terrain rather well. A bird’s eye view makes the fortification towers, the ruins of the dwellings, the central square and the four entrances visible perfectly well” ([33], page 24).

In fig. 12.71 we see “the burial mound of Bolshekaragansk (Arkaim). Mound 25, pit 24. A reconstruction of an ancient tomb” ([33], page 49).

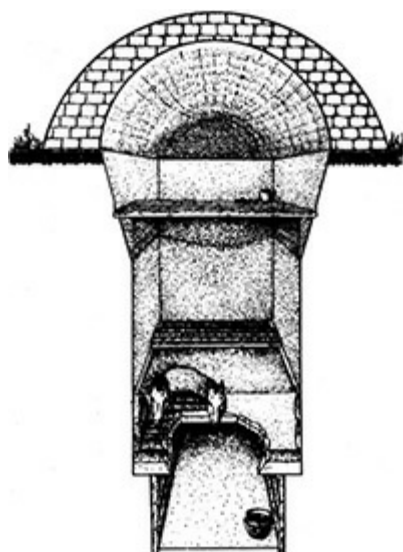


Fig. 12.71. A reconstruction of a sepulchre uncovered during the Arkaim excavations. The construction is rather monumental. It is known as the “Sepulchre of Greater

Karagan”. Drawing by A. M. Fyodorov. Taken from [\[33\]](#), page 49.

How did the archaeologists date Arkaim? By their usual method – the search of analogies, or ties between the findings from this site and “similar” objects pertinent to other cultures, also presumed to date from times immemorial. Apparently, “the Ural complexes can be dated by the characteristic collection of metal objects and bone harness details, also known to us from the findings made in the fourth burial mound of Mycenae, dating to the XVII-XVI century B.C. The epoch corresponds to that of Troy VI, as well as the very end of the Middle Hellas period and the early Mycenae period in the history of continental Greece” ([\[33\]](#), page 35).

Thus, the archaeologists and the historians deem it sufficient to find a number of objects that “resemble” those from Troy and Mycenae in Arkaim and several other settlements in the Ural region to declare the latter to be extremely ancient. According to our reconstruction, the “ancient” Troy and Mycenae represent a culture that cannot predate the XI-XIII century A.D., likewise the old settlements in the Ural region.

Erroneous datings resulted in several mysterious “sinusoidal curves” inherent in Scaligerian history. The very same cultures of the XIII-XVII century were duplicated (on paper) and arbitrarily dated to different epochs, separated by hundreds and even thousands of years. This is how the “ancient” phantom duplicates came to existence. Modern archaeologists study the Scaligerian version and discover peculiar repetitions, or renaissances, which leads them to the construction of involved theories aimed at explaining these odd sinusoidal patterns of human evolution. Their corollaries are formulated as follows, and are apparently erroneous: “The evolution of social interactions has been anything but linear – we witness lengthy pauses and even reverse movement ... the fortified settlements from the South of Ural resemble the Siberian towns in the taiga dating from the Iron Age; the history of society can therefore be regarded as possessing a sinusoidal dynamic of rises and falls, when social consolidation would inevitably be followed by a return to the clan

traditions of the old days” ([\[33\]](#), page 36).

The “mysterious sinusoidal patterns” are likely to be figmental. Our reconstruction considers the evolution of human society to have been linear in general.

After the defeat of the army of Muscovite Tartary led by “Pougachev” in 1775, the troops of the Romanovs entered South Ural and Siberia for the first time, q.v. above. One must think that the fortifications of the Horde Cossacks were destroyed and burnt down. The surviving warriors and residents had to flee; abandoned citadels were forgotten and only discovered by the archaeologists at the end of the XX century. Such is the nature of Arkaim and similar old citadels of the XV-XVIII century A.D.

5.

The conquest of Siberia after the victory over “Pougachev” and the trace that it has left in the numismatic history of Russia

Our hypothesis about the war between the Romanovs and Pougachev being something radically different from the “suppression of a peasant revolt”, as the Romanovs have claimed, but rather a full-scale war with the neighbouring state comprised of Siberia and the American Northwest, which had ended with the annexation of Siberia by the Romanovs, is confirmed perfectly well by the numismatic history of Russia.

The conquest of new lands that were joined to the Romanovian Russia would usually be reflected by the coins minted in Russia during that epoch. St. Petersburg would immediately begin to mint a new type of coin for newly joined provinces; in some cases, the Romanovs would start to mint new coins as soon as their troops had stepped on the soil of another country destined for annexation, without waiting for the country in question to become a province of Romanovian Russia formally.

For instance, during the Seven-year War of 1756-1763, Empress Yelizaveta Petrovna had harboured plans of making Prussia a part of Russia. In 1760 Russian army took Berlin, which was preceded by the conquest of Eastern Prussia, with Königsberg taken on 22 January 1758 (Old Style dating: 11 January); all the inhabitants and the officials of the Eastern Prussia were forced to swear fealty to the Russian empress” ([85], Volume 38, page 477). It is common knowledge that the war in question did not result in Prussia becoming a Russian province; however, the Romanovian government started to mint silver coins for Prussia en masse as early as in 1759 ([857], pages 371-375; see figs. 12.72, 12.73 and 12.74).



Fig. 12.72. The 18-grosh “Prussian coins” minted en masse in 1759 by Yelizaveta Petrovna for Prussia, which was intended to be made part of Russia after the victory in the Seven-Year War of 1756-1763. On one side of the coin we see the Prussian coat of arms (a single-headed eagle) and the lettering MONETA REGNI PRUSS, or “Prussian coinage”. On the flip side we see a profile of the Russian empress Yelizaveta Petrovna as well as the following lettering: ELISAB. I. D. G. IMP. TOT. RUSS. Before the minting of these coins (in 1758) the residents and the officials of Eastern Prussia had sworn their loyalty to the Russian empress ([\[85\]](#), Volume 38, page 477). The “Prussian coins” of different value were coined in large amounts – initially in Königsberg, and later in Moscow (1759-1762), q.v. in [\[857\]](#), pages 371-372. In 1763, after the end of the war, it became obvious that Prussia would never become a Russian province, and the mintage of the “Prussian coin” ceased. Taken from [\[857\]](#), page 372.

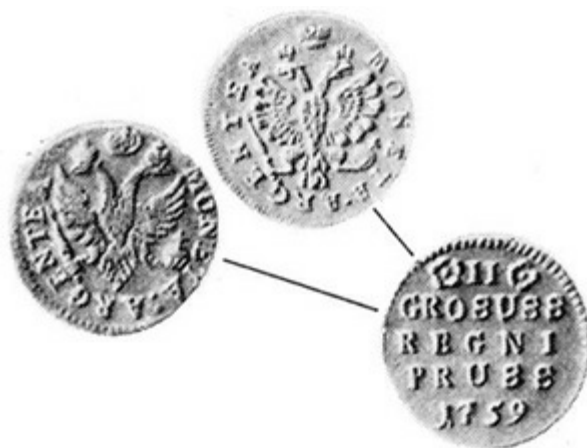


Fig. 12.73. The 2-grosh “Prussian coins” minted en masse in 1760 by Yelizaveta Petrovna for Prussia, which was intended to be made part of Russia after the victory in the Seven-Year War of 1756-1763. On one side of the coin we see the lettering GROSSUS REGNI PRUSS, or the Great Principality of Prussia. The reverse reveals the lettering that says MONETA AR G. T. NTEA. Taken from [\[857\]](#), page 372.



Fig. 12.74. “Prussian coins” minted by Yelizaveta Petrovna for Prussia as a prospective Russian province. We see the Prussian coat of arms on one side of the coin (the eagle), as well as the lettering saying MONETA REGNI PRUSS (“Prussian coinage”). On the flip side we see the profile of the Russian empress Yelizaveta Petrovna and the lettering that says ELISAB. I. D. G. IMP. TOT. RUSS. From the collection of T. G. Fomenko. Photograph taken in 2000.

Special coins had been minted by the Russian government for Georgia in 1806-1833 by the state mints in Tiflis and St. Petersburg ([\[857\]](#), pages 342-345). Apart from the value, the names bore the legend “*kartkhuli puli*”, or “Georgian coinage” (*ibid.*, page 342).

In 1787, four years after the annexation of the Crimea, special Russian coins were minted for that area – the so-called “Tauris coins” (*ibid.*, page 341; see fig. 12.75). And so on, and so forth.



Fig. 12.75. Silver Tauric coins minted by Russia for Crimea when it became a Russian province. These coins were only minted in 1787 ([\[857\]](#), page 341). When the Crimea became part of Russia, they were replaced by regular Russian coins. We see the sigil of Catherine the Great and the lettering that says “Queen of Chersonese in Tauris” in Russian. Taken from [\[857\]](#), page 341.

Siberian coinage occupies a special place in history. Apparently, Romanovs started to mint a special kind of “Siberian coinage” in 1763, 12 years before their final victory over Pougachev ([\[857\]](#), pages 335-340; see figs. 12.76, 12.77 and 12.78). They stopped minting this coin in 1781, 6 years after the execution of Pougachev (*ibid.*). This would only happen in cases when Romanovian Russia had waged wars against its neighbours in order to annex new territories. New coinage for new provinces was only minted in such cases. The government would cease to mint special coinage as soon as the inhabitants of a given province got used to the normal Russian currency. We shall list all these cases below.



Fig. 12.76. “Siberian coins” of 10 and 5 kopeks minted by the Romanovian administration in 1777. The Romanovs issued Siberian coinage between 1763 and 1781 ([\[857\]](#), pages 335-338). They were minted at the St. Petersburg mint initially (in 1763-1764), according to [\[857\]](#), page 335. After that, their production was relocated to the Kolyvanskiy mint. Siberian coins were minted up until 1781, whereupon they were replaced by the regular Russian coinage. Taken from [\[857\]](#), page 339.



Fig. 12.77. “Siberian coins”: two kopeks, one kopek, a denга and a polushka. Minted in 1777. Taken from [\[857\]](#), page 339.



Fig. 12.78. A “Siberian coin” of ten kopeks. Minted in 1780. From the collection of T. G. Fomenko. Photograph taken in 2000.

The special Siberian coinage minted in 1763-1781 is another proof of our reconstruction, which claims the victory of the Romanovs over Pougachev to have been the military defeat of Muscovite Tartary, a Russian state that had been a neighbour of the Romanovian Russia and comprised Siberia as well as the American Northwest, its capital being Tobolsk.

The monograph of V. V. Ouzdenikov entitled *Russian Coins. 1700-1917* ([\[857\]](#)) allocates a special section for the coins of Romanovian Russia minted for the provinces that had joined recently (“Regional and National Emissions” – see [\[857\]](#), pages 330-381). All such types of coins as given in [\[857\]](#) are listed below.

1) The coins for the Baltic provinces, or the so-called “Livonese” coins, silver, see fig. 12.79. They were minted for Livo-Estonia, Livonia and Estland (Estonia). The emission years are 1756-1757 ([\[857\]](#), pages 330-

334). It is assumed that Estonia went to Russia after the Nistadt Peace Treaty, which was signed with Sweden in 1721. However, Estonia had remained a de facto autonomous state for a while, ruled by the local barons ([\[85\]](#), Volume 49, page 201). A customs office had been active at the border between Russia and Estonia up until 1782 (*ibid.*, page 224).



Fig. 12.79. Russian coins minted for the Baltic provinces (the so-called “Livonese coins”). Their production falls over the years of 1756-1757 ([\[857\]](#), page 330). We see the Russian bicephalous eagle with the coats of arms of Livonia and Estland. The lettering reads as “MONETA LIVOESTONICA”, or Livonese and Estonian coinage. Other specimens read “MONETA LIVONICA ET ESTLANDIA” ([\[857\]](#), page 330). Taken from [\[857\]](#), page 332.

2) Siberian coins (see figs. 12.76, 12.77 and 12.78). Emission years: 1763-1781 ([\[857\]](#), pages 335-340). The Romanovian version of history does not tell us anything about the annexation of Siberia in the XVII-XVIII century. Siberia is said to have belonged to them from the very start. However, we have seen that the Romanovs must have defeated the tremendous state comprised of Siberia and the American Northwest in 1775, making it part of their empire shortly afterwards. In this case, the emission dates of the Romanovian Siberian coins coincide with the datings of the war against Muscovite Tartary, including the preparations for the war and a short few years after the victory.

3) The Tauris Coins, silver, see fig. 12.75. Emission year: 1787 ([\[857\]](#),

page 341). Crimea (formerly known as Tauris) became part of Russia in 1783 ([85], Volume 23, page 552). Four years later, a special emission of Crimean coins was minted.

4) Coins for Georgia. Emission years: 1806-1833 ([857], pages 342-345). Georgia was joined to Russia around 1801-1813 in the course of the war with Persia (1804-1813) and Turkey (1806-1812), q.v. in [85], Volume 13, page 46. The manifesto of Alexander I about the acquisition of Georgia dates to 1801 (*ibid.*). The acquisition became permanent after the military victories over Turkey and Persia in 1804-1813. The emission of Russian coins for Georgia had started these wars were fought, in 1806; it had lasted for some 25 years.

5) Coins for Poland (see fig. 12.80). Emission years: 1815-1841 ([857], pages 346-358). Poland joined Russia after the Viennese Congress of 1814-1815 ([85], Volume 34, page 32). In 1815 a part of the former Warsaw Duchy “became the Kingdom of Poland... the Russian Emperor declared himself King (Czar) of Poland” (*ibid.*). The emission of Russian coinage for Poland began the very same year, in 1815.



Fig. 12.80. Russian silver coin minted for Poland with the profile of Czar Alexander I and the lettering that reads “10 ZLOTYCH POLSKICH”, or “ten Polish zloty”. Such coins of various denominations (golden, silver and copper) were minted in 1815-1841, or the first decades that followed the annexation of Poland by Russia ([857], pages 346-358). They were replaced by the regular Russian coinage, which had remained in

circulation up until the revolution of 1917. Taken from [\[857\]](#), page 353.

6) Coins for Finland (fig. 12.81). Emission dates: 1863-1917 ([\[857\]](#), pages 359-367). Finland was joined to Russian in 1809 after the war of 1808-1809 between Russia and Sweden ([\[85\]](#), Volume 45, page 182). However, in 1863 the Russian government made a number of concessions to Finland; in particular, “a currency reform was carried out in 1860-1865 – Finland got currency of its own as a result” (*ibid.*, page 183). Thus, the emission of special coinage for Finland came in the wake of a status change of this recently joined Russian province.



Fig. 12.81. Russian coins minted for Finland, formerly a province of Russia (until 1917). The denominations varied between 1 penny and 20 markkaa (gold, silver and copper). See [\[857\]](#), pages 359-367. Taken from [\[857\]](#), page 380.

7) Coins for making payments in Poland, silver (see fig. 12.82). Minted under Peter the Great during the war of 1707-1709 between Russia and Sweden. The coins have a half face of Peter the Great on one side and the Russian bicephalous eagle on the other. The legend says: “Czar and Great Prince Peter Alexeyevich, Lord and Ruler of All Russia”. The year is transcribed with Slavic numerals on some coins, and Arabic numerals on others. The value of coins was not indicated (see fig. 12.82 and [\[857\]](#), pages 368-369).



Fig. 12.82. Silver coins minted in Russia under Peter the Great as a legal tender used in Poland during the war between Russia and Sweden. The coins were minted between 1707 and 1709, with no denomination indicated upon them ([857], page 368). The inscription is in Russian: “Czar and Great Prince Pyotr Alexeyevich, Lord and Ruler of the Entire Russia”. Taken from [857], page 369.

Thus, the Russian government of Peter’s epoch had opined that the most fitting inscription for Polish money would be in Russian. Peter may have thought about joining Poland to Russia – otherwise it is unclear just why he would want to have his half-face on Polish coins.

Russian coins for Poland were minted in 1707-1709, when Poland had been annexed by Sweden, the foe of Russia in this war ([85], Volume 34, page 28). The coins were therefore minted for a country dominated by the military opponent of Russia. The emission of Polish coinage might be explained by the hopes of the outcome where Poland would become part of Russia. When the war ended in 1709 and it became clear that Poland would not become part of Russia, the emission had stopped.

8) Golden chervontsi of 1716 with a half-face of Peter I, bicephalous eagle and the Latin inscription saying “Sovereign of Russia by the Grace of the Lord, Great Prince of Moscow” (fig. 12.83). The value of these chervontsi had not been indicated anywhere; however, “the size and the alloy standard of these coins corresponded to the Dutch ducats, which had been widely used in international trade” ([857], page 370). The reasons why Peter’s government would want to mint these coins remain unclear – the monograph puts them in the category of “coins used for payments abroad” (*ibid.*). Peter might have intended to use them in the Western European countries that he had planned to conquer and make part of Russia.



Fig. 12.83. A golden Russian chervonets of 1716 with Latin lettering. On one side of the coin we see a profile of Peter the Great; the flip side depicts the Russian bicephalous eagle. The denomination of the coin isn't indicated anywhere. The Latin title of Peter as written on the coin translates as "Ruler of Russia by the Grace of the Lord, Great Prince of Moscow" ([857], page 370). The purpose behind the minting of this coin by Peter's administration remains unknown ([857], page 370). Taken from [857], page 371.

9) Coins for Prussia, silver (figs. 12.72, 12.73 and 12.74. Emission years: 1759-1762, or the Seven-year War; the epoch that Yelizaveta had intended to make Prussia a Russian province. The minting of the coins began immediately after the fealty sworn to the Russia Empress by the inhabitants of Eastern Prussia in 1758 ([85], Volume 38, page 477). We mean mass production and not specimen batches ([857], pages 371-375).

10) Foreign coins minted in Russia. Those were made by the St. Petersburg mint secretly, without leave of the respective governments ([857], page 376). Two such coins are known: Russian copies of the Dutch ducat and the Turkish piaster. Both coins are golden (*ibid.*).

11) Coins for Moldavia and Walachia (figs. 12.84 and 12.85). Emission years: 1771-1774 ([857], pages 377-381). Although Moldavia and Walachia, two principalities on the Danube that had formerly been part of the Turkish empire, were de facto protectorates of Russia ever since the Kyuchuk-Kainardji Peace Treaty between Russia and Turkey in 1774, they had not joined the Russian Empire formally ([85], Volume 28, page 87). The official acquisition took place a great deal later, in 1877 (*ibid.*). This fact became reflected in numismatic history. When Russia had strived to join the Danube principalities in 1771-1774, the government started to mint coins for Moldavia and Walachia. When it became clear in 1774 that making them join the empire formally was a non-option, the mintage had

ceased.



Fig. 12.84. Russian coin for Moldavia and Walachia minted in 1771, during the war with Turkey, which is when the Russian troops had occupied the Turkish provinces of Moldavia and Walachia. The coin has a double indication of denomination – in Turkish “paras” and Russian “dengas”, one of the former being equivalent to three of the latter. These coins were minted in 1771-1774 at the private mint of Sandogur, ordered by the Russian government ([\[857\]](#), page 377). In 1774 the Kyuchuk-Karnadji pact was signed with Turkey, which specified that Moldavia and Walachia were to remain part of the Turkish Empire ([\[85\]](#), Volume 28, page 87). The minting of Russian coins for Moldavia and Walachia was stopped the same year ([\[857\]](#), page 377). Taken from [\[857\]](#), page 380.



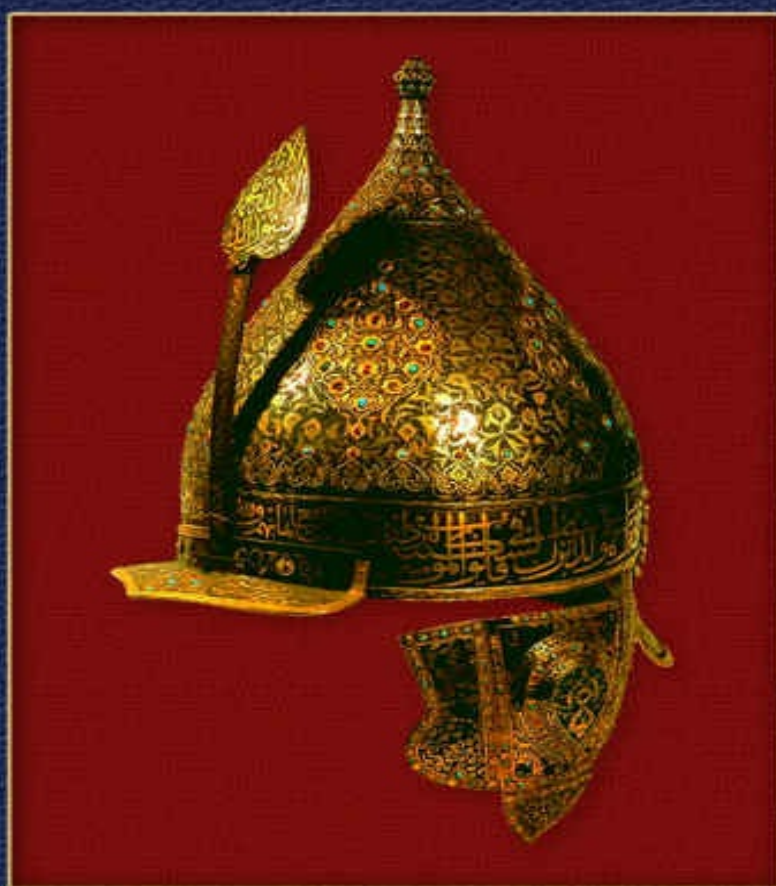
Fig. 12.85. Russian coins for Moldavia and Walachia minted in 1773, when the Romanovian government was planning to join these lands to Russia after the war with Turkey. These plans never came to fruition, and the minting of the coins was stopped in 1774 ([\[857\]](#), page 377). On one side we see the coat of arms of Moldavia and Walachia as well as the lettering that translates as “Moldavian and Walachian coinage”. On the flip side we find a double denomination – in Russian kopeks (or “dengas”) and Turkish “paras”. Taken from [\[857\]](#), page 380.

We can therefore see that in each case the emission of special coins by the

Romanovian government had been associated with the acquisition of new lands from neighbouring countries or attempts thereof. Siberian coins are by no means an exception. It is likely that Siberia, likewise the American Alaska, had indeed joined the Romanovian Russia at the very end of the XVIII century, after the long and violent war against “Pougachev”. Both had been part of another state prior to that – a gigantic Russian kingdom that had been hostile towards the Romanovs – the last remnant of the Great = “Mongolian” Empire. The erroneous version of Russian history had only been planted after the defeat of the Siberian and American state of Muscovite Tartary, since there were no opponents left by that time.

HISTORY: FICTION OR SCIENCE?

THE ISSUE WITH CZAR'S HELMET



ANATOLY FOMENKO
GLEB NOSOVSKIY

Contents

[About the authors](#)

[Overview of the e-Series](#)

[From the publisher](#)

[1. Arabic inscriptions upon Russian weapons](#)

1.1. Why would Nikita Davydov, a Russian craftsman, decorate the royal helmet with Arabic inscriptions?

1.2. The reason why Alexander Nevskiy and Ivan the Terrible wore helmets with Arabic writing. The famous “Arabic conquest of the world” as it happened in reality

[2. Arabic text upon the Russian mitre of Princes Mstislavskiy](#)

[3. The word “Allah” as used by the Russian Church in the XVI and even the XVII century, alongside the quotations from the Koran](#)

3.1. “The Voyage beyond the Three Seas” by Afanasiy Nikitin

3.2. Authentic Old Russian attire dating from the XVII century and decorated with lettering in three scripts – Cyrillic, Arabic and a “mystery script” that defies interpretation today

[4. Occasional use of Arabic script in Russian texts in the relatively recent epoch of the XVII century. Travel diaries of Paul of Aleppo](#)

[5. Arabic numerals as derived from the alphanumeric symbols of the Slavs and the Greeks in the XV-XVI century A.D.](#)

5.1. The invention of positional notation: when did it happen?

5.2. The origins of the Arabic numerals used for positional notation

5.3. Conspicuous traces of sixes fashioned into fives found in the old documents

5.4. XVII century alterations introduced into the old datings

[6. Russian alphabet before the XVII century. The poorly legible inscription on the church-bell of Zvenigorod declared a “cryptogram”](#)

7. European writing before the XVII century. The so-called “European cryptograms”

What mainstream historians say about the New Chronology?

Overview of the seven-volume print edition

Also by Anatoly T. Fomenko

Also by Gleb V. Nosovskiy

Bibliography

1.

Arabic inscriptions upon Russian weapons

1.1. Why would Nikita Davydov, a Russian craftsman, decorate the royal helmet with Arabic inscriptions?

The mediaeval weapons decorated by Arabic inscriptions are considered Oriental without a shadow of a doubt nowadays; this implies a Middle Eastern origin (Turkish or Persian, and definitely Islamic). Apparently, it is presumed that if a steel blade of a weapon had a phrase from the Koran inscribed upon it, it must have been made by a Muslim craftsman from the Islamic East, where the Arabic cultural tradition had existed for centuries on end. Russian craftsmen are presumed to have been ignorant and inferior in general, and the possibility that they may have known Arabic and written in this language is not even considered by the modern historians. The very spirit of Scaligerian and Millerian history implies that by the XVI century there had already been a long tradition of mutual animosity between the Orthodox Russia and the Muslim Turkey and Persia. Cultural and religious traditions are said to have been radically different and even hostile to one another from the very beginning.

However, according to our reconstruction, Russia, Turkey and Persia had been part of the same Great = “Mongolian” Empire until the very end of the XVI century. Therefore, the cultural traditions of these countries must have had a great many common elements – in particular, similar methods of forging and decorating weapons. Despite the religious schism between the Orthodox Christianity and Islam that started in the XV century, traditions of the state and the military had still remained similar in the XVI-XVII century.

There are many facts to prove the above, some of them very illustrative indeed, the Romanovian purge of the Russian history notwithstanding. It

turns out that Russian craftsmen had still decorated weapons (even royal weapons) with Arabic inscriptions up until the middle of the XVII century, which had already been the Romanovian epoch. They must have received explicit forbidding instructions at some point in the second half of the XVII century. There have been no Arabic symbols anywhere on the Russian weapons since then – some of them may have been destroyed; however, the royal weapons that were covered in gold, diamonds and other gems, and also forged by the best court craftsmen, survived – apparently, due to its high material value. However, most of the “Russo-Arabic” weapons were removed from public sight (see Annex 2 to [Chron7](#)). Nowadays some of the “dangerous” weapons are exhibited in museums, with photographs published et al; still, one has to have a very keen attention in order to notice Arabic inscriptions upon Russian weapons. Museum plaques usually tell us nothing about these “oddities”, and the articles are often exhibited in such a way that the Arab inscriptions can’t be seen very well. Y. Yeliseyev pointed them out to us for the first time.

Let us turn to the fundamental publication entitled *The State Armoury* ([\[187\]](#)); it contains photographs and descriptions of the valuable objects stored in the State Armoury of the Muscovite Kremlin.

For instance, the so-called “Jericho Hat”, which is a ceremonial helmet worn by the Muscovite Czars and made of Damascus steel can be seen in fig. 13.1 ([\[187\]](#), page 162). In Chapter 5 of [Chron6](#) we give a detailed account of the helmet’s origins, as well as the reason it has got a Biblical name. Let us now consider the actual helmet more attentively.



Fig. 13.1. Ceremonial Russian helmet of damask, or the so-called “Jericho hat” that had belonged to the Russian Czar Alexei Mikhailovich. Kept in the Armaments Chamber of the Muscovite Kremlin. Made by Nikita Davydov, a Russian craftsman born in Murom ([187], page 163). Steel, gold, gemstones, pearls, engraving, enamel. Nikita Davydov put Arabic lettering around the top of the helmet. It turns out that Orthodox Russians were very prone to decorating their armaments with Arabic inscriptions. It is therefore incorrect to assume that Arabic lettering on mediaeval weapons testify to the Oriental origins of the latter – it is most likely that the weapons in question were forged in Russia. Taken from [187], page 162.

“The steel surface of the helmet is well-polished and covered by a very fine golden inlaid pattern. Apart from that, the helmet is decorated with a variety of gemstones – diamonds, rubies and emeralds” ([662], page 173). It is known that the Jericho Hat was decorated with the gems and the inlaid pattern in 1621 – already in the Romanovian epoch, that is. It was made by Nikita Davydov from Murom – a Russian craftsman (the leading craftsman of the Armoury; see [187], page 163).

The golden inlay pattern is distinctly shaped as the royal crown with the eight-pointed Orthodox cross. On the front part of the helmet we see an enamel depicting Archangel Michael; the top of the helmet is encircled in arabesques (see fig. 13.2), or framed Arabic inscriptions. The arabesque

we can see on the photograph reads “*Va bashir al-mouminin*”, or “Make the believers rejoice” (translated from Arabic by T. G. Cherniyenko). It is a common phrase from the Koran. Thus, Nikita Davydov used the same kind of golden inlay for the Orthodox symbols and the Arabic quotations from the Koran! One must also note the utter absence of Slavic inscriptions on this helmet; Nikita Davydov, a Russian craftsman, had only left Arabic inscriptions on this masterpiece.



Fig. 13.2. A fragment of the “Jericho hat.” The same golden engraving is used for the royal crown with the Orthodox octagonal cross as well as the Arabic lettering that reads as “make the faithful rejoice.” See the top of the helmet on the photograph. Taken from [\[187\]](#), page 162.

One must say that the photograph of the Jericho Hat as given in the luxurious album ([\[187\]](#)) was made in a very “politically correct” manner. Most of the arabesque is rendered all but invisible by a spot of reflected light; the next arabesque is in the shade, and therefore altogether illegible. The Arabic inscriptions on the Russian helmet are therefore very hard to notice; the commentary doesn’t mention them anywhere at all. However, since they have already been noticed, it is easy enough to read them – the

abovementioned arabesque was read and translated by T. G. Cherniyenko, a specialist in Arabic. The meaning of the other arabesques, which encircle the top part of the helmet, remains unknown.

Another such example from the very State Armoury is the knife of Prince Andrei Staritskiy, son of Ivan III (see fig. 13.3). It was made by Russian craftsmen in the early XVI century ([\[187\]](#), pages 150-151). The knife is signed in Russian; the legend says “Prince Ondrei Ivanovich, year of 7021” – the dating translates as 1513.



Fig. 13.3. Damask knife of Prince Andrei Staritskiy, son of Ivan III. Made by the Russian craftsmen in the early XVI century. Covered in Arabic lettering. It is also decorated by a Russian inscription reading as “Prince Ondrei Ivanovich, year of 7021” (or 1513 A.D.) Taken from [\[187\]](#), pages 150-151.

However, the blade of this knife is also decorated by an Arabic inscription, set in the same canonical Arab script as we find on virtually every “oriental” weapon (see fig. 13.4). T. G. Cherniyenko proved unable to read the inscription, since it doesn’t contain any diacritic signs; their absence makes every letter readable in a variety of ways, and a text transcribed in this manner can only be interpreted if its approximate content is already known; otherwise there are too many interpretation versions to go through.



Fig. 13.4. Close-in of a fragment of the Arabic lettering on the knife of Andrei Staritskiy, a Russian prince. Taken from [\[187\]](#), pages 150-151.

Nevertheless, the disposition of letters and the use of their different forms (which depend on whether the letter is in the beginning, the middle or the end of the word in Arabic) implies that the inscription has an actual meaning and isn't a mere "decorative pattern of Arabic letters emulating Oriental writing", as the comments are telling us ([\[187\]](#), page 151). The authors of the commentary had clearly wanted to keep the readers from thinking that the Russian craftsmen of the XVI century had made a knife with an Arabic inscription as a present for the son of Ivan III. This method of declaring "embarrassing" inscriptions "illegible" is used by historians quite often, and known to us very well. It usually conceals utter reluctance to read inscriptions that contradict the Scaligerian and Romanovian version of history. We discuss this at length in [Chron5](#).

A propos, since the inscription on the knife of Andrei Staritskiy remains illegible, one cannot be certain about the fact that it is in Arabic. The kind of writing considered Arabic nowadays had also been used in other languages – Turkish and Persian, for example. Could it have been common for the Russian language as well in the epoch of the XIV-XVI century?

It turns out that the weapons with Arabic inscriptions had also been made in other countries than Turkey – possible, in even greater amounts. We have just seen that the Orthodox Russians had kept the custom of decorating their weapons with Arabic writings up until the middle of the XVII century. We also find Arabic inscriptions on the sabre of Prince Mstislavskiy, the military commander of Ivan the Terrible ([\[187\]](#), page 207). One of the inscriptions translates as "Will serve in battle as strong defence"; we also find the name of the owner written in Russian ([\[187\]](#), page 207).

Another thing that we notice instantly is the photograph of the polished plate armour made in 1670 by Grigoriy Vyatkin, "one of the best craftsmen

and the best manufacturer of weapons and armour in the second half of the century”, for Czar Alexei Mikhailovich ([\[187\]](#), page 173; see fig. 13.5). The armour is complemented by a helmet; the two had clearly constituted a single ensemble, although the commentary makes no separate reference to the helmet. The inscriptions on the helmet are amazing – they are all in Arabic, and distinctly recognizable as quotations from the Koran. The inscription on the nose guard says, “There is no God but Allah and Muhammad is his prophet.” The bottom of the helmet is decorated by a whole verse from the Koran – Sura 2, 256 (255). All of these inscriptions were translated by T. G. Cherniyenko. They are set in the canonical Arabic script, and their interpretation does not present any problems.



Fig. 13.5. Plate armour forged by the Russian craftsman Grigoriy Vyatkin for Czar Alexei Mikhailovich in 1670. Covered in Arabic lettering. Taken from [\[187\]](#), page 173.

“Oriental” sabres were wielded by Minin and Pozharskiy, famed heroes of the Russian history (the sabres must have really been Russian, but decorated with Arabic inscriptions – see [\[187\]](#), page 151). As we have

witnessed during our visit to the State Armoury in June 1998, the inscription on Minin's sabre isn't even Arabic – the script is completely unfamiliar. The explanatory plaque suggests the weapon to be of an “Egyptian origin.” In reality, both sabres are most likely to be Russian. A visit to the Armoury revealed a large number of exhibited “Russo-Arabic” weapons. It would be very interesting indeed to take a look at the storage rooms; one gets the idea that most Russian weapons were covered in “Arabic” or “illegible” inscriptions in the Middle Ages. This guess is confirmed by the materials cited in Annex 2 of [*Chron7*](#).

Why are Russian weapons decorated with Arabic inscriptions presumed to be of a Turkish or Persian origin today? When the artwork is obviously Russian, it is presumed that the inexperienced and ignorant Russian craftsmen were faithfully copying the Oriental and Western European originals mechanically, as artwork, without delving into their real meaning, and used Arabic phrases for adorning the weapons and the armour of the Russian Czars and warlords, who would wear them proudly, unaware of the meaning and paying no attention to the reserved smiles of the enlightened Arabs and the even more enlightened Westerners.

The above is most likely to be incorrect. Most of these Russian weapons with Arabic inscriptions must have been made in the XVI and even the XVII century by Russian craftsmen in the Horde, which had also comprised Ottomania (Atamania). Most of these Russian weapons made in Moscow, Tula, Ural, etc., were declared “Damascene”, “Oriental”, “Western” and so on, which had led to the popular misconception that the Russians had preferred foreign weapons back in the day; domestic weapons had presumably been scarce and of “poor quality”, although it is quite obvious that every strong military power had used weapons of its own. Another forgotten fact is that the mediaeval Damascus is most likely to identify as T-Moscow (the city of Moscow written together with a definitive article).

Russians had also made weapons adorned by Latin inscriptions (at the very least, they had used Romanic characters). Such is, for instance, the

precious sabre of Damascus steel made by the Russian craftsman Ilya Prosvit in 1618 ([\[187\]](#), pages 156-157). There is an inscription that runs across the entire blade and uses Romanic characters. Unfortunately, we haven't managed to read and interpret it, as the photograph in [\[187\]](#) isn't large enough to make out all the letters (see figs. 13.6 and 13.7).



Fig. 13.6. Precious damask sabre made in 1618 by Ilya Prosvit, a Russian craftsman. The entire blade is covered in lettering that employs Romanic characters. Left part of the photograph. Taken from [\[187\]](#), pages 156-157.

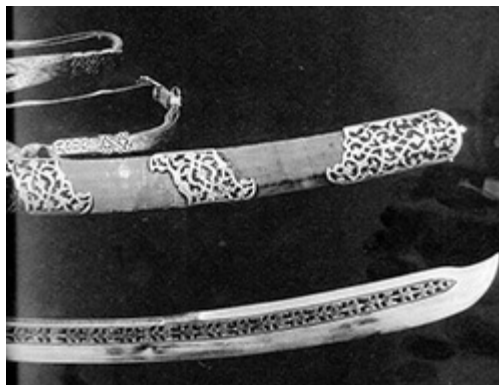


Fig. 13.7. Russian damask sabre of 1618. The Arabic lettering is visible perfectly well. Right part of the photograph. Taken from [\[187\]](#), pages 156-157.

We are usually told that all of these “Oriental” and “Western” weapons were given to the Russian Czars by the Oriental and the Western rulers as presents. We don't see this to be the case – in the cases related above at

least. Certain individual weapons may of course have been received as presents; however, it has to be said that the items a priori known to be presents or souvenirs from the Orient aren't decorated by any inscriptions at all as a rule, according to the annotations provided by the Armoury (see Annex 2 of [Chron7](#)). Alternatively, the inscriptions could be Slavic or Greek. Such is the nature of the precious bow-cover brought from Istanbul by the Russian merchants as a present for Czar Alexei Mikhailovich ([\[187\]](#), page 216; see fig. 13.8), or the royal neckpiece made for the same Czar by the craftsmen of Istanbul in the 1650's ([\[187\]](#), pages 350-351; see fig. 13.9), or the precious mace (see fig. 13.10) given to Czar Mikhail Fyodorovich as a present by Sultan Murad in 1620 ([\[187\]](#), page 215). In all of the abovementioned cases we see either Greek inscriptions, or none whatsoever.



Fig. 13.8. Precious breastplate brought from Istanbul in 1656 by the Russian tradesmen as a present for Czar Alexei Mikhailovich. Taken from [\[187\]](#), page 216.



Fig. 13.9. Royal necklace made in Istanbul in the 1650's for Czar Alexei Mikhailovich. Taken from [\[187\]](#), pages 350-351.



Fig. 13.10. Precious mace given to Czar Mikhail Fyodorovich by Sultan Murad as a present in 1630. Taken from [\[187\]](#), page 215.

The historians of today are trying to convince us that the Arabic inscriptions upon old Russian weapons are explained by the fact that said weapons were received by the Russian Czars and warriors as presents from foreigners who wrote and spoke in Arabic. We are beginning to realise that this explanation is the furthest thing from the truth. Moreover, it turns out that the Russian Czars themselves would give weapons with Arabic inscriptions to foreigners as presents. A very illustrative example of the above is as follows. In 1853 Alexander Tereshchenko made a report of the excavations in Saray before the Imperial Academy of Sciences that concerned “the relics of the Desht-Kipchak Kingdom.” This is what he said in his report: “A special chamber known as the armoury contains a

number of rare and noteworthy Asian weapons, including a number of sabres received as presents from our monarchs. There are weapons with Tartar, Persian, Arabic and Kufic inscriptions; among them – the blade of a sabre received by one of Djanger’s ancestors from Czar Mikhail Fyodorovich with the following Arabic inscription set in gold: *‘Birakhmeti ilyahi taalya nakhnul melik el azym khan ve emyr kebir Mikhail Fyodorovich mamalike kul velyata Urus’*, which translates as ‘We, Mikhail Fyodorovich, Supreme Ruler, Czar and Governor by the Glory of God’ ” ([840], pages 99-100). Mark that the Arabic version of the title of Mikhail Fyodorovich Romanov contains the word “khan.”

Thus, the Russian Czars, including the first Romanovs, had customarily made presents of precious weapons to their own subjects or to foreigners, whereupon they had ordered the craftsmen to make Arabic inscriptions in gold.

The above passages about Arabic inscriptions present upon the Russian weapons don’t only apply to the Armoury of the Kremlin – another example is the museum of Alexandrovskaya Village (the town of Alexandrov nowadays), namely, the weapons and armour of a Russian warrior exhibited in the Raspyatskaya Church (see fig. 13.11). We visited this museum in July 1998. The exhibited objects include a chain mail, a helmet and a shield (see figs. 13.12-13.20).



Fig. 13.11. The Raspyatskaya church and belfry in Alexandrovskaya Sloboda (presently the town of Alexandrov) dating from the XVI century. The building functions as a museum nowadays.

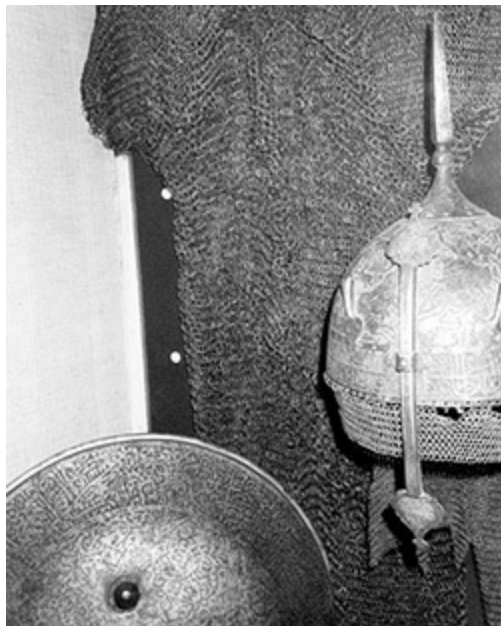


Fig. 13.12. Russian armaments: chain mail, helmet and shield. The helmet and the shield are all covered in Arabic lettering. The museum of the XVI century Raspyatskaya church in Alexandrovskaya Sloboda.



Fig. 13.13. Russian helmet. In the top right part we see an Amazon (a horsewoman with a sabre). Museum of the Raspyatskaya church in Alexandrovskaya Sloboda. Apparently, the Amazons were the Cossack women from Russia (Horde).



Fig. 13.14. Russian helmet. Fragment of the Arabic lettering upon it. Museum of the Raspyatskaya church in Alexandrovskaya Sloboda.



Fig. 13.15. Russian helmet covered in artwork and Arabic lettering. Museum of the Raspyatskaya church in Alexandrovskaya Sloboda.



Fig. 13.16. Russian shield covered in Arabic lettering. Museum of the Raspyatskaya church in Alexandrovskaya Sloboda.



Fig. 13.17. Russian shield covered in Arabic lettering. Museum of the Raspyatskaya church in Alexandrovskaya Sloboda.

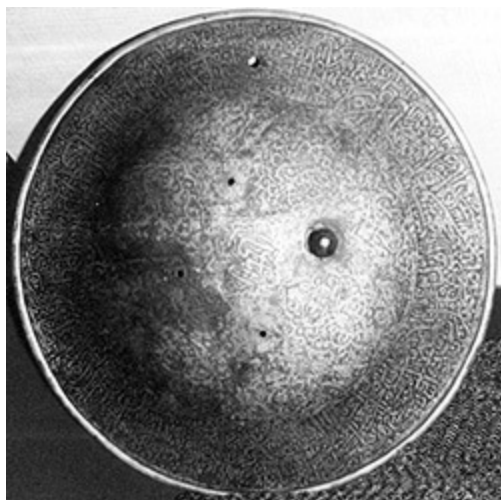


Fig. 13.18. Russian shield covered in Arabic lettering. Museum of the Raspyatskaya church in Alexandrovskaya Sloboda.



Fig. 13.19. Russian shield covered in Arabic lettering. Museum of the Raspyatskaya church in Alexandrovskaya Sloboda.



Fig. 13.20. Russian shield covered in Arabic lettering. Museum of the Raspyatskaya church in Alexandrovskaya Sloboda.

The explanatory plaque reports the items in question to be of a Russian origin. Indeed, we see the entire helmet to be covered by artwork depicting fantasy animals, birds and horsemen, very Russian in style and resembling the famous cathedral wall carvings from the Vladimir and Suzdal Russia. The nose-guard of the helmet has got a four-point cross at the end, resembling the dome of a church topped with a cross. All of the above allows us to identify the helmet as a Russian piece of armour without any doubts left about its origins. At the same time, the helm has got an Arabic inscription upon it – a wide stripe that covers the entire perimeter. The

explanatory plaque doesn't say a word about it, and quite naturally doesn't provide anything in the way of a translation, either. Next to the helmet we see a shield. Once again, there is Arabic writing all over the perimeter. The rest of the surface is covered in artwork that is purely Russian in style. We have taken several photographs of the shield in order to represent as many fragments of the Arabic inscription upon it as possible.

We cannot call the armaments in question Muslim in the modern meaning of the word, seeing as how the Muslim art has apparently had a strict taboo concerning the graphical representations of people and animals ever since the XVIII century. Yet the artwork of this "Russo-Arabic" helmet contains figures of animals and people (also mounted) – if we study fig. 13.12 attentively, we shall see a very clear image of an Amazon – a mounted woman waving a scimitar (above the nose-guard on the right).

Why don't the museum workers exhibit mediaeval Russian helms with Slavic inscriptions and nothing but? Could it be that there are very few such pieces to be found amidst the "Russo-Arabic" majority? What if the armaments in question had been typical for mediaeval Russia? The items we see must have been very common indeed, yet we find them covered in "Arabic" script (or another one considered "illegible"). This makes the plot thicken even more.

We see the same to be the case in the Moscow museum complex of Kolomenskoye. We have visited the halls of the Front Gate on 23 June 2001 and seen the two Old Russian helmets exhibited there (figs. 13.20a, 13.20b and 13.20c). The inscriptions we find on both of them are exclusively in Arabic; there isn't a single piece of armour with Slavic lettering in sight. Both museum plaques tell us tersely that Russian craftsmen had copied these helmets from "Oriental originals." Russians must have been truly wild about all things Oriental, seeing as how they kept on copying them all the time.



Fig. 13.20a. One of the two shields exhibited in the museum of Kolomenskoye in Moscow. According to the explanatory plaque, the helmet was made in Russia; however, the plaque doesn't say a single word about the Arabic lettering present on the helmet. It is visible well on the photograph (wide strip at the bottom). The photograph was taken by the authors in June 2001.



Fig. 13.20b. Ancient armaments of a Russian warrior in the museum of Kolomenskoye in Moscow. Chain mail, mace, helmet, etc. Photograph taken by the authors in June 2001.



Fig. 13.20c. Close-in of the second Russian helmet in the museum of Kolomenskoye. The lettering on the helmet is non-Cyrillic – possibly, Arabic. It has to be pointed out that there is a distinctly visible swastika on the helmet. Photograph taken by the authors in June 2001.

Thus, most of the inscriptions found upon the Russian mediaeval weapons are rendered in a script presumed to be exclusively Arabic nowadays. If you pay attention to this fact once, you shall find an abundance of similar examples over a very short period of time. This amazing fact does not fit into the consensual Scaligerian and Romanovian version of history; it alone suffices to make it perfectly clear that the history of the pre-Romanovian epoch must have drastically differed from how it is presented to us nowadays.

1.2. The reason why Alexander Nevskiy and Ivan the Terrible wore helmets with Arabic writing. The famous “Arabic conquest of the world” as it happened in reality

We have thus witnessed that the ancient Russian armaments exhibited in modern museums are covered with Arabic writings for the most part. Let us cite another example – the famous helmet of Alexander Nevskiy. We haven’t managed to find it anywhere during our visit to the armoury in 1998 (alternatively, it may identify as the abovementioned “Jericho Hat”).

It is also possible that it had been removed from exposition temporarily; however, we do not find it in the famous fundamental album entitled *The State Armoury* ([187]). We haven't managed to find it in any of the other accessible albums on the museums and history of the Kremlin in Moscow. We have accidentally come across a drawing of Alexander Nevskiy's helmet in a rather rare multi-volume edition entitled *History of Humanity. Global History* ([336], published in Germany and dating from the end of the XIX century). We have then found a photograph of this helmet in the "Russkiy Dom" magazine (issue 7, 2000). We reproduce it in fig. 13.21; it turns out that there's an Arabic inscription upon the helmet of Alexander Nevskiy (figs. 13.22 and 13.23). The commentary of the German professors is as follows: "Helmet of Great Prince Alexander Nevskiy, made of red copper and decorated with Arabic lettering. Made in Asia and dates from the crusade epoch. Nowadays in the possession of the Kremlin in Moscow" ([336], Volume 5, pages 462-463, reverse of the inset).



Fig. 13.21. Helmet of Alexander Nevskiy ("Jericho hat?"). According to the historians themselves, the lettering on the helmet is Arabic. From a copy of "Antiquités de l'empire Russe, éditées par ordre de Sa Majesté l'empereur Nicolas I" kept in the public royal library of Dresden, Germany. The photograph that we reproduce here was taken from the cover of the *Russkiy Dom* magazine, issue 7, 2000. The legend next to the

helmet says, “760 years of the Battle of Neva.” A small photograph of this helmet was also reproduced in the article about Alexander Nevskiy. However, historians eventually “recollected” that the helmet in question dates from the epoch of the Muscovite Czars of the XVI-XVII century. See also [\[336\]](#), Volume 5, inset between pages 462 and 463.



Fig. 13.22. Fragment of Alexander Nevskiy’s helmet (“Jericho hat?”) with Arabic lettering.



Fig. 13.23. Close-in of a fragment of Alexander Nevskiy’s helmet.

There is indeed an Arabic inscription at the very top of the helmet, which resembles the “Jericho Hat” of Mikhail Fyodorovich to a great extent (the inlays look silver and not golden in this photograph, though). One might enquire about the possibility of Alexander Nevskiy’s helmet being the very same as the “Jericho Hat” – identified as the former in the XIX century and presumed to be the latter by the historians of today, much to their confusion. Could both options be true simultaneously? We shall be telling

more about this hypothesis of ours in [Chron6](#).

Thus, the German historians of the late XIX century, likewise modern Russian historians, suggest the Russian weapons and armour decorated by Arabic inscriptions to have been made somewhere in the Orient, and definitely not in Russia. Russian warriors presumably purchased or received them as presents from the Arabs. Only in a number of cases do learned historians admit that the “Arabic weapons” were forged by the Russian craftsmen, including those working for the State Armoury of Moscow ([\[187\]](#)).

Our reconstruction paints an altogether different picture. Several alphabets had existed in Russia until the XVII century, the one considered Arabic nowadays being one of them. The alphabet considered exclusively Arabic today and associated with the Middle East had also been used for Russian words. Mass production of the ancient Russian weapons could only have taken place in Russia, or the Horde; all the inscriptions found upon these weapons were made by Russian craftsmen who had used Arabic script alongside, or in lieu of, the Cyrillic script that is considered “more Slavic” nowadays.

Modern historians are trying to convince us that the “mediaeval Arabs” all but drowned Russia in Arabic weapons and armour, which would be proudly wielded and word by the Russian soldiers who did not understand the meaning of the sophisticated Arabic inscriptions decorating their weapons, and so they fought and died accompanied by prayers and religious formulae of the “faraway Muslim Orient.” We believe this to be utter nonsense – Russian warriors of that epoch had been perfectly capable of understanding that which was written upon their weapons and armour due to the fact that several alphabets and languages had been used in the pre-XVII century Russia, including the precursor of the modern Arabic.

It would make sense to confront the historians of today with the following issue. The manufacture of “Arabic” weapons in such enormous amounts must have left numerous traces in Arabia, whence they had presumably been imported en masse by the Russians in the Middle Ages.

There are none such – we know nothing of any blast furnaces, smelting facilities or large-scale weapon manufacture in the deserts of mediaeval Arabia. The reverse is true for Russia – it suffices to recollect the Ural with its reserves of ore, numerous blast furnaces, weapon manufacturers, etc. We know of many Russian towns and cities that had produced heavy armaments in the XIV-XVI century – Tula and Zlatoust, for instance. Therefore, it is most likely that the weapons decorated by “Arabic” inscriptions were manufactured in mediaeval Russia.

It becomes instantly clear that the famous “Arabic conquest” that had swept over a great many countries in the Middle Ages is but a reflection of the same old Great = “Mongolian” conquest that had made vast territories in Eurasia, Africa and America part of the Russian Empire, also known as the Horde. The word “Arab” might be derived from the word “Horde” (“*Orda*” in Russian), considering that the Romanic characters for “b” and “d” would often be confused for one another; as we shall demonstrate in [Chron5](#), the orientation of the two letters had still been vague in the Middle Ages, they could easily become reversed. Linguistic considerations of this kind are by no means a proof of anything on their own; however, they do concur with our reconstruction quite well.

As we were “explained” by the staff of the State Armoury in 1998, the “Arabic” blades for the Russian weapons were forged by the Arabs in faraway Spain and Arabia (later also Turkey). However, the handles were all made locally, in Russia. However, the following fact contradicts this “theory” in a very obvious manner. As we mentioned above, the Armoury has got the sabre of F. I. Mstislavskiy, up for exhibition. This is how it is described by the modern historians: “The big sabre had belonged to F. I. Mstislavskiy as well; this is confirmed by the Russian lettering on the back of the blade. The blade is decorated by golden inlays with Arabic lettering; one of the inscriptions translates “Will serve in battle as strong defence” ([\[187\]](#), page 207).

However, the commentary of the learned historians doesn’t give us the full picture – the inscription on the back of the blade is simply mentioned

and left at that. We saw this sabre in 1998 – the name of the owner in Russian isn't a mere engraving; it was cast in metal at the very moment the blade was manufactured, by the smiths who had made it ("Arabs" from the faraway Orient, as we are told today). However, we are of the opinion that the name of Mstislavskiy, the Russian warlord, was set in Russian lettering by Russian craftsmen – the same ones that made the golden inlaid pattern with the Arabic inscription on the blade, in full awareness of its meaning ("Will serve in battle as strong defence", q.v. above).

Some of these "Arabic" armaments have been made in Turkey, or Ottomania, which had been part of Russia (or the Horde) up until the XVI century.

In fig. 13.24 we see the helmet of Ivan the Terrible kept in the Royal Museum of Stockholm ([\[331\]](#), Volume 1, page 131). It is decorated by inscriptions in two scripts – Cyrillic and Arabic, the latter being of a larger size and situated on top of the Russian lettering.



Fig. 13.24. Helmet of Ivan the Terrible. XVI century. Royal Museum of Stockholm. We see a wide strip with Arabic lettering, with a narrower strip with Russian lettering underneath. Taken from [\[331\]](#), Volume 1, page 131.

It is unclear why the representatives of historical science cite the entire Russian inscription in [\[331\]](#) as they tell us about the helmet of Ivan the

Terrible, but withhold from citing its neighbour set in Arabic script.

In [*Chron7*](#), Annex 2 we cite a number of exclusive materials, namely, the inventory of the ancient Russian weapons stored in the State Armoury of the Kremlin in Moscow. This inventory demonstrates that the inscriptions found upon Russian weapons and considered Arabic today are typical and not a mere number of rare exceptions.

2.

Arabic text upon the Russian mitre of Princes Mstislavskiy

The Troitse-Sergiyev Monastery in the town of Sergiyev Posad (Zagorsk) houses the museum of the Old Russian decorative art. Among the items exhibited in the museum we find the “Mitre dating from 1626. Gold, silver, gemstones and pearls; enamel, inlay patterns, engraving. Donated by the Princes Mstislavskiy” (see fig. 13.25).



Fig. 13.25. Mitre of 1626. A donation made by the Russian princes of Mstislavskiy. We see a large gemstone in front with Arabic lettering carved upon it. Taken from [\[809\]](#).

A photograph of the mitre can be found in the album compiled by L. M. Spirina and entitled *The Treasures of the State Museum of Art and History in Sergiyev Posad* ([\[809\]](#)).

We visited this museum in 1997 and discovered an interesting fact.

There is a large red gem in the front part of the mitre, right over the golden cross. This gemstone has an Arabic inscription carved into it; this inscription is rather hard to notice, since one has to look at the mitre from a certain angle – otherwise it is rendered invisible by the shining of the stone. We asked the guide about the Arabic lettering as soon as we noticed it. The guide confirmed the existence of an Arabic inscription carved into the stone; however, nobody in the museum knew anything about the possible translation.

Once again we encounter Arabic script upon an Old Russian artefact. The fact that the inscription in question is in the front of the mitre, right over the cross, or on the very forehead of whoever had worn the mitre, clearly testifies to the fact that the inscription is anything but arbitrary, and must have had an explicit meaning in the epoch of the mitre's creation.

Let us cite the famous “Kazan Hat” as another example of the fact that the so-called “Oriental” style is really the mediaeval Russian style originating from the very heart of the Russian Empire, formerly known as the Horde. It is a luxurious royal headpiece that looks “distinctly Oriental”; however, it had been made for Ivan the Terrible by Muscovite craftsmen (see fig. 13.26).



Fig. 13.26. The Kazan Hat (ceremonial headdress of Ivan the Terrible). Armaments Chamber, Moscow. Presumed to be made in Russia “with the assistance of Oriental craftsmen” ([187], pages 386-387). The presumption about the participation of the “Oriental craftsmen” stems from the fact that the modern commentators fail to understand that the “Oriental style” is simply the old Russian style of the XV-XVI century. Its origins are purely Russian; it wound up in the Orient during the Great = “Mongolian” conquest of the XIV-XV century. Taken from [187], page 346.

3.

The word “Allah” as used by the Russian Church in the XVI and even the XVII century, alongside the quotations from the Koran

3.1. *The Voyage beyond the Three Seas* by Afanasiy Nikitin

We have already pointed out the fact that many Russian weapons, as well as the ceremonial attire of the Russian Czars and even the mediaeval mitre of a Russian bishop are all adorned by Arabic inscriptions, some of which can be identified as passages from the Koran (see [Chron4](#), Chapters 13:1-2). This should doubtlessly indicate that the pre-XVII century history of the Russian Church is known to us rather badly, and likely to be seriously distorted. The Romanovs must have done their best to conceal the former proximity (or even unity) of the Orthodox faith and Islam in the epoch of the XIV-XVI century. Below we shall provide even more examples testifying to this fact.

Let us turn to the famous oeuvre of Afanasiy Nikitin entitled *The Voyage beyond the Three Seas* ([\[929\]](#)). It is known to have been “found by N. M. Karamzin in the library of the Troitse-Sergiyev monastery as part of a XVI century almanac of chronicles that he called ‘The Troitskaya Chronicle’” ([\[929\]](#), page 131). Several other copies have been found since then; there are six of them known to date. The Troitskiy copy is considered the oldest; we shall be referring to this very copy, which was found in the library of the most important monastery in Russian history.

Let us just cite some of the most illustrative passages. The text begins with the words: “Lord Jesus Christ, have mercy upon thy humble subject, Afanasiy Nikitin, and may all the saints pray for me” ([\[929\]](#), page 9). The text was therefore written by the representative of the Orthodox faith. The

Voyage is written in Russian for the most part; however, Afanasiy Nikitin occasionally lapses into Turkic or Arabic with apparent ease, and then continues in Russian just as effortlessly. Obviously, the author and his intended audience had been multi-lingual. However, the most important thing is that the Turkic, or Arabic, language is used by Afanasiy Nikitin in Orthodox Russian prayers – or Orthodox-Islamic ones, odd as the formula might strike us nowadays.

“The entire populace of India has the custom of congregating at the *butkhan* ... the numbers of people *azar lek vakht bashet sat azare lek*. There is a large effigy of But [Buddha] at the *butkhan*, carved in stone and resembling Justinian of Czar-Grad with a spear in his hand” ([929], page 18).

Nikitin’s text contains a passage in Persian (“*azar lek vakht bashet sat azare lek*”), which translates as “the numbers of people amounting to a thousand *leks*, and sometimes to hundreds of thousands” ([929], page 177). There are no obvious reasons why Nikitin should use Persian here – he is neither quoting, nor trying to convey the local spirit in this manner. He merely tells us of his impressions, occasionally lapsing into Persian (yet using Cyrillic characters for the transcription of the Persian words).

By the way, the fact that the statue of Buddha should wield a spear and resemble the effigy of Justinian, the Byzantine emperor leads us to the theory that the Indian “Buddha cult” had partially incorporated the cult of Batu-Khan, the great conqueror, hence the use of the word *butkhan* (Batu-Khan).

Another Arabic passage is as follows:

“On Mondays they eat once a day. In India *kak pachektur, a uchuze-der: sikish ilarsen iki shithel; akechany illa atyrsenyatle zhetel ber; bulara dostor: a kul karavash uchuz char funa hub bem funa khubesia; kapkara am chuk kichi khosh*. Then I left Parvati and went to Beder” ([929], page 19).

Yet another example is one of the numerous prayers wherein Afanasiy

Nikitin uses Turkic, Persian or Arabic alongside the Russian language:

“Lord Almighty, the creator of Heaven and the Earth! Do not turn thy face away from thy slave, for sorrows ensnare me. Oh Lord, turn thy eye towards me and have mercy upon me, for I am thy creature; do not let me astray, oh Lord, and lead me to thy path of righteousness, even though there is little virtue left in me in this time of need, and I wallow in ways of evil all these days, oh Lord Allah, *karim* Allah, *rahym* Allah, *Karim* Allah, *rahymelloh*; *Akhalim dulimo*. I have spent 4 Great Days in the land of the *basurmans* [non-believers, those of a different faith – Transl.], yet I remain true to the Christian faith; Lord only knows what may happen next” ([929], page 24).

Nikitin lapses into Turkic and Arabo-Persian in the middle of his prayer, using “Allah” instead of “God,” etc.

It may be suggested that Afanasiy Nikitin had used foreign languages in order to relate foreign realities; however, even the examples cited above demonstrate this to be untrue. Nikitin writes about foreign lands in Russian for the most part; however, whenever he recollects Russia, he begins to write in Turkic or Arabic. It suffices to recollect his prayer for Russia – Nikitin gives us a long list of the wonders that he had seen in different lands, and concludes it with fond memories of Russia (Urus) and a prayer for the Russian land. He switches to Turkic from the very start:

“The land of Podolsk is abundant and rich; *a Urus eryl tangry saklasyn*; *Allah sakla, khudo sakla, budonyada munukibit er ektur*; *nechik Urus yeri beglyari akai tusil*; *Urus yer abadan bolsyn*; *raste kam deret*. *Allah, Khudo, Bog dangry*” ([929], page 25).

The prayer translates as follows: “May the Lord protect the Russian land; great Lord! There is no other land like it in the whole world...” ([929], page 189).

This is where the patience of the modern commentators reaches its end. They feel that the readers are entitled to an “explanation”, and begin to extricate themselves in the following clumsy manner:

“The prayer of Afanasiy Nikitin expresses his love for Russia, his motherland, and simultaneously – his critical disposition towards its political regime, which had led the author to using Turkic instead of Russian in his prayer” ([929], page 189).

One wonders about the relation between this “scientific explanation” and the fact that the word God is transcribed as Allah in Nikitin’s text? We are of the opinion that it doesn’t exist. We have seen Nikitin switch to Turkic, Persian and Arabic often and with apparent ease, in prayers as well as elsewhere. The number of such passages is so great that we have no opportunity of quoting them all presently.

In general, it has to be said that Nikitin’s book irritates modern historians in a great many instances – they adhere to the odd opinion that their knowledge of mediaeval history prevails over the evidence of Afanasiy Nikitin, a contemporary and an eyewitness of the events he relates. Hence the numerous criticisms of the author.

Afanasiy Nikitin writes a lot about Buddhism and the “But cult.” Modern commentary is as follows:

“It is impossible that the word ‘But’ should stand for ‘Buddha’; it is common knowledge that ... Buddhism had been completely vanquished in India between the VIII and the XI century A.D. Nikitin could neither have found any Buddhists, nor any traces of the Buddhist cult, anywhere in the XV century India” ([929], page 176).

Therefore, Nikitin had meant “something entirely different.” It is presumed that his narrative should not be interpreted literally, but rather in the unnatural and convoluted manner insisted upon by the modern historians.

Another example is as follows. This is what Nikitin tells us about the natives of India:

“I have asked them all I could about their faith; they told me that they believed in Adam and that Buty was Adam and all of his kin” ([929], pages 17 and 60).

Therefore, Afanasiy Nikitin gives us direct indications that the Buddhist

religion is related to its European counterparts, since it had also recognized Adam as the ancestor of all humankind.

The commentary of a modern historian is as follows:

“The words of Afanasiy Nikitin ... appear to be based upon the misinterpreted ... words of the Hindus, who hadn’t had anything resembling the cult of Adam” ([929], page 176).

Once again, Nikitin is blamed for misunderstanding the natives, whereas the historians of today know everything for certain several hundred years later, correcting the XV century eyewitness as they see fit. Had they been present to help him with the interpretation of what he saw with his own eyes!

One must also note that Afanasiy Nikitin does not use the name Jerusalem in its modern meaning. Nowadays we are accustomed to use the word for referring to a single city; however, Afanasiy Nikitin is certain that “Jerusalem” translates as “the main holy city”; different religions (or nations) had Jerusalems of their own. This is what he writes:

“They make a pilgrimage to their But [Buddha – Auth.] in Pervot every Great Lent; it is their Jerusalem, called Mecca by the *basurmans* and Ierusalim by the Russians [*Russ-Rim*, or “The Russian Rome” – Auth.]. In India it is called Parvat [possibly, a derivative of the Slavic word “*perviy*” – “the first”, “the most important,” etc. – Auth.]” ([929], page 19).

Nikitin reports a very interesting thing. Apparently, Jerusalem and Mecca had not been the names of actual geographic locations, but rather words of different languages meaning the same thing, namely, the city housing the primary halidom of the religion in question, or the ecclesiastical capital of a given country. Every country would naturally have a capital of its own; these capitals would be transferred to other places over the course of time.

A propos, this must be the reason why Moscow was known as Jerusalem (or Russian Rome) at the end of the XVI century (bear in mind

the frequent flexion of the sounds L and R). This is how Moscow was called in the Bible (books of Ezra and Nehemiah) – directly, and not as an allegory of any sort. We discuss this at length in [Chron6](#).

Nikitin concludes his book with a lengthy passage in Turkic and Arabic ([\[929\]](#), pages 31-32; see a photograph of this page in fig. 13.27). He uses several phrases from the Koran in this passage, such as “Isa ruhullo” = “Isa Rukh Allah”, or “Jesus, the Spirit of Allah.” This is how the Koran refers to Jesus Christ ([\[929\]](#), page 205). All of the above is at odds with the Scaligerian and Millerian version of the Russian history, yet concurs perfectly well with our reconstruction.

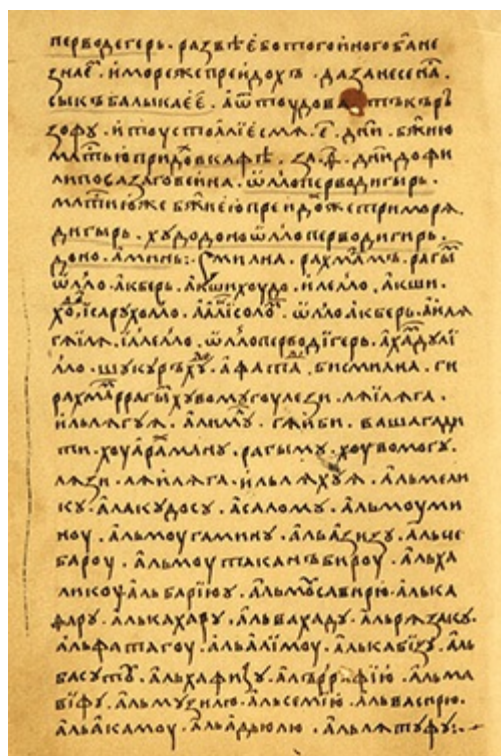


Fig. 13.27. Page from the book of Afanasiy Nikitin (from the Troitskiy copy) with the final fragment of his book in Turkic. Taken from [\[929\]](#), inset between pages 18 and 19.

Our opponents might claim Nikitin’s text to be distorted, and the Turkic passages inserted by a later editor. However, one wonders why it would be kept in the library of the Troitse-Sergiyev monastery in this case; also, there are examples of Russian and Arabic phrases mixed in ecclesiastical

texts of the Orthodox Church. Let us cite the following example using materials of guaranteed authenticity as proof.

3.2. Authentic Old Russian attire dating from the XVII century and decorated with lettering in three scripts – Cyrillic, Arabic and a “mystery script” that defies interpretation today

As we mentioned above, the excavations of 1942 conducted in the Voskresenskiy monastery of Ouglich resulted in the finding of a sarcophagus that contained the remains of the monk Simeon Oulianov. The coffin dates from the XVII century. The 400-year-old burial site in question is unique: the remains of the monk are in excellent condition, and his attire likewise. The finding was sent to the central city of that Region – Yaroslavl. The reasons for such excellent preservation of human remains and clothes were researched by the medics of Yaroslavl. The coffin was returned to Ouglich recently; nowadays, the monastic attire of Simeon Oulianov is exhibited in the Museum of Ouglich – the so-called Tower of Prince Dmitriy (see fig. 13.28). The actual sarcophagus and the museum plaque with the information about the burial site can be seen in figs. 13.29 and 13.30.



Fig. 13.28. The monastic robes of Simeon Oulianov exhibited in the museum of “Prince Dmitriy’s Chambers” in Ouglich. XVII century. Exhumed in 1942. Photograph taken in 2000.



Fig. 13.29. The sarcophagus of Simeon Oulianov exhibited in the museum of “Prince Dmitriy’s Chambers” in Ouglich. Photograph taken in 2000.

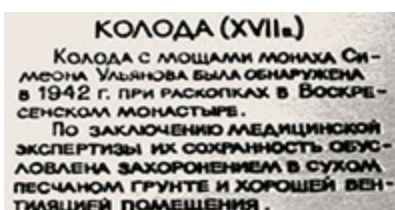


Fig. 13.30. Explanatory plaque next to the sarcophagus of Simeon Oulianov exhibited in the museum of “Prince Dmitriy’s Chambers” in Ouglich. Taken from a video recording of 1999.

Figs. 13.31, 13.32, 13.33, 13.34, 13.35 and 13.36 reproduce the artwork and the lettering found upon Russian monastic attire of the XVII century; we must emphasise the issue of the finding’s authenticity. This makes it radically different from most of the artefacts exhibited in the museums of the capital cities. There are several reasons why – firstly, many of the XVI-XVII century originals have been destroyed in the meticulous and relentless selection of the last 300 years conducted by the representatives of the so-called “historical science.” Secondly, many of the originals have already disintegrated naturally. As for the present case, we have the unprecedented luck of studying a recently excavated original in a good condition; moreover, it had remained underground for three centuries, and was therefore fortunate enough to survive the Romanovian pogroms. It is also fortunate enough to have been treated by medics and not historians.

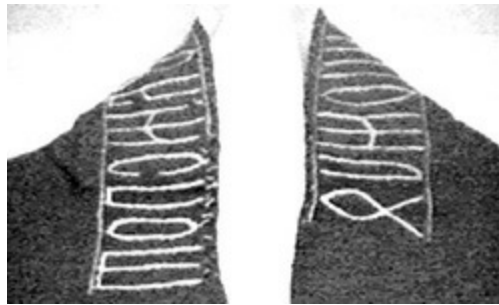


Fig. 13.31. Top part of the monastic robes of Simeon Oulianov. XVII century. Taken from a video recording of 1999.



Fig. 13.32. Fragment of the monastic robes of Simeon Oulianov. XVII century. Taken from a video recording of 1999.



Fig. 13.33. Fragment of the monastic robes of Simeon Oulianov. XVII century. Taken from a video recording of 1999.



Fig. 13.34. Fragment of the monastic robes of Simeon Oulianov. XVII century. Taken

from a video recording of 1999.



Fig. 13.35. Fragment of the monastic robes of Simeon Oulianov. XVII century. Taken from a video recording of 1999.



Fig. 13.36. Fragment of the monastic robes of Simeon Oulianov. XVII century. Taken from a video recording of 1999.

What do we see on the attire? It turns out that the words of the canonical prayers in Church Slavonic are mixed with words that we cannot seem to understand or interpret. The situation is similar to what we see in Nikitin's book. If we consider the three lowest lines of the inscription in fig. 13.35, we shall see that the first one can be easily read as "*krestu tvoe[mu]*" ("to thy cross"). The last line isn't hard to interpret, either – it says "*vkresenie*" – obviously "*voskresenie*" ("resurrection"). All of these words are

obviously Slavic, and written in Cyrillics. However, the line in between is already impossible to understand, despite the fact that it is also set in Cyrillic script, and every letter is visible. It reads as PKLAEKOTR; this might be a Slavic word or phrase in theory, but we consider this highly unlikely.

As for the lettering we see above the cross and on its sides, we already find it impossible to interpret the words as those of a Slavic language. Apart from that, the top line that one sees in fig. 13.32 obviously says “Ala ala” – “Allah, Allah” instead of “O Lord”, in other words. The vertical line to the left of the cross also contains the word “Ala”, apparently used in lieu of the Slavic word for God (“*Bog*”). See figs. 13.33, 13.34 and 13.37; the phrase goes from the bottom up.



Fig. 13.37. Fragment of the monastic robes of Simeon Oulianov. XVII century.
Photograph taken in 2000.

Let us turn to the lettering around the collar of the monastic attire in question. It reads as “*topomilu ... pomilu*” (the middle of the lettering is on the back of the attire, and therefore cannot be seen). The letters M and I

comprise a single letter. The phrase obviously reads as “*Gospodi pomilui, Gospodi pomilui*”, a standard formula of the Orthodox Church (“Lord have mercy” repeated twice). However, the word for “Lord” (“*Gospodi*”) is replaced by the word “*To*”. Apparently, we are confronted by yet another forgotten Orthodox word for “God” that was used in the XVII century.

Thus, whenever the modern albums and museum catalogues tell us about the artefacts of the XVI-XVII century, they appear to be completely at odds with what we learn about the objects dating from the very same epoch and discovered under circumstances that curb the power of historical censorship in one way or another, amazingly enough. We are confronted with a very odd picture; however, it is easily explainable within the paradigm of the New Chronology.

A. T. Fomenko and T. N. Fomenko visited the Ouglich Citadel in August 2001 – in particular, the so-called Palace (or Tower) of Prince Dimitriy. The abovementioned XVII century sarcophagus is exhibited here, wherein the remains of the monk, his attire and his “rosary” were found. We wanted to make better photographs of the lettering upon the less accessible parts of the attire.

We have enquired with the staff of the Ouglich Citadel Museum and found out that the sarcophagus also contained a scroll and an ordination. The former was of parchment, found by the side of the monk; the latter, of paper, and found upon his chest. The ordination is rather short, unlike the lengthy scroll. The former is written in the XVII century shorthand; the latter is in a Cyrillic script. None of this is mentioned on any plaque anywhere in the museum. No known publications concerning Ouglich and its historical past mention any scrolls at all. We have naturally asked about the content of both documents. The representatives of the museum’s scientific research department replied rather vaguely that these documents “probably contained the monk’s biography.” The scroll was old-fashioned – vertical and not horizontal (see more about it in [Chron6](#), Chapter 2:2.2, where we demonstrate that the old scrolls were written in such a manner

that one could read the consecutive short horizontal lines from top to bottom while unrolling the scroll, from the beginning to the very end). Such scrolls were held vertically; their bottom ends would be gradually unrolled. The scroll found from the sarcophagus of the monk Oulianov had belonged to this very type.

It appears that an authentic Russian document of the XVII century has survived until the present day. We wanted to see both documents, or, at the very least, their drawn or photographic copies; however, the research department told us (in 2001) that none of the above was kept in the Ouglich Citadel anymore. The materials are said to have been handed over to the Ouglich branch of the Yaroslavl Archive; however, when we addressed the Archive in 2002, we were told that the originals had never been there. Moreover, the archive had presumably lacked so much as a copy of the materials in question. There had been a single photocopy kept in the Svyato-Voskresenskiy monastery of Ouglich, where the sarcophagus was discovered in the first place. We shall do our best to study the photocopy in question and report the results in the publications to follow; however, we have been informed that the photocopy “did not reproduce the original well.”

At the same time, the archive staff reported that both documents had still been kept in the museum of the Citadel. The archive redirects all enquiries to the museum and vice versa; the situation is a complete stalemate. We never got a chance of studying these materials. Actually, the archive reports that the museum had initially “lost” the scroll, but then “fortunately recovered” it.

Actually, the staff of the Ouglich archive told us in 2002 that the back of the attire is also decorated by an inscription of some sort, with a large picture of the Golgotha at the centre. Despite the good visibility of the letters, the text defies interpretation (likewise the “inscription in front”), and is considered to be “secret writing.” There are no copies of this inscription, either. Furthermore, at the moment the sarcophagus was found, the remains of the monk were dressed in yet another ceremonial

clothing article that covered the abovementioned monastic attire; however, it is said to have disappeared without a trace, and no details are known about it.

Moreover, as we discovered in 2001, the actual staff members of the Ouglich museum were not present at the study of the scrolls – they report having attended the text interpretation sessions “episodically.” The main body of work was performed by the specialists from the Moscow Institute of History and Archives. Despite the fact that the text is allegedly of an Old Russian origin, it had still required “interpretation.” As for the results of said interpretation, they remain unknown to the museum staff, as they confess themselves. Ouglich archive reports nescience as well. There isn’t a single trace of this research left anywhere in the Ouglich museum, the city archive or the monastery; apparently, a large part of the materials in question has been taken to Moscow.

We have thus neither managed to study the documents, nor any copy thereof, nor even the results of their interpretation. The lettering found upon the attire (which is in poor correspondence with the Scaligerian and Millerian version of history) leads us to the natural thought that the scrolls may have contained “illegible parts” as well, possibly rendered in a script that cannot be read nowadays.

At any rate, it remains completely unclear just why the official exposition of the finding has never informed us about the fact that the sarcophagus had contained scrolls with the monk’s biography. Why weren’t the actual scrolls up for exposition, or at least their photographs, as well as their close-ins, drawn copies of the text and its translation? After all, many of the museum’s visitors would be interested in seeing authentic XVII century artefacts.

We would very much like to make a general observation in this respect. Our many years of experience in communicating with museum workers have made us notice a rather odd effect. One knows where one stands for as long as one listens to their commentary meekly. Neutral questions (about the fabric of the attire and so on) usually lead to polite and

informative answers. However, any question that concerns the foundations of chronology in one way or another (the century a given finding dates from, and especially documents or other evidence that the dating is based on) might change the situation radically. Questions that go beyond the standard museum discourse (such as why the Russian weapons are decorated with lettering in a script that is considered exclusively Arabic nowadays, q.v. in [Chron4](#), Chapter 13:1) are answered with the utmost reluctance as a rule, and very tersely at that. Museum workers claim nescience, lack of a personal interest, or refer to senior members of their hierarchy.

“Inquisitive” enquiries lead to tension and irritation; persistence often results in an aggressive reaction – notwithstanding the fact that the historical events in question pertain to a faraway epoch and seem unlikely to stir emotion in so profound a manner. One inadvertently gets the impression that the true archaeological history of the Middle Ages (be it that of Russia or the Western Europe) has been made classified information unofficially – the only version we have the right of knowing is the consensual history of Scaliger and Miller. Could it be that the museum workers are implicitly urged to stifle the public interest in the history and chronology of the antiquities exhibited in museums once it crosses a certain threshold?

4.

Occasional use of Arabic script in Russian texts in the relatively recent epoch of the XVII century. Travel diaries of Paul of Aleppo

Let us cite a very representative episode from the history of the XVII century, which clearly demonstrates that Russian texts had still been written in a variety of alphabets in that epoch.

There is a very curious historical document that dates from 1656 – the travel diaries “kept by Archdeacon Paul of Aleppo, a talented ecclesiastical writer of the middle of the XVII century, who had accompanied his father, Macarios III, Patriarch of Antiochia, on every voyage. In 1656 the Patriarch made his first visit to Russia and visited Moscow ... He accepted the invitation of Czar Alexei Mikhailovich to visit the Savvino-Storozhevskiy monastery, a particular favourite of the monarch” ([\[422\]](#), page 94).

Paul of Aleppo had kept a regular diary – a detailed account of the Patriarch’s voyage, as it were. This may have been prescribed by the rules of the Patriarchy back in the day – writing down as many details of the official visits made by the top members of the clergy as possible. The records that have survived until are day are considered to be very important evidence of historical events dating from the epoch of Alexei Mikhailovich. Large fragments of Paul’s text are quoted in [\[422\]](#); one can clearly see that his diaries had been voluminous and contained a large number of details.

One may well wonder about the language the diaries were written in. Any contemporary of ours raised on Scaligerian and Millerian chronology would consider it perfectly obvious that the Orthodox Paul of Aleppo, the son of the Orthodox Antiochian Patriarch, should write his report of a visit

to the Orthodox Czar Alexei Mikhailovich in Russian or in Greek – another possibility is Latin; however, this should already strike one as odd. However, we learn that the diaries in question were written in Arabic, no less. Historians tell us the following: “The complete handwritten Arabic text of these diaries ... was published by the Savvino-Storozhevskiy monastery in 1898 and entitled ‘The Russian Voyage of Macarios, Patriarch of Antiochia, Undertaken in the Middle of the XVII Century’” ([\[422\]](#), page 95).

However, the diaries shall amaze us even more. It turns out that the Orthodox author of a document that dates from the XVII century easily shifts between Arabic and Russian, and uses the Arabic alphabet for transcribing the Russian part of the text to boot. This is what we learn from a XIX century comment to the recorded conversation with Czar Alexei Mikhailovich ([\[422\]](#), pages 98-99) that was made in the abovementioned publication of the diaries dating from 1898: “These words, as well as the entire conversation between the scribe and the Czar that follows, are written in Russian and transcribed in the Arabic alphabet” (quoted according to [\[422\]](#), page 99). It turns out that Russian texts could be written in Russian yet rendered in Arabic letters as recently as in the epoch of Alexei Mikhailovich. Our reconstruction explains this fact perfectly well.

Modern historians have noted this fact, which obviously concurs with their version of history very poorly. They instantly came up with the following “explanatory hypothesis”: Macarios II, Patriarch of Antiochia, is said to have been “an ethnic Arab” ([\[422\]](#), page 95). There is nothing to prove this version written anywhere in [\[422\]](#); however, even if this is true, the oddness remains. The diaries in question were written by a member of the Patriarch’s entourage as an official document; their language must have been the official language of the Orthodox Patriarchy (either Russian or Greek). The ethnic origins of the author had hardly interested anyone – he should have written in the language of the Orthodox Patriarchy and not that of his parents. The Patriarchy would obviously fire the scribe

otherwise. The very fact that the diaries written by Paul of Aleppo in Arabic and Russian (transcribed in Arabic characters) has reached our epoch means that it has been stored with care, as an important official document – possibly, by the Antiochian Patriarchy.

However, nowadays we are being told that the documents of this kind written in Arabic must necessarily be of an Islamic origin. However, the Antiochian Patriarchy had been one of the most important centres of the Orthodox Church. Apparently, the real events of the XVII century must have differed from their modern rendition drastically.

5.

Arabic numerals as derived from the alphanumeric symbols of the Slavs and the Greeks in the XV-XVI century A.D.

5.1. The invention of positional notation: when did it happen?

Nowadays it is commonly presumed that the positional notation system was invented in India “in times immemorial” ([821], page 88), and then adopted by the Arabs. The latter had brought it to mediaeval Europe. This is where the “Arabic numerals” acted as a catalyst for the rapid development of mathematics and calculus in the second part of the XVI and the beginning of the XVII century. In particular, the year 1585 marks the invention of decimal fractions ([821], page 119). According to D. J. Struik, the famous specialist in the history of mathematics, “it had been a major improvement that became possible due to the mass adoption of the Indo-Arabic notation. Another major improvement had been the invention of the logarithms” ([821], page 120). The invention of the logarithms took place in the first half of the XVII century ([821], pages 120-121).

We must emphasise that the decimal fractions and the logarithms couldn't have been invented before the introduction of the positional decimal notation system. Moreover, these inventions must have been relatively easy to make after the introduction of the positional system. Indeed, let us consider the invention of the decimal fractions. If the notation system that we use is positional, moving a digit one place upwards makes the value of said digit ten times greater. The unit digits occupy the lowest place in this system; the idea of continuing the notation further downwards, below the unit digits, is therefore a natural one. One adheres to the same rule – moving a digit one place downwards should

make its numeric value ten times smaller. The only thing this invention requires is a separator of integers and fractions, or the decimal point. For instance, the figure 16.236 employs the point to separate two places of integers from three places of fractions. This invention hardly required hundreds of years, as the Scaligerian history of science is trying to convince us, and is likely to have been made a few decades after the invention of zero and the positional notation system.

The invention of decimal logarithms must have been slightly more difficult, yet could not have been a major problem, since it stems from the decimal positional notation as well. The matter is that the integer part of a decimal algorithm represents the length of a given number as transcribed in the decimal position notation minus one. The following simple circumstance is easy enough to notice, and must have been noticed without much delay, namely, that the multiplication of two numbers results in the summation of their lengths in general; occasionally, it requires the subtraction of one. This results from the fact that the logarithms of two multiplied numbers add up. Therefore, the integer parts of logarithms are added up as well; the subtraction of one is needed in cases when the fraction parts of the logarithms of multiplied numbers equal one after addition. Apparently, mediaeval mathematicians would need to make a more precise estimation of the characteristic stemming from a given number's length, so that these characteristics would add up after the multiplication of the numbers in question. The correct understanding of this idea instantly leads one to the concept of logarithms. This is the very problem that John Napier was trying to solve when he invented logarithms in the beginning of the XVII century. His conception had initially been somewhat clumsy, but it didn't take much time to evolve to more or less the same condition as nowadays ([\[821\]](#), page 121). D. J. Struik reports that the first table of decimal logarithms of integers (from one to one hundred thousand) was first published in 1627 ([\[821\]](#), page 121) – a mere 13 years after the very first publication on this topic made by John Napier ([\[821\]](#), pages 120-121).

Thus, the concept of positional decimal notation cannot predate the introduction of decimal fractions and logarithms by too great an interval of time. Since the logarithms were invented in the beginning of the XVII century, one can make the rather certain presumption that the propagation of the positional decimal notation cannot possibly predate the middle of the XVI century A.D. It had initially been a concept used by specialists, such as mathematicians and experts in calculus, and then became popular with editors, artists, schoolteachers, etc.

Nevertheless, we are being told that the Western European artists, as well as representatives of other professions that have got little or nothing at all to do with mathematics, had freely used the positional decimal notation in the XV century and even earlier, let alone the Indians, who had allegedly used this system as early as in 500 B.C. ([\[755\]](#), page 20). However, the very same Scaligerian history of science tells us that the “ancient” Indians had later “forgotten” their formidable achievements in the field of mathematics. Yet they somehow managed to relate it to the Arabs before this strange affliction of forgetfulness, who had, it turn, carried this torch of “ancient knowledge” for centuries before illuminating the ignorant Europe at some point in the Middle Ages, when India had already entered the dark age of mediaeval ignorance, likewise Europe (insofar as mathematics are concerned, at least). At any rate, we are told that “we have a very limited amount of data concerning the development of mathematics in China and India; many pieces of material evidence have disappeared, or simply haven’t been discovered to date” ([\[755\]](#), page 45).

We believe this picture to be perfectly unnatural and unveracious. We can easily estimate the approximate date when the positional decimal notation system was discovered from the rapid development and propagation of this concept; it started in the end of the XVI century ([\[821\]](#)). Therefore, the naissance of the concept in question must date to the middle of the XVI century and not any earlier. It makes no sense at all to separate the naissance of a concept from its direct and obvious consequences by hundreds and even thousands of years, the way it is done

in Scaligerian history. Therefore, all of the “ancient” Babylonian, Indian, Arabic and other texts that employ positional decimal notation in one way or another cannot possibly predate the XVI century. This observation fully pertains to the famous cuneiform tablets of Mesopotamia. We are told that the “ancient Sumerians” had widely used the positional notation as early as in the third millennium B.C. ([\[821\]](#), page 40). They are also presumed to have easily solved linear and quadric equations with two variables two thousand years before Christ. D. J. Struik reports the following:

“Babylonians of Hammurapi’s epoch had fully mastered the technique of solving quadric equations. They could solve linear and quadric equations with two variables and even problems with cubic and biquadratic equations” ([\[821\]](#), page 42). In the first millennium before Christ, “ancient Sumerians” could already make calculations “rendered to the seventeenth hexadecimal unit. Calculations of such complexity were neither required by taxation problems, nor by measurements – they had stemmed from the necessity of solving astronomical problems” ([\[821\]](#), page 44).

We are of the opinion that all of these achievements of the “ancient” Sumerian mathematics were made in the XVI-XVII, or even the XVIII century A.D. and not before Christ. It is significant that even John Napier, the inventor of logarithms, “had tried to evade operations with fractions” ([\[755\]](#), page 130). Specialists in history of mathematics usually say that he had performed such operations “with ease”; nevertheless, the mere fact that he had tried to evade fractions speaks volumes – and shouldn’t be perceived as odd, since, as we have seen, decimal fractions were invented in 1585, when John Napier (1550-1617) had been 35 years of age ([\[821\]](#), page 121). Prior to that, operations with factions (non-decimal) had been cumbersome and rather complex. Mathematicians, accountants, book-keepers and astronomers who had lived in Mesopotamia in the XVI-XVIII century apparently suffered from paper shortage, hence the use of clay tablets for calculations. Clay tablets became obsolete in the XVIII-XIX century, when paper became an easily accessible commodity. These tablets were discovered some 100 years later by the archaeologists from Western

Europe, and instantly proclaimed to be “ancient evidence testifying to the great power of Sumerian science”, which had allegedly flourished in the III millennium B.C. The locals didn’t object.

5.2. The origins of the Arabic numerals used for positional notation

D. J. Struik reports: “The symbols used for transcribing digits in positional notation had been rather varied; however, one can distinguish between two primary types – Indian symbols used by the Eastern Arabs, and the so-called *gobar* (or *gubar*) digits used by the Western Arabs in Spain. Symbols of the first type are still used in the Arabic world; as for the modern system, it appears to have derived from *gobar*” ([821], page 89).

The issue of the “Arabic notation’s” origins still remains a mystery for the Scaligerian history of science. There are several theories about it – Vepke’s, for instance, which suggests these symbols to have come to the West in the alleged V century A.D. from Alexandria by proxy of the neo-Pythagoreans ([821], page 90). Another theory was put forth by N. M. Boubnov; it claims the *gobar* symbols to be of a Graeco-Roman origin ([821], page 90). However, neither system refers to the predecessors of the familiar Arabic numerals. The latter are said to be derived from the ancient (as in “forgotten”) Graeco-Roman symbols, or, alternatively, “Alexandrian” – also forgotten and therefore unknown.

V. V. Bobynin, the famous Russian researcher of the history of mathematics wrote: “History of our digit symbols is but a number of assumptions interspersed by arbitrary conjectures that have taken on the axiomatic appearance owing to the prior use of suggestion methods” (quoting by [989], page 53). The authors of the Encyclopaedia ([989]) relate several theories of the Arabic numerals’ origins, concluding with the following deep observation: “Thus, we still have no historically valid hypothesis that would satisfactorily explain the origins of the numerals that we use” ([989], page 53).

We adhere to the hypothesis that offers an easier explanation. Once we ponder this properly and let go of the scholastic Scaligerian datings, the origins of the “Arabic numerals” become rather obvious. We identify the immediate predecessor of the positional system as the Graeco-Slavic semi-positional notation system below; it is also made obvious that the version used had been Slavic and based on the Russian shorthand script of the XVI century. All of the above is likely to have happened in the XVI century, the epoch when the positional system was discovered, q.v. above. Let us delve deeper into the details now.

The notation used in Russia before the invention of the positional system had been semi-positional, with three diacritic signs existing for each decimal symbol ([\[782\]](#), issue 1, page 16). One such sign stood for unit digits, another – for tens digits, and the third was used for hundred’s units, q.v. in fig. 13.38. Zeroes were altogether absent; however, since the unit symbols had differed from place to place, the place indication would be contained in the actual symbol. This would allow one to perform all the usual arithmetic operations with integers smaller than a thousand. Integers greater than a thousand required the use of special symbols (see fig. 13.38). Cyrillic characters had served this purpose.

а — 1	к — 20	х — 600	ю
б	л — 30	ц — 900 (used since the end of XIV cy)	ж
в — 2	м — 40	ч — 90	з
г — 3	н — 50	ш	д — 900 (used until the XV century)
а — 4	о — 70	щ	и
е — 5	п — 80	ъ	ѣ — 60
з — 6	р — 100	ы	ѵ — 700
ж	с — 200	ѡ	ѿ — 800 (used until the end of XIII cy)
з — 7	т — 300	ѣ	ѿ — 800 (used since the XIV century)
и — 8	ѳ (ѳ = ѳѳ) — 400	ю	ѿ — 9
і — 10	ѿ — 500	ѡ	

1	2	3	4	5	6	7	8	9	
•а•	•в•	•г•	•д•	•е•	•с•	•з•	•и•	•ѳ•	
•і•	•к•	•л•	•м•	•н•	•ѡ•	•о•	•п•	•ѵ•	ДЕСЯТКИ (tens)
•р•	•с•	•м•	•у•	•ѳ•	•х•	•ѵ•	•ѡ•	•ц•	СОТНИЦЫ (hundreds)
•а•	•в•	•г•	•д•	•е•	•с•	•з•	•и•	•ѳ•	ТЫСЯЧИ (thousands)
•а•	•в•	•г•	•д•	•е•	•с•	•з•	•и•	•ѳ•	ТАМЫ (tens of thousands)
•а•	•в•	•г•	•д•	•е•	•с•	•з•	•и•	•ѳ•	ДЕСЯТИНЫ (hundreds of thousands)
•а•	•в•	•г•	•д•	•е•	•с•	•з•	•и•	•ѳ•	МІЛІОНЫ (millions)

Fig. 13.38. Ancient Slavic and Greek semi-positional notation. Taken from [728], Issue 1, page 16.

Let us make a few comments about the table in fig. 13.38. For instance, the figure of one could be represented in three different ways:

1. The letter *A* if the figure in question stood for the unit digit.
2. The letter *I* if the figure stood for the tens digit.
3. The letter *P* if the figure stood for the hundreds digit.

For instance, 101 would be transcribed as *PA*. Modern positional system utilizes zero for this number, but there were no zeroes in the ancient Slavic semi-positional notation system; however, the very letters used demonstrate that one of them represents a units digit, and the other stands

in the hundreds place.

Thus, the transcription of integers between 1 and 1000 had required three times as many symbols as we use today (nine of them altogether, not counting the zero) – 27 Cyrillic characters, that is, with three characters playing the part of a single digit. The table in fig. 13.38 arranges those 27 characters into three lines; we see three different Cyrillic characters underneath every Arabic numeral. The other four lines repeat the first; the characters are accompanied by special symbols that represent the remaining places (between the thousands and the millions). We see no new letters used here.

How did the abovementioned system become replaced by its positional successor, complete with zeroes et al? This would require the selection of nine symbols out of 27 – one of them standing for “1”, another for “2” and so on.

This is precisely what had happened. As we shall see below, this has resulted in the creation of the “Arabic numerals” used to date, which makes it obvious that their inventors had been using the Graeco-Slavic semi-positional notation previously. Also, most of the “Arabic numerals” are based upon the Russian shorthand versions of Cyrillic letters as used in the XVI century. This can only mean one thing – the inventors of the “Arabic numerals” had known Russian well, and the Russian shorthand writing of the XVI century had been a familiar script for them.

This eliminates the “great mystery” of Scaligerian history, making the origins of the “Arabic numerals” evident. We believe them to be derived from the shorthand versions of the Graeco-Slavic “letter numerals” as used by the Russians in the XVI century. Moreover, other details that we shall relate below demonstrate that the “Arabic numerals” had been the Russian shorthand script and not the Greek – the two alphabets are somewhat different.

Let us consider the table in fig. 13.39, discussing each figure separately.

Arabic numerals as derived from the Slavic and Greek alphanumeric characters after the invention of the zero					
1	λ	α	σ		
10	ι	ι	ι	⇒	1 ⇒ 1
100	ρ	ρ			
Shorthand form	б	с	с	Mirror reflection ⇒	2 ⇒ 2
2	В	Π	θ	The second letter of the Slavic alphabet was taken in lieu of the second letter of the Greek alphabet	
20	κ	ι	κ		
200	с	С	с		
Shorthand form	3	Г	Г		
30	λ	λ	λ	⇒	7 ⇒ 7
300	τ	π	τ		
4	А	А	θ		
40	м			⇒	4 ⇒ 4
400	у	у	θ		
Shorthand form	5	ε	ε	Mirror reflection ⇒	6 ⇒ 6
50	н	+	ε		
500	ф				
Shorthand form	6	с	с	⇒	5 ⇒ 5
60	з				
600	х				
7	3	3	3	⇒	3 ⇒ 3
70	о				
700	ψ	+			
8	н	н		Turned by 90° ⇒	8 ⇒ 8
80	π	π			
800	ω	ω			
9	ϑ				
90	ϑ	ϑ	ϑ	⇒	9 ⇒ 9
900	{	ϑ	ϑ		

Fig. 13.39. Our table that reflects the derivation of the Arabic numerals from the Slavic alphanumeric characters of the semi-positional notation system used previously. Pay attention to the fact that in many cases the Arabic numerals were derived from the shorthand forms of Cyrillic letters.

1) *The figure of one.* The symbol chosen to represent the figure of one is the letter I that had formerly stood for the tens digit, as the simplest of the three. It is highlighted in fig. 13.39; the final version had been the Indo-Arabic figure of 1.

2) *The figure of two.* This figure was derived from Б – the second letter

of the Slavic alphabet. It does not exist in the Greek alphabet, where we have A followed by B, which is derived from an inverted version of B in shorthand (see fig. 13.39). This is how the familiar “Indo-Arabic” figure of two came into being. The author of the new numeric system clearly demonstrates his preference of the Slavic alphabet over the Greek.

We shall consider the figure of three below, since the symbol that represents it had been swapped with the figure of seven.

4) *The figure of four.* This figure is used in two versions – closed and open. The former derives from the Slavic letter Д, which we find used as a unit digit, and the latter – from the Slavic letter У, which had represented 4 in the hundreds place, q.v. in fig. 13.39. The letter in question is the obvious precursor of the “Indo-Arabic” figure of four.

We shall omit the figures of five, six and seven for the time being, since their positions had been rearranged.

8) *The figure of eight.* It is derived from the Slavic Omega that had stood for the figure of eight in the hundreds place. The letter is rotated by a factor of 90 degrees, q.v. in fig. 13.39; this is how the “Indo-Arabic” figure of eight came into being.

9) *The figure of nine.* The “Indo-Arabic” digit in question identifies as the non-standard form of nine in the hundreds place that had been used in Russia exclusively. The Graeco-Slavic notation had used the letter И for this purpose; however, the Russians had also employed the letter Я. The shorthand version of the letter is de facto the figure of nine with an extra stroke, which has transformed into the “Indo-Arabic” numeral that we use nowadays (see fig. 13.39). This shorthand version was canonised during Peter’s reform, and has been used ever since, with slight modifications. In fig. 13.40 we reproduce a specimen of Russian shorthand writing that dates from the early XVII century ([\[791\]](#), issue 19, flyleaf). What we see is the Russian word for banner, *znamya*; its final letter is Я.

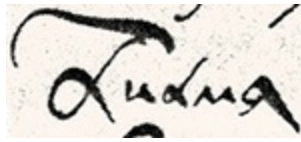


Fig. 13.40. Shorthand form of the Slavic letter Я at the end of the word “znamya” (“banner”). It is perfectly obvious that if we are to discard the top stroke, we shall end up with the “Indo-Arabic” figure of nine. Taken from [\[791\]](#), issue 19.

Let us now consider the “Indo-Arabic” figures of three, five, six and seven.

3 and 7) *Three and seven*. The “Indo-Arabic” figure of 3 derives from the shorthand version of the Russian letter З, which had been used to represent seven as a units digit (see fig. 13.39). We see the letter and the numeral to be completely identical! As for the “Indo-Arabic” figure of 7, it owes its existence to the Russian letter Т in shorthand, which had represented three in the hundreds place (see fig. 13.41). Thus, the symbols used for 3 and 7 had been swapped for one another for some reason.

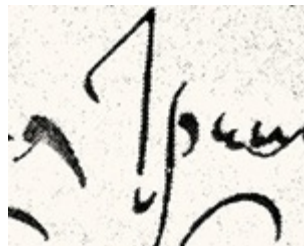


Fig. 13.41. Shorthand form of the Slavic letter Т at the beginning of a word. It is obviously identifiable as the “Indo-Arabic” figure of 7. Taken from [\[791\]](#), issue 19.

5 and 6) *Five and six*. The “Indo-Arabic” figure of 5 originates from the shorthand version of the Russian letter *zelo*, formerly used to represent six as a units digit (see fig. 13.39). Inversely, the “Indo-Arabic” figure of six derives from the Slavic letter Е in shorthand script, which had once stood for the figure of five as a units digit (actually, the shorthand version is very close to the handwritten letter Е in modern Russian). The inventors of the “Indo-Arabic” script had simply used the mirror reflection of the Slavic letter Е for the figure of six. In fig. 13.42 one sees another specimen

of Russian shorthand writing dating from the early XVII century, wherein the letter E at the end of the word *velikiye* (“the great ones”) is transcribed as the mirrored figure of 6 ([787], issue 7). The figures of five and six have also been swapped in a rather odd manner, likewise the figures of three and seven.

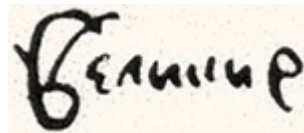


Fig. 13.42. Shorthand form of the Slavic letter E at the end of the word “velikiye” (“the great ones”). The “Indo-Arabic” figure of six is a mirror reflection of this letter. Taken from [787], issue 7.

0) *Zero*. The numeral used for zero is of a particular interest to us, since the introduction of the new notation system only became possible after the invention of the zero, which stands for a missing digit, or an empty place. Zero is used as a placeholder of sorts; the symbol used for it is most likely to be an abbreviation of some word. Which one exactly? If we presume the word in question to have been Slavic, the explanation is rather simple. According to V. Dahl, the preposition *o* is the archaic form of the modern Russian preposition *ot* ([223], Volume 2, column 1467). This preposition is commonly used for referring to an absence of some sort; the etymological dictionary tells us that *ot* is “a verbal prefix used for conveying the concepts of cessation, distance or removal” ([955], Volume 1, page 610). It would therefore make sense to indicate the absence of a digit with a symbol that resembles the letter O. Apparently, this is where the zero comes from.

It is also possible that *nol*, the Russian word for “zero”, is a derivative from the Old Russian words *noli* and *nolno*. The word is obsolete nowadays, but had been used commonly up until the XVII century as a restrictive adverb that translates as “not earlier than”, in particular ([789], page 421). Zeroes in positional notation can also be regarded as restrictive

symbols, precluding the neighbouring digits from occupying the place of the missing one. The old semi-positional notation would merely lump all digits together and omit the empty places – hence the necessity to use three symbols for the transcription of a single digit in order to distinguish between units, tens and hundreds. This does not happen in positional system due to the use of zeroes, which are used to keep the digits in their proper places, as it were. It is therefore possible that the zero had initially been regarded as a restrictive symbol, its Russian name (“*nol*”) being a logical derivative of the restrictive adverb *nolno* used in Old Russian. The two sound very much alike.

Apart from that, the Old Russian word *noli* had been used for referring to an unrealisable conception, or a possibility that never came to pass, as one can clearly see from the following sentence in Old Russian, for example: “*pomyshlyal yesm v sebe: noli budu luchii togda, no khud yesm i bolen*” ([789], page 420). The sentence translates as “I had thought that I might get better, but I am thin and ailing.” The Old Russian word “*noli*” used in this meaning also strikes the authors as a possible ancestor of the new symbol’s name, “*nol*”. The zero can also be interpreted as a symbol of an “unrealised possibility”, which we may perceive as the missed opportunity of having used a digit with an explicit numeric value in lieu of the zero. The zero is telling us that the place it occupies is void of the numeric value it may have possessed in theory.

One may naturally attempt to trace the origins of the zero symbol (0) to the Latin word “*ov*”, which can translate as “in exchange for” ([237], page 684). Yet one may wonder whether this “ancient” Latin word might be derived from the Slavic prefix *ob*, which constitutes a part of the Russian word for “exchange”, *obmen*. Many of the “ancient” Latin words had been imported from Slavonic originally, as we demonstrate in our Parallelism Glossary (see [Chron7](#)).

And so, the name of the new digit (“*nol*”, cf. the English words “null” and “nil”, the German word “Null,” etc.), is most likely to be of a Slavonic origin. Similarly, the new “Indo-Arabic” numerals are but slightly

modified versions of the Old Russian letters that had formerly been used as numerals. Positional notation is thus a relatively recent invention that is unlikely to predate the end of the XVI century – a far cry from the distant Middle Ages, or the presumed epoch of the positional system's invention in the fallacious Scaligerian chronology.

Let us conclude with the following observation. It is theoretically possible to search for letters that would resemble the “Indo-Arabic” numerals in other alphabets. However, it must be emphasised that randomly chosen alphabets are most likely to be unfit for this purpose. The discovery of “letters that resemble numerals” in a given alphabet is possible *per se*. The objective is to discover alphabetic symbols that had actually been used as numerals in the Middle Ages. Apart from that, owing to the conservative nature of indications as a whole, the symbols used in the new notation system must correspond to the respective values of the old “alphabetic numerals.” We find this to be the case with the Graeco-Slavic alphabet and the “Indo-Arabic” numerals. It makes no sense to consider arbitrary symbols from other alphabets that had never been used as numerals.

The conclusion that we have made, namely, that the invention of the zero dates from the end of the XVI century the earliest, is in perfect concurrence with the following historical fact, which is very widely known and perfectly baffling from the Scaligerian viewpoint. It is suggested that the zero was invented in “deep antiquity.” However, it has been noted that even as recently as in the XVI century, no mathematician would consider zero as a viable equation root ([\[219\]](#), page 153). Moreover, specialists in the history of science report that the natural idea of making the right part of a given equation equal to zero dates from the late XVI – early XVII century and not any earlier ([\[219\]](#), page 153). And yet we are being told that the concept of zero had been introduced some several centuries prior to that: “Equation roots equalling zero had been an alien concept for the mathematical science of the Renaissance. The canonical form of equations was invented by the Englishman Thomas Harriot (1580-

1621) in his book entitled *The Application of Analytical Art*” ([219], page 153). This can only mean one thing, namely, that the numeral that represents zero had not existed before the end of the XVI century. One can hardly think of another explanation.

5.3. Conspicuous traces of sixes fashioned into fives found in the old documents

Let us, for instance, consider the well-known engraving of the famous mediaeval artist Albrecht Dürer (who is presumed to have lived in 1471-1528) that is entitled “Melancholy” (see fig. 13.43; taken from [1232], number 23). In the top right corner of the engraving we see a so-called magic square, four rows by four columns. The sum of the numbers found in each row equals the sum of the numbers contained in every column, namely, 34. In fig. 13.44 we reproduce a close-in of this square, and in fig. 13.45 one sees a close-in of the first cell in the second row, which contains the figure of five. This is the very figure that is required for making the square in question a “magic square.” However, a close study of the reproduction makes it perfectly obvious to us that this very figure of five is a corrected figure of six (see fig. 13.45). This is very easy to explain – the modern figure of six had initially been ascribed the numeric value of five, and vice versa – the modern fives had stood for sixes in the XVI century. Dürer’s “magic square” had initially used these “old indications.” However, the alteration of said indications had resulted in the loss of the square’s “magical” properties. The engraving needed to be corrected – this may have been done by Dürer himself, or indeed by one of his apprentices or followers. This particular engraving bears a distinct mark of this digit correction campaign of the XVI-XVII century; however, similar traces are very likely to be found in other works of art and documents.



Fig. 13.43. Albrecht Dürer's engraving entitled "Melancholy." Taken from [\[1232\]](#), issue 23.

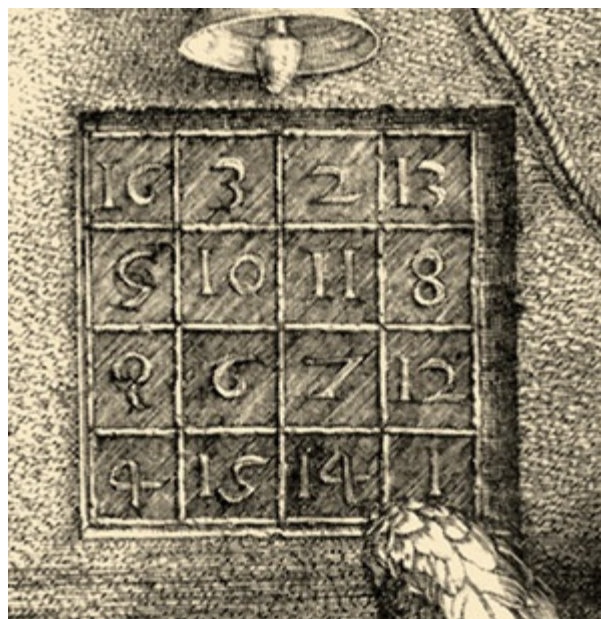


Fig. 13.44. Fragment of “Melancholy”, the engraving of Albrecht Dürer, depicting the “magical square.” Taken from [\[1232\]](#).



Fig. 13.45. An obvious alteration of a figure in the “magical square.” The figure of 6 was transformed into 5. Taken from [\[1232\]](#).

5.4. XVII century alterations introduced into the old datings

The fact that the values of the “Indo-Arabic” numerals had still been in a state of flux in the early XVII century must have been used by the Scaligerites for the falsification of the datings pertaining to that epoch. Let us assume that a certain document contains a dating that corresponds to the beginning of the XVII century – 1614, for instance, transcribed in the old manner (as 1514, that is – the second symbol was derived from the letter “*zelo*”, and had originally stood for six). The numeric value of this symbol eventually changed, and became equal to five. If we are to forget about the original value of the digit in question, the date 1514 shall transform into fifteen hundred and fourteen, having stood for sixteen hundred and fourteen originally. What we have is a hundred years of extra age. This simple method allowed for the backdating of a great many XVII century documents. Apparently, the Scaligerian historians of the XVII-XVIII century had used this method extensively. Many of the XVI-XVII century events became shifted a century backwards as a result. Indeed, we are already well familiar with the centenarian chronological shift inherent in the history of Europe, and Russian history in particular.

It is possible that the altered values of the “Indo-Arabic” alphabetic numerals had served a particular end – concealing the Graeco-Slavic

origins of the “Indo-Arabic” numerals. This must have taken place in the epoch of the Great = “Mongolian” Empire’s decline and fragmentation, or the first half of the XVII century, when the “new history” of ancient and recent times alike was being introduced. We discuss this issue in [Chron6](#), pointing out that the creation of new languages, new grammar rules, etc., had been high on the agenda of the Western European state independence programme. The deliberate distortion of the notation system that had been used previously must have been one of the crucial reformist endeavours. All of the above must have served the objective of severing the ties with the former Great = “Mongolian” Empire and its traditions, language-wise and digit-wise in particular. Therefore, 5 had swapped places with 6, and 3 – with 7. The connexion between the Slavic numerals and their freshly introduced Western European counterparts became less obvious as a result; it requires some effort to be discovered nowadays. Without these manipulations, the connexion would have been instantly noticeable. It suffices to recollect the figure of 3, which is still completely identical to the Slavic letter 3.

It has to be stated explicitly that the fact that we discovered above does not imply that the “Indo-Arabic” numerals were invented in Russia. It is possible that their inventors had hailed from Egypt or the Western Europe originally, seeing as how the Great Empire had still been united in the late XVI – early XVII century. Different imperial provinces had played different parts in a rational and convenient way. The Czars, or Khans of the Horde had been developing the shipbuilding industry in some of the regions, while the others specialised in science, fine arts, medicine and so on. All the achievements and discoveries would instantly be put to use throughout the entire “Mongolian” Empire, while the Imperial court of the Empire (and the Great Czar, Khan or Emperor in particular) became the proprietor of the fruits of labour (physical, intellectual and so on). However, the fragmentation of the empire had brought a strange phenomenon about – namely, the notions of severe inter-regional competition (claims of medical or scientific supremacy of one region over

another, and the like). None of it could have existed before the fall of the empire – one region taking pride in the manufacture of cannons, another – in shipbuilding, etc. The fact that both ships and cannons had recently been communal property of the Empire, built and cast in accordance with the general imperial plans of development drawn up in the Emperor's chancellery.

Therefore, let us reiterate that the “Indo-Arabic” numerals may have been invented in whatever region of the Empire had been distinguished by a high concentration of scientific centres that had received additional financing from the imperial treasury. However, we insist that this invention had been the logical next step after the Old Slavic tradition of transcribing numerals as letters, and that this tradition had been the only one that could have led to the invention of the “Indo-Arabic” numerals. If the place of their invention is identified as Europe, it shall only mean that the Europeans had used Slavic letters at some point in the past. If the positional notation is a Russian invention, the West Europeans may have imported the Slavic numerals, possibly also rearranging them somewhat on the way, swapping the respective positions of fives and sixes, as well as threes and sevens.

The readers might enquire about the absence of the first “Indo-Arabic” numerals from the Old Russian documents; we can explain it in the following manner. Apparently, the “Indo-Arabic” numerals entered wide circulation all across the Western Europe (and became *de rigueur* for official documents et al) in the XVII century; Russia started to use them *en masse* in the epoch of Peter the Great, shortly afterwards. One must distinguish between the stage of the “Indo-Arabic” numerals' invention in the late XVI – early XVII century, and the period of their propagation, which falls on the XVII century and postdates the fall of the Empire, when the Russian society had already been made culturally dependent from Western Europe by the new dynasty of the Romanovs. Thus, the new Romanovian Russia hastened to adopt the very same numerals as the ones that had started to propagate across the Western Europe a short while

earlier.

If the positional notation system was invented in the beginning of the XVII century the earliest, and its widespread use began a few decades later, around the middle of the same century, we cannot encounter this notation in any document that predates the end of the XVI century. Whenever we hear stories of ancient documents with “Indo-Arabic” datings such as 1250, 1460 or even 1520, presumably inscribed upon them back in those halcyon days, we should know them to be forgeries – those may come in the shape of entire documents dating from a much more recent epoch, or as false “Indo-Arabic” datings inscribed on authentic old documents by the hoaxers. As for the alleged XVI century datings, some of them might actually pertain to the XVII century, as we explained above. Modern historians misinterpret the old figure that had once stood for six, claiming it to correspond with the modern figure of five, since the two symbols look identical.

This brings us back to the issue of just when the public figures of the XV-XVI century known to us today could have really lived. For instance, we are told that Albrecht Dürer, the famous artist, had lived in 1471-1528. We might do well to doubt this; he must have lived in the late XVI – early XVII century. Since the ancient dates beginning with 15 really pertain to the XVII century, and we see plenty of them upon his drawings and paintings, the early XVII century is the actual epoch when his famous engravings and star charts for Ptolemy’s *Almagest* were created, as well as the rest of Dürer’s oeuvres.

Bear in mind that our analysis of the *Almagest* demonstrates this book in its modern form to date from the early XVII century the earliest, q.v. in [Chron3](#). Likewise, Dürer’s star charts for the *Almagest* were manufactured around the same time, and not a century earlier.

Let us now cite several examples of how a number of prominent mediaeval artists transcribe dates on their paintings and drawings. The above makes it clear that these works of art were made about a century later than consensual chronology claims.

In fig. 13.46 we can see a self-portrait of Albrecht Dürer ([\[1232\]](#), painting #1). We can see the date above the artist's head clearly enough (fig. 13.47). Nowadays this date is interpreted as 1493; however, let us pay closer attention to the shape of the second digit from the left, allegedly the figure of four. Could this symbol really be a slight modification of the Slavic letter E, which had formerly stood for 5? If this is indeed the case, the date on Dürer's self-portrait must be read as 1593 – the very end of the XVI century and not the XV, as it is widely believed nowadays.



Fig. 13.46. Albrecht Dürer's self-portrait dating from the alleged year 1493. The real dating is most likely to be 1593, a hundred years more recent. Taken from [\[1232\]](#), illustration 1.



Fig. 13.47. Close-in of the fragment of Dürer's self-portrait with the date.

In fig. 13.48 we see one of Dürer's engravings ([\[1232\]](#), #4). Once again, we see a dating in the top of the picture (see fig. 13.49). This dating is read as 1494 nowadays; however, a more attentive study of the so-called "figure of four" reveals the latter to resemble the handwritten Slavic letter E; should this prove true, the date upon the drawing must be read as 1595 and not 1494.



Fig. 13.48. Albrecht Dürer's engraving entitled "Battle of the Sea Gods." The dating at the top is identified as the alleged year 1494 – the real dating is more likely to be 1595 A.D. Taken from [\[1232\]](#), #4.



Fig. 13.49. Close-in of a fragment of Dürer's engraving with the date. Taken from [\[1232\]](#), #4.

Another painting by Albrecht Dürer is reproduced in fig. 13.50 ([\[1232\]](#), #11). It also has a date upon it (see fig. 13.51). The date is traditionally interpreted as 1499 – however, once again we see a derivative of the Slavic letter E and not a figure of four; this letter stands for the figure of five in

its archaic transcription. The real dating of the painting is therefore 1599 and not 1499.



Fig. 13.50. Albrecht Dürer's painting allegedly dating from 1499. The real dating is most likely to be a hundred years more recent – 1599. Taken from [\[1232\]](#), #11.



Fig. 13.51. Fragment with the date from Dürer's painting allegedly dating from 1499.

In fig. 13.52 we see another engraving of Dürer's ([\[1232\]](#), #12). It has got a dating at the bottom (fig. 13.53). The consensual interpretation of the dating is 1502 – however, the second digit stands for 6 and not 5, as we have already explained. It also becomes perfectly clear to us that Dürer's brilliant drawing technique is really an achievement of the XVII century.



Fig. 13.52. Albrecht Dürer's drawing allegedly dating from 1502. The real dating is most likely to be 1602. Taken from [\[1232\]](#), #12.



Fig. 13.53. Fragment with the date from Dürer's drawing allegedly dating from 1502.

Yet another painting by Albrecht Dürer is reproduced in fig. 13.54 ([\[1232\]](#), #16). We see a date above the young woman's head (fig. 13.55). Once again, we must insist that the date must be read as 1606 and not 1505, since we know that the symbol used for the figure of five nowadays had previously stood for six. Apart from that, the first digit is drawn as X and not I (fig. 13.55). This letter is the initial of the name "Христос", or "Christ", which confirms our theory that the first digits of the ancient datings had originally represented the letter *I* (the first letter of the name Jesus – also written as Iesu, or *Iisus* in Russian). The letter had

subsequently been declared a digit, or a figure of one in the thousands place. As a matter of fact, in the present painting we see the letter *X* drawn in a special manner that is characteristic for the Cyrillic script.



Fig. 13.54. Albrecht Dürer's painting allegedly dating from 1505. The real dating is most likely to be a hundred years more recent – 1606. Apart from that, the first figure of one is obviously transcribed as the Cyrillic X, or the first letter of the name Christ in Russian. Taken from [\[1232\]](#), #16.



Fig. 13.55. Fragment with the date from Albrecht Dürer's painting allegedly dating from 1505.

One needn't think that Albrecht Dürer is the only artist affected by the phenomenon described above – it has affected every other painter and

sculptor whose oeuvres are dated to the XV-XVI century nowadays, as well as the datings found in the “old” books (bibles in particular).

In fig. 13.56 we see “The Decapitation of John the Baptist” by Hans Fries, a painting kept in the Basel Museum of Art ([\[104\]](#), #10). In the bottom of the picture we see a dating interpreted as 1514 nowadays (see fig. 13.57). Bearing the old numeric value of the symbol 5 in mind, we should interpret the date as 1614 or 1615. One must also mark the first symbol on the left – clearly the letter *I*, complete with a dot on top. We see another dot in front of the date. Thus, we see the “first digit” as *I*, or the first letter of the name Jesus (*Iesu/Iisus*), which concurs with our reconstruction perfectly well.

The shape flux of the “Indo-Arabic” numerals in the epoch of the late XVI – early XVII century is manifest vividly in the oeuvres of Lucas Cranach, the famous artist of the Middle Ages. He is presumed to have been born in 1472 and died in 1553 ([\[797\]](#), page 643). For instance, the figure of 5 (which must have stood for 6) is drawn differently from painting to painting. Since Lucas Cranach is more likely to have lived in the XVI-XVII century and not the XV-XVI, such variations in date transcription indicate that the rules of transcribing the “Indo-Arabic” numerals had still been in formation in the XVII century.



Fig. 13.56. The painting of Hans Fries entitled “The Beheading of John the Baptist.” Basel Museum of Art. It is dated to the alleged year 1514; however, the real dating must be a hundred years more recent – 1614 or 1615. Mark the fact that the first “numeral” is transcribe as the letter “i” with a dot, or the first letter of the name Jesus (Iisus). Taken from [\[104\]](#), #10.



Fig. 13.57. Fragment with the date on the painting of Hans Fries entitled “The Beheading of John the Baptist.”

Cranach's engraving entitled "David and Abigail" is reproduced in fig. 13.58 ([\[1310\]](#), page 7). In the bottom right corner we see the drawing of a plaque with Lucas Cranach's initials, a dragon and a date (see fig. 13.59). The consensual interpretation of the date is 1509; the veracious one is most likely to be 1609. Pay attention to the figure of 5 (or the archaic version of the figure of six). The difference between the symbol used here and the modern figure of five is that the former is a mirrored version of the latter. By the way, the appearance of the "ancient" Biblical King David is of the utmost interest – we see a typical mediaeval knight in heavy armour. Moreover, we see Abigail's hat and gloves right next to her on the ground. Lucas Cranach, the mediaeval artist, had therefore considered it natural that the "ancient" Biblical Abigail should be represented as a mediaeval woman alongside such late mediaeval accessories as gloves and a brimmed hat.



Fig. 13.58. The engraving of Lucas Cranach entitled "David and Abigail." The Biblical David looks like a mediaeval knight in armour. Abigail is dressed as a mediaeval

woman. Taken from [\[1310\]](#), page 7.



Fig. 13.59. Fragment with the date on the engraving of Lucas Cranach. The figure of 5 is transcribed as its mirror reflection. Taken from [\[1310\]](#), page 7.

Let us carry on with our study of surviving mediaeval datings.

The figure of 5 is also mirrored in the date from Cranach's engraving entitled "St. George" – this transcription strikes us as uncanny nowadays ([\[1258\]](#), page 9; see fig. 13.60). We are told that the date we see here stands for 1509 – which means it should really be interpreted as 1609 - the first decade of the XVII century, that is.



Fig. 13.60. Fragment with the date on the engraving of Lucas Cranach entitled "St. George." The figure of 5 looks like a mirror reflection of itself. Taken from [\[1258\]](#), page 9.

The figure of 5 is mirrored once again in Cranach's engraving that depicts St. Hieronymus ([\[1310\]](#), page 14; see fig. 13.61). The plaque with the date is drawn upside down here. We have turned it over for the sake of convenience; the date is most likely to stand for 1609.



Fig. 13.61. Fragment with the date on the engraving of Lucas Cranach that depicts St. Hieronymus. The figure of 5 looks like a mirror reflection of itself. Taken from 1310, page 14.

We encounter yet another mirrored figure of 5 in Cranach's engraving known as "Johannes der Täufer im Wald preligend", allegedly dating from 1516 (taken from [\[1258\]](#), page 35). The fragment with the date is reproduced in fig. 13.62; the date probably reads as 1616.



Fig. 13.62. Fragment with the date on the engraving of Lucas Cranach entitled "Johannes der Täufer im Wald preligend" allegedly dating from 1516. The figure of 5 looks like a mirror reflection of itself. From [\[1258\]](#), page 35.

However, the datings found on some other works of the very same Lucas Cranach utilize a different transcription of 5, which is similar to the modern version. We observe this to be the case with his engraving entitled "The Espalier Tournament", allegedly dating from 1509 ([\[1310\]](#), pages 8-9). The fragment with the date is represented in fig. 13.63. The engraving should date from 1609 in reality.



Fig. 13.63. Fragment with the date on the engraving of Lucas Cranach entitled “Fencing Tournament” allegedly dating from 1509. The figure of 5 already has its modern form.
Taken from [\[1310\]](#), pages 8-9.

We see a similar transcription of this symbol in Cranach’s portrait of Hans Luther, allegedly dating from 1527 ([\[1258\]](#), page 41). The fragment with the date can be seen in fig. 13.64. We are of the opinion that the portrait was painted 100 years later – in 1627.



Fig. 13.64. Fragment with the date on the painting of Lucas Cranach depicting Hans Luther, allegedly dating from 1527. The figure of 5 looks just like it does nowadays.
Taken from [\[1258\]](#), page 541.

In fig. 13.65 we reproduce the fragment of Cranachs’s “Portrait of a Woman” (State Hermitage, St. Petersburg) that contains the date ([\[1310\]](#)). The figure of 5 already looks modern; as we understand now, the date must read as 1626.

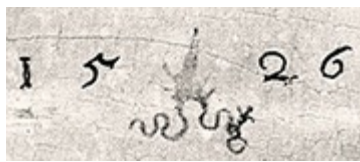


Fig. 13.65. Fragment with the date on a female portrait by Lucas Cranach allegedly dating from 1526. Kept in the State Hermitage of St. Petersburg. The figure of 5 already looks modern. From [\[1310\]](#).

NB. When we look at the old engravings of the XVI-XVII century (drawings, maps, etc.), we are usually convinced that the prints we see were made by the artist himself in the XVI or the XVII century. However, this might prove wrong. The authors would usually carve the artwork on a copper plate (the first engravings were made with the use of wood;

however, this method had soon become obsolete). The copper plate could then be used for making prints. The grooves in the plate were filled with black paint, with all the extra paint carefully removed so as to keep it all inside the grooves. The plate was then covered with wet paper and a layer of felt on top. The print would then be “rolled” under high pressure, with the paper reaching into every groove, under pressure applied through the felt, and soaking up the paint.

This is how prints were made. These prints could be produced much later than the copper plates were made; the latter had not been disposable, and would pass from one owner to another, end up sold to third parties and so on.

Prints from old plates could therefore be made in any epoch up to the XVIII and the XIX century; however, the technique of introducing minor alterations into the artwork had been relatively unsophisticated, and easily allowed to change the date on a drawing, or the name on a map. The required part of the plate needed to be polished for this purpose, with another groove carved in its place, albeit a deeper one. The rolling procedure would still provide for excellent contact of the paper and the dye, notwithstanding the deeper grooves carved into the plate by the editors.

This is how one could make slightly altered versions of the “famous old engravings.”

The wide use of this technique is common knowledge – with geographical maps, for instance. We have personally seen it in action at the exhibition of old geographical maps that took place in October 1998, at the Union Exhibition Gallery in Moscow. We learnt about it from the organizers of the exhibition, who specialise in the research of the ancient maps. In particular, we were shown two prints of an old map made from one and the same copper plate, before and after the application of the editing technique in question. In this particular case, the objective had nothing to do with forgeries of any kind – an old map had needed to be updated and complemented with new geographical data.

However, it is obvious enough that the very same thing could be done in order to falsify the date on a map, or some name present thereupon. It would take a great deal of labour to change the surface of the entire plate in a radical way; however, the introduction of several minor but decisive changes is hardly of any difficulty at all.

6.

Russian alphabet before the XVII century. The poorly legible inscription on the church-bell of Zvenigorod declared a “cryptogram”

The readers accustomed to the Scaligerian version of history must be thinking that the Russian writing before the XVII century had been closely related to the Cyrillic script used nowadays, with minor differences that should present no problem for the specialists whatsoever. We are being shown heavy volumes that presumably date from the XI-XII century, Russian chronicles said to date from the XV and so on – all of them legible perfectly well, with maybe just a couple of obscure passages every here and there. We are taught that the Russian writing had not undergone any drastic changes from the XI and up until the XVIII century.

However, this is not the case. As we shall see below, the Russians had used a script that we completely fail to understand nowadays. There had been many such alphabets in Russia; some of them had still been occasionally used in the XVII century. Nowadays they require decipherment, which doesn't always prove a success. Moreover, even in cases when the researchers encounter the well familiar Cyrillic script in pre-XVII century sources, they often find it hard to interpret. Above we already cite the example of a Russian inscription that dates from the early XVII century and had been deciphered by N. Konstantinov ([\[425\]](#); see fig. 3.23). We shall cite a similar example below, and a very illustrative one at that.

As we shall be telling the readers below, most of the old Russian church-bells had been recast in the epoch of the first Romanovs. Some of them were mutilated, with every inscription found upon them chiselled off, replaced by a new one, and generally made illegible in one way or

another. Nowadays it is difficult to descant about the content or the style of the inscriptions found upon the old Russian church-bells. However, some of such “heretical” artefacts, or their copies, have survived until the XX century, in total defiance of the dominating historical discourse. We know of only one such bell; it dates from the XVII century, and must be adorned by a copy of an even older inscription (either that, or there had been some other reason for using the old Russian alphabets). We are referring to the famous Great Church-Bell of the Savvino-Storozhevskiy monastery ([\[422\]](#), pages 176-177). Its destruction took place as late as in the middle of the XX century. We cite an old photograph of the bell in figs. 13.66, 13.67 and 13.68. It is assumed to have been “cast in 1668 by ‘Alexander Grigoryev, the Imperial manufacturer of cannons and bells.’ The bell had weighed 2125 *puds* and 30 *grivenki* (around 35 tonnes); we find it on Zvenigorod’s coat of arms. Destroyed in October 1941” ([\[422\]](#), page 176). We see one of its pieces in fig. 13.69. The remnants of the bell are kept in the Museum of Zvenigorod, which is situated on the premises of the Savvino-Storozhevskiy monastery.



Fig. 13.66. Old photograph of the great bell of the Savvino-Storozhevskiy Monastery in the city of Zvenigorod near Moscow. The bell was destroyed in 1941. This old postcard is kept in the Museum of Zvenigorod. We don't know of any other representations.

Taken from [\[422\]](#), page 176.



Fig. 13.67. Close-in of a fragment. The top part of the Zvenigorod bell. Taken from [\[422\]](#), page 176.



Fig. 13.68. Close-in of a fragment. The bottom part of the Zvenigorod bell. Taken from [\[422\]](#), page 176.



Fig. 13.69. Surviving fragment of the Zvenigorod bell. From the collection of the Museum of Zvenigorod. Taken from [\[422\]](#), page 177.

A drawn copy of the inscription found on the church-bell of Zvenigorod is reproduced in fig. 13.70; it was taken from [\[808\]](#), a publication of 1929.



Fig. 13.70. Lettering from the Zvenigorod bell. Dates from the XVI-XVII century. Taken from [\[808\]](#).

The second half of the inscription is rendered in several alphabets that all look thoroughly cryptic to us today; inscriptions in different alphabets are separated from each other by crests of some sort – bicephalous eagles, etc. It appears that the crests correspond to the alphabets used herein. The first few lines of the inscription have been deciphered; however, the last lines remain a mystery to this day, notwithstanding the fact that the two lines in the bottom are set in the familiar Cyrillic script. We quote the translation of this inscription below (after [\[808\]](#)).

“By the grace of the all-merciful and all-generous Lord, and of the Blessed Virgin Mary, and the prayers of the Most Reverend Sava the Worker of Miracles, and the promises and orders of Czar Alexei, the humble servant of the Lord, and the divine love and heartfelt wish to cast this bell for the house of Our Lady, may she be praised on this day of hers, the holiest of days.”

It has to be said that the above translation suggested by M. N. Speranskiy in [\[808\]](#) contains substantial distortions of the original text. Many of the

words are indeed translated correctly; however, some of them have been replaced by other words that provide for a smoother version of the text guaranteed to raise no eyebrows. Some of the words we find in the original text are drastically different from what we see in the translation quoted above. Some of the words are names, and some of the names belong to deities and sound very uncanny nowadays. M. N. Speranskiy decided to replace them with something more familiar (see more details below). This appears to be the very approach to the “translation” of the ancient texts that we find very characteristic for historians in general, and this is by no means the first such occasion. The position of the historians can be formulated as follows: ancient texts should by no means be translated in their entirety or stay faithful to the original; the option of translating word for word is right out. The readers must be protected from heresy and “dangerous” facts. The translation has to look clean and standard, without provoking any questions from any part. This is clearly the key to a problem-free historical science.

Other historians “translate” the inscription on the church-bell of Zvenigorod differently. Let us consider the “translation” made by Alexander Ouspenskiy in 1904. He writes the following:

“The largest church-bell ... was donated by Czar Alexei Mikhailovich. We find two inscriptions upon it; the one in the bottom (three lines) is comprised of 425 cryptographic symbols that translate as follows: ‘By the grace of the all-merciful and all-generous Lord, and of the Blessed Virgin Mary, and the prayers of the Most Reverend Sava the Worker of Miracles, and the promises and orders of Czar Alexei, the humble servant of the Lord, and the divine love and heartfelt wish to cast this bell for the house of Our Lady, may she be praised on this day of hers, the holiest of days, and also in the honour of the Most Reverend Sava the Worker of Miracles, in Zvenigorod, also known as Storozhevskiy.’

The top inscription is comprised of 6 lines. It is in Slavic, and indicates the date when the bell was cast: ‘This church-bell was cast ... in the 7176th year since Genesis, and the year 1667 since the Nativity of the Lord’s Own Son, in the 25th day of September ... The bell was cast by the bell-maker Alexander Grigoriev.’

We also find a list of the royal family and the Orthodox patriarchs (Paisius of Alexandria, Makarios of Antiochia and Joasaph of Moscow and the Entire Russia), who had lived in that epoch” ([\[943\]](#), page 80).

V. A. Kondrashina, a modern historian, suggests yet another translation of the inscription. This is what she writes:

“It is most noteworthy that the first and the second church-bells were decorated with the following cryptogram written by the Czar, as well as its translation: ‘A deep bow from Czar Alexei, the humble sinner, servant of the Lord and the Blessed Virgin Mary, joined by the Czarina and their offspring. Signed by the very own hand of the Czar, ruler of all Russia and master of many arts and sciences, in 12 alphabets. May 7161 (1652).’ We know not whether the above has any deep sacral meaning, or should be regarded as a prank of an educated man” ([\[294\]](#), page 117).

It has to be noted that historians adhere to the opinion that the famous church-bell of Zvenigorod had been cast in two copies, the first one dating from the alleged year 1652 and presumed lost ([\[294\]](#), page 116). The second bell was cast in 1668; it had remained in Zvenigorod until the day of its destruction in 1941. This is the bell whose photograph we see in fig. 13.66. One cannot help enquiring about how the “cryptogram” of Czar Alexei as cited by V. A. Kondrashina fits into the inscription on the church-bell of Zvenigorod, considering that the “translation” of Alexander Ouspenskiy mentions nothing of the sort.

The inscription on the church-bell of Zvenigorod has caused a great amount of confusion and controversy. According to V. A. Kondrashina, “we know nothing of the fate that befell ... the first church-bell of this calibre, which was cast in the reign of Czar Alexei Mikhailovich. The second bell, which had weighed 35 tonnes and made the name of the Savvino-Storozhevskiy monastery famous, in Russia as well as abroad, appeared much later, in 1668. However, we do know the meaning of the inscription that had adorned the first bell; its author is none other but Czar Alexei Mikhailovich, and we have a surviving copy that was found in his

chancellery:

“By the grace of the all-merciful and all-generous Lord, and of the Blessed Virgin Mary, and the prayers of the Most Reverend Sava, the Worker of Miracles, and the promises and orders of Czar Alexei, the humble servant of the Lord, and the divine love and heartfelt wish to cast this bell for the house of Our Lady, may she be praised on this day of hers, the holiest of days, and also in the honour of the Most Reverend Sava the Worker of Miracles, in Zvenigorod, also known as Storozhevskiy, under the good Archimandrite Hermogen and Velyamin Gorskin, the reverend cellarer ...”

The names of all the monks in the friary were listed below (one regulation specialist, seven reverend elders, a cup-bearer, 23 priests, 18 deacons and 10 simple monks. The Czar wrote the following in order to eliminate all possible doubts concerning his authorship: “The facsimile of the Czar’s own hand” ([\[294\]](#), page 116).

The real situation is most likely to be as follows. Historians suggest a certain text found in the archive of the royal chancellery to be the “translation” of the inscription from the church-bell of Zvenigorod. The dating of this “cryptogram translation” remains unclear – it may have been made by the chancellery staff in the epoch when the old Russian alphabets of the XVI-XVII century had already been largely forgotten. The interpretation of the inscription must have already been problematic; therefore, the “translation” in question is more likely to be a rather approximate rendition of the original text. There must have been several interpretation attempts; the resultant translations had therefore differed from each other. Some of them have reached our day, and may be perceived as inscriptions from two different bells. The legend about the two church-bells of Zvenigorod bearing two similar inscriptions, one of which contained a list of the royal family members, and the other – that of the friary’s elders and monks, must own its existence to this very fact.

One gets the impression that the historians of today are reluctant to decipher the original of the inscription from the church-bell of

Zvenigorod, and resort to quoting the varied and rather approximate “translations” thereof, which were made in the XVIII-XIX century.

Therefore, we decided to attempt our own reading of the inscription from the church-bell of Zvenigorod. We haven’t managed to decipher everything; however, it turns out that a part of the inscription cited by N. M. Speranskiy contains a number of names or other words that cannot be translated today, which he had replaced with other words of a more “standard” kind. Some of these words and names contain letters that aren’t repeated anywhere else in the text and therefore cannot be read. We came up with the following translation, wherein the unfamiliar letters are replaced with question marks. The word “crest” correlates to the separating symbols, since most of them resemble crests in shape (the crowned bicephalous eagles in the fourth line from the top and at the end of the text, q.v. in fig. 13.70). Some of the letters that were merged into a single symbol are rendered to individual letters taken in braces. The Slavic *titlo* symbols are transcribed as tildes. The order of lines corresponds to that given by N. M. Speranskiy. One must remember that the letter Ъ used to stand for the sound O.

[Crest] Изволениемъ всеблагагъ и въсещедрагъ {ба~}гогръ нашегъ
[Crest] заступлениемъ ?и?о?уицы заступницы л?етцзуызц?с
ды?ицы нс?ез? богородицы [Crest] и за молитвъ отъца
нашего [Crest] [Crest] и молосьтиваго заступника
преподобнаго псав ??дотворъца [Crest] ы по ?????нию и
по повел(ять)ния раба христова яря Оле(кси)(ять)я {от}
?любви своея душевныя и {от} серъдечнаго желанія
[Crest] [Crest] [Crest] зълт сей колокол
?с??л????ел?т??ил?л?л?к????ет???л?
??т???л???л??ет?? [Crest] и великаго и преподобнаго и
{бг}а нашго вавъ чудотворца цговъ
ве?лио?од???а?икае?цивго?о?еквлл [Crest] [Crest] [Crest]

In fig. 13.71 we see the original of the text, with modern Cyrillic

We see a very interesting reference to a certain “God Vavo, the Worker of Miracles.” It is possible that “Vavo” was used instead of “Sava.” The first line contains a similar formula: “Our Lord, the All-Generous God Gogro.” The presence of such names in an Old Russian religious text, which also uses perfectly standard Orthodox formulae, cannot fail to raise an eyebrow. Could this be the real reason why M. N. Speranskiy and his predecessors distorted the translation, replacing the “God Gogro” with the word “Bgog”, which obviously reads like “*bog*”, the Russian word for “God”, indicating no names? As a result, the readers remain unaware of the fact that some of the formulae used by the Russian Orthodox Church in the XVI-XVII century had been completely different from their modern equivalents, and referred to different gods under a variety of names.

Historians usually refrain from referring to the old tradition of referring to the Russian saints as to gods; however, there are exceptions. For instance, G. A. Mokeyev, the author of the book entitled *Mozhaysk, the Holy Russian City* ([\[536\]](#)), which deals with the famous Old Russian figure of St. Nikola the Worker of Miracles, or “Nikola of Mozhaysk”, names one of the chapters “The Russian God.” It turns out that the foreigners had referred to St. Nikola (Nicholas) in this manner, while the Russian had simply called him God. G. A. Mokeyev tells us the following: “The concept of saviour had also included this figure [St. Nikola – Auth.] ... It was for this reason that the foreign authors mentioned ‘the Russian Orthodox Christians worshipping Nikola ... as a deity’ (Zinoviyy of Oten). Foreign expatriates living in Russia had also called him ‘Nikola the Russian God.’ Ecclesiastic Russian texts refer to ‘St. Nikola, our mighty Lord’, also calling him ‘The Sea God’, ‘The God of the Barge-Haulers’ and even ‘Everyone’s God’ ... one must also mention the slogan ‘Nikola is on Our Side’, resembling the famous ‘God is on Our Side’ ” ([\[536\]](#), page 12).

G. A. Mokeyev’s explanation is that “The Russians had referred to icons as to gods” ([\[536\]](#), page 12). However, this explanation does not really change anything. One cannot ignore the fact that many of the Russian saints had been referred to as gods before the XVII century, including

“The Sea God” Nikola (the “ancient” Poseidon being his possible reflection), “The Animal God” Vlasiiy (or Veles, q.v. in [\[532\]](#), page 120), the gods Gogr and Vav (Sava) as mentioned on the church-bell of Zvenigorod, and other “Russian gods.”

One immediately recollects the fact that the Bible refers to many Syrian and Assyrian gods as it speaks about Assyria (Russia, or the Horde). For instance: “At that time did king Ahaz send unto the kings of Assyria to help him... For he sacrificed unto the gods of Damascus, which smote him: and he said, Because the gods of the kings of Syria help them, therefore will I sacrifice to them, that they may help me ... And in every several city of Judah he made high places to burn incense unto other gods” (2 Chronicles 28:16, 28:23 and 28:25).

The Bible is apparently referring to Russia, or the Horde, of the XV-XVI century (see [Chron6](#)), mentioning the Russian gods (or Syrian gods in Biblical terminology). We see that the saints in Russia had been worshipped as gods up until the XVII century.

The identity of the Russian Czar (“yar”) Alexei as mentioned in the inscription on the church-bell of Zvenigorod also remains uncertain. He may identify as Czar Alexei Mikhailovich, as historians opine ([\[425\]](#), [\[808\]](#), [\[294\]](#), [\[422\]](#) and [\[943\]](#)). However, if the inscription upon the church-bell cast in 1668 is really a copy of the lettering from an older church-bell, it is possible the initial reference had been to a different Czar Alexei. Historians cannot allow this, since they believe that there had only been one Czar in Russia after the ascension of the Romanovs to the throne, a representative of their dynasty. We have already witnessed the opposite to be the case – let us recollect that Stepan Razin had been a military commander in service of a certain Czar Alexei, q.v. in [Chron4](#), Chapter 9. This Czar had apparently been a contemporary of Alexei Mikhailovich, with his capital in Astrakhan. It is possible that the church-bell of Zvenigorod had been cast by Czar Alexei of the Horde in Astrakhan, ending up in Zvenigorod eventually. At any rate, this inscription deserves an attentive study. However, learned historians made

a false translation of the inscription and promptly forgot about the original. Apparently, they find it a great deal more entertaining to ponder harmless notes upon pieces of birch bark in a thoughtful and meticulous manner, arbitrarily dating them to “the early days of Novgorod”, despite the fact that they are most likely to have been written in the XVI-XVIII century, when paper had still been a luxury.

Let us sum up. The inscription upon the church-bell of Zvenigorod is by no means a cryptogram, but rather a regular inscription that one might expect to find on a church-bell, intended to be read and understood by everyone – nothing remotely resembling a cryptogram, that is. The same applies to the inscription of the book that was deciphered by N. Konstantinov ([\[425\]](#)) as quoted above. This inscription does not contain any “secret messages” either. We emphasise this because modern historians have invented a very convenient theory for dealing with Old Russian texts of this kind, namely, the “cryptogram theory.” Russians are said to have used nothing but the well-familiar Cyrillic script in the days of yore, the way they do today. All the evidence to the opposite is explained by the theory that our ancestors had been “cryptogram-prone.” As far as we know, there isn’t a single example of a deciphered “cryptogram” that would go beyond the confines of regular texts that are a priori known to contain no secrets. The examples cited herein are typical. It is perfectly obvious that the lettering on the church-bell of Zvenigorod has got nothing in common with cryptograms – there is nothing secret or extraordinary about the message.

The position of the historians is easy to understand – if we admit the existence of another alphabet in Russia before the XVII century, we shall instantly become confronted with a fundamental question: what should we make of the numerous “ancient” Russian texts that are said to date from the XI-XV century demonstrated to us as evidence that allegedly supports the Scaligerian version of history? Why don’t they contain any of the peculiar signs we see? Historians decided to declare all the real remnants of the ancient Russian alphabets to be “cryptograms” – enigmatic and of

little interest to a discerning researcher. The XVII-XVIII century forgeries were proclaimed to be “authentic Old Russian texts”, much to everyone’s delight.

However, it becomes perfectly obvious that such “illegible” or badly legible Old Russian texts need to be searched for and studied most thoroughly. It is there, and not in the forgeries of the Romanovian time (extremely bold ones at times), that we may discover the most vivid and the most dangerous kind of veracious historical information about historical events of the XI-XVI century. Philologists and researchers of the Old Russian writing have got an enormous field of work here.

Let us conclude with the observation that modern historians are rather close-lipped and vague whenever they are forced to mention the church-bell of Zvenigorod – apparently, so as to avoid attracting independent researchers lest they discover the abovementioned oddities. It is most significant that the materials of two scientific conferences held in the wake of the Savvino-Storozhevskiy monastery’s 600th anniversary in 1997 and 1998 don’t contain a single reference to the church-bell of Zvenigorod, the town’s most famous historical artefact ([\[688\]](#)). This is extremely odd – the conferences were focussed on the history of the very monastery that had housed the church-bell of Zvenigorod for some 300 years – we find this very church-bell on the coat of arms of Zvenigorod ([\[422\]](#), page 176; see fig. 13.72). Historians themselves report that the church-bell had made the monastery famous in every part of Russia as well as abroad ([\[294\]](#), page 116). How could it be that anniversary conferences with nothing but the history of the monastery on their agendas could fail to utter so much as a single word about the bell and the lettering that decorates it. How can historians be so reluctant to study the alphabets used in Russia before the XVI-XVII century? Are there any skeletons in their closets?



Fig. 13.72. Coat of arms of Zvenigorod. From the description of the coat of arms: “A great bell against a field of light blue, with letters unknown in our age at the bottom; this bell, cast in copper, is still kept there” ([\[185\]](#), page 144).

Let us proceed. The voluminous publication dedicated to the history of the Savvino-Storozhevskiy monastery couldn't find space for a drawn copy of the lettering that adorns the church-bell of Zvenigorod anywhere on any of its two hundred pages for some strange reason. All we see is an old photograph of the bell, and a very small one at that ([\[688\]](#), page 176), and a newer one where we see the surviving fragment of the bell that is exhibited in the monastery's museum. There isn't a drawn copy of the inscription on the bell anywhere in [\[294\]](#), [\[422\]](#), [\[943\]](#) and [\[688\]](#), all of them publications that were sold on the premises of the monastery in 1999. Why would that be? Let us reiterate that the famous bell had made the monastery famous in Russia as well as abroad (see [\[294\]](#), page 116), and we also find it on the old coat of arms of Zvenigorod.

By the way, who had destroyed the bell in 1941, and under what circumstances exactly? Not a word about it anywhere in [\[294\]](#), [\[422\]](#), [\[943\]](#) or [\[688\]](#). What about other fragments of the bell apart from the one in the museum? Sepulchral silence. The only other fragment of the bell that we saw during our visit to the monastery in 1999 was a fragment of the bell's clapper next to the bell-tower (see fig. 13.73). There is no old lettering anywhere upon it. It has to be pointed out that Zvenigorod had not been captured by the German army in World War II, and that no shells ever fell on the monastery, where the bell had hung up until 1941 ([\[422\]](#), page 187).

Therefore, the destruction of this priceless historical relic cannot be blamed on the Nazis. “A regiment of the Soviet Army was billeted in the Savvino-Storozhevskiy monastery during World War II” ([\[422\]](#), page 190). However, it seems highly unlikely that the Soviet army should have destroyed the enormous 35-tonne church-bell. After all, copper has got nothing to do with modern cannons – those are made of steel.



Fig. 13.73. Fragment of the Zvenigorod bell's striker put up for exhibition next to the belfry of the Savvino-Storozhevskiy Monastery. Photograph taken by the authors of the book in May 1999.



Fig. 13.74. Belfry of the Savvino-Storozhevskiy monastery in 1999. We see a large empty niche (with a window at the back), where the enormous bell of Zvenigorod had hung until 1941. Photograph taken by the authors of the book in May 1999.

The book *Old Zvenigorod* ([\[581\]](#)) offers the following version of the bell's demise: "An attempt to remove the bell for safekeeping was made in 1941, as the Nazi army was approaching the town – however, the bell broke (the museum of Zvenigorod has only got fragments at its disposal)" ([\[581\]](#), page 186). Let us agree with that and assume that the historians and archaeologists had indeed planned to remove the bell and take it away to a safe place, but accidentally broke it. One must assume that the caring scientists should have made the careless workers collect every single piece of the bell, load them onto the lorries that they must have commandeered for this specific purpose, and send them away to safety. Why weren't all of the fragments put up for exhibition after the war? Even a mutilated bell would be worthy of seeing it; at the end of the day, some of them could even be pieced together. All that we see is a single fragment of the bell, q.v. in fig. 13.69. Where is the rest? If there is no trace of the remaining fragments to be found nowadays, who could have destroyed them, and how?

Indeed, who broke the bell? Could it be a chance occurrence that the famous bell had perished as soon as the circumstances were right – war, destruction and so on? Did someone make it fall from the bell-tower? Who could it be? The very same parties who had long wished for the destruction of this unique Russian relic that had blatantly refused to fit into the Scaligerian and Romanovian history, perhaps, and using a convenient chance to eliminate an important witness of the true Russian history and the epoch of the Horde?

We must point out another odd fact about the church-bell of Zvenigorod that has been pointed out to us by V. N. Smolyakov. Above we reproduce the old coat of arms of Zvenigorod with a bell upon it (see fig. 13.72). The book entitled *The Coats of Arms of the Russian Empire* ([\[162\]](#)) contains a reproduction of the coat of arms on page 1781, and another one right next to it, a more recent version that was approved by the royal court in 1883. The two are drastically different – the description of the old coat of arms (the version of 1781) says that the great bell is made of copper and has

lettering in an “unknown alphabet” upon it, whereas the version of 1883, approved by the royal court et al, has no trace of any “secret alphabets.” Commentators started to refer to “silver” instead of copper all of a sudden: “A silver bell with golden decorations upon an azure shield” ([\[162\]](#), page 56). Not a single word about any mysterious lettering anywhere. One wonders why the Romanovs would want to change the copper bell as found on the coat of arms of Zvenigorod for a silver one, removing the “illegible” inscription as they were at it?

Another question that one feels obliged to ask in this respect is about whether the bell destroyed in 1941 is actually the same Great Church-Bell of Zvenigorod that we know of from mediaeval chronicles? After all, it is presumed that two such church-bells were made in Zvenigorod. It is possible that the first one, the old Great Church-Bell of Zvenigorod cast in the alleged year 1652, whose fate “remains unknown”, had been destroyed by the Romanovs, who must have disapproved of it strongly for some reason. The destroyed bell immediately became declared missing. Another one came to replace it in the alleged year 1668; this is the bell that was destroyed in 1941. The “secret alphabet” upon it must have been “less dangerous” – one must think that quite a few such bells with “mysterious alphabets” upon them had still been about in the XVII-XVIII century, so it was possible to replace one with another. However, even the “less dangerous” bell got destroyed in 1941, as soon as a convenient opportunity had presented itself.

V. N. Smolyakov voiced the following idea about the “cryptogram” on the bell that is part of Zvenigorod’s old coat of arms (which amounts to a single word, q.v. in 13.72) in his letter to us: “I decided to attempt a translation of the inscription using the ‘Alphabet of Volanskiy.’ We shall give a detailed description of Volanskiy’s table, which suggests to interpret the “ancient” Etruscan letters as old Cyrillic characters, in [Chron5](#): “All of the letters can be identified with certainty, with the exception of the second, which can be read as either LA or AL. In the latter case we shall end up with the word DALDOVKHOM, which sounds perfectly Slavic.

The word can be separated in two – DALDOV (cf. daldonit, which translates as ‘to ring’ or ‘to chatter’ – see V. Dahl’s dictionary, Volume 1, page 414) and KHOM, or KHAN – Czar. I am of the opinion that the inscription says ‘The Czar (Khan) of Bells.’” It goes without saying that a reliable translation of such a short inscription is a very difficult task; however, the version related above looks perfectly plausible.

Let us also point out another interesting fact. The museum of the Savvino-Storozhevskiy monastery in Zvenigorod exhibits several ancient armaments of a Russian warrior. We see a Russian shield covered in Arabic lettering (see figs. 13.75 and 13.76). We explain this fact above, in the first section of the present chapter.

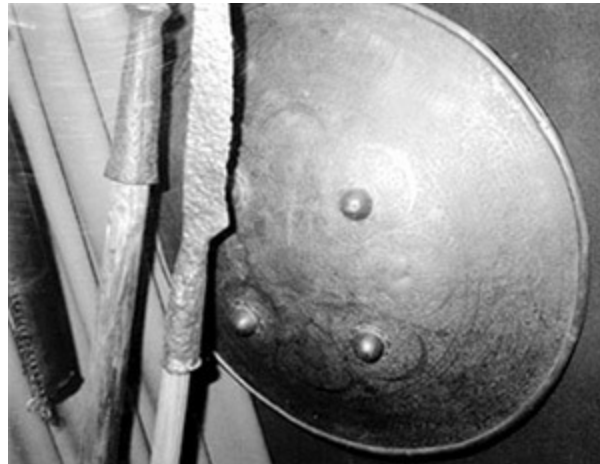


Fig. 13.75. Ancient armaments of a Russian warrior exhibited in the museum of the Savvino-Storozhevskiy Monastery. The Russian shield is covered in Arabic lettering – more precisely, the lettering that is presumed to be exclusively Arabic nowadays.

Photograph taken by the authors of the book in May 1999.

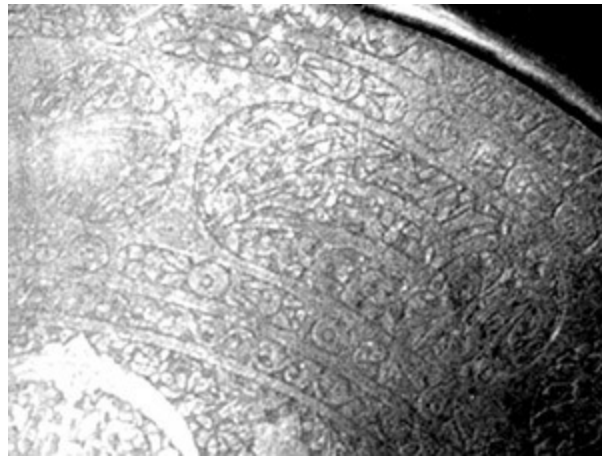


Fig. 13.76. Fragment of a shield with Arabic lettering.

7.

European writing before the XVII Century. The so-called “European cryptograms”

Traces of old alphabets that must have been in use before the XVII-XVIII century can be found in Europe as well. Such relics are usually declared illegible or cryptogrammic, which is exactly how the inscription on the church-bell of Zvenigorod gets treated. Etruscan writing is the most famous example; we shall study it attentively in [Chron5](#). However, apart from the “illegible” Etruscan texts, there are many other “mystery inscriptions.”

Let us consider the lettering on the left side of one of the doorways that lead into the famous Santiago de Compostela cathedral in Spain, which was visited by A. T. Fomenko and T. N. Fomenko in 2000 (see fig. 13.77). Our drawn copy of this lettering is reproduced in fig. 13.78. Nowadays it is presumed to stand for the dating of the cathedral’s foundation:

“Inscribed on the left side of the doorway [Platerias Doorway – Auth.] ... we find the dating of the cathedral’s foundation, which is still an apple of discord for the modern scientists. Some of them are convinced that it reads as 1112 (or 1072 in the modern calendar), others suggest 1116 (1078) or even 1141 (1103). In the beginning of the XII century it was interpreted as ‘año 1078’...” ([\[1059\]](#), page 38).

Europe up until (and including) the XVII-XVIII century; one needs to conduct additional research in this area. In fig. 13.78 (a, b, c, d, e and f) one sees photographs of the very same inscription that were made in 2002. It is obvious that the lettering has undergone “restoration.” In fig. 13.78d we see the head of a chimera, a detail of the cathedral’s artwork.



Fig. 13.78a. The same lettering at the doorway of the Santiago de Compostela Cathedral photographed a while later – in 2002. This photograph of the lettering, as well as the ones that follow it, were made by Ignacio Bajo, Professor of Mathematics from the University of Vigo in Spain at our request. A comparison with the previous photograph of the same lettering that we have taken from the book ([\[1059\]](#), page 42) published in 1993 leads us to the thought that the inscription must have undergone a “restoration” over the last decade. On the photograph of 2002 it looks a great deal more “elegant” than ten years ago. It is possible that traces of other signs were obliterated during the “restoration” – the “unseemly” gaps between the wooden blocks of the doorway were filled with cement first, and the lettering was tampered with later.



Fig. 13.78b. The top symbol of the inscription found on the Platerias Doorway of the Santiago de Compostela Cathedral. Photograph taken in 2002. If we compare the photograph to the old one, we shall clearly see that the “restorers” have tried to make the lettering look “more elegant.” They must have applied fresh concrete, meticulously tracing out whatever lines struck them as necessary, with the rest of them plastered over. The lettering didn’t get any clearer – however, it looks more academic, smooth and elegant now.



Fig. 13.78c. The second and third symbols from the top of the inscription found on the Platerias Doorway of the Santiago de Compostela Cathedral. Photograph taken in 2002.

We see the same to be the case – the restorers “improved” the illegible text, having almost completely obliterated the traces of letters inscribed below. This demonstrates the utility of comparing different photographs of the same object separated by more or less substantial time periods. We can occasionally see the undercover work on the “rectification of history.” It doesn’t necessarily have to imply forgery – often enough the objective pursued is a “sleeker” look that will attract more tourists (and, ultimately, be of greater commercial success). However, this results in the distortion of history, whether deliberate or accidental.



Fig. 13.78d. The fourth symbol from the top of the lettering on the Platerias Doorway of

the Santiago de Compostela Cathedral. Also “restored” – the edges of the lines became smoother. Photograph taken in 2002.



Fig. 13.78e. The fourth symbol from the top of the lettering on the Platerias Doorway of the Santiago de Compostela Cathedral. “Restored.” Photograph taken in 2002.



Fig. 13.78f. A shallow trace of some other sign on the Platerias Doorway of the Santiago de Compostela Cathedral. Photograph taken in 2002.



Fig. 13.78g. The head of some fantasy animal – a chimera with two large tongues on the Santiago de Compostela Cathedral. The meaning behind such artwork appears to be lost today. Photograph taken in 2002.

Another example is as follows. Many strange signs have been discovered inscribed on stones in the Cathedral of St. Lorenz in Nuremberg, Germany. The discovery of these signs in the cathedral's northern tower, for instance, was made in 1908 ([1417], page 8). We reproduce some of them in figs. 13.79 and 13.80. Historians write the following: “These signs on stones were left in the course of the XVI century restoration works” ([1417], page 8). It is reported further that the scientists are busy studying the signs, but the book ([1417]) doesn't indicate anything in the way of a translation. Some of them are presumed to be special guild signs of the clans that carved stone in the XIV-XVI century ([1422], page 40).

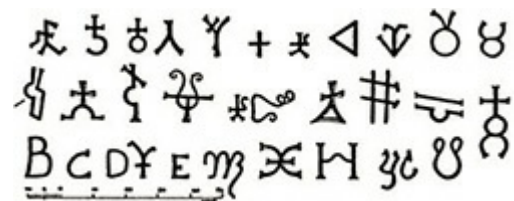


Fig. 13.79. Strange signs on the stones of the St. Lorenz Cathedral in Nuremberg. They are supposed to be guild symbols of the XIV-XVI century masons. It is possible that the signs in question are letters of a forgotten alphabet, which had been used in Europe up until the XVII century. Taken from [1417], page 8.

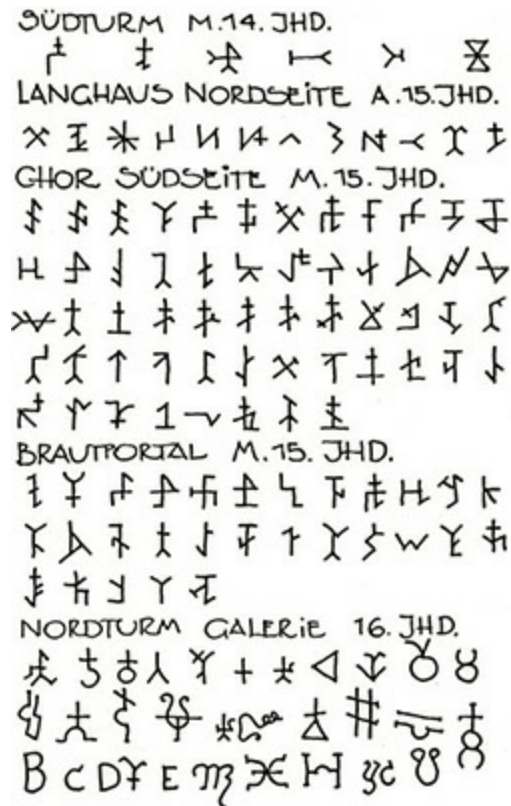


Fig. 13.80. Strange signs on the stones of the St. Lorenz Cathedral in Nuremberg. They are supposed to be guild symbols of the XIV-XVI century masons. It is possible that the signs in question are letters of a forgotten alphabet, which had been used in Europe up until the XVII century. Taken from [\[1422\]](#), page 40.

This interpretation is, of course, possible, but it does not solve the general issue. The mysterious clan signs may be letters of a forgotten alphabet that had been used until the XVI century at least; in this case they may be the initials of the craftsmen who did the restoration works.

It turns out that canonical Christian texts weren't only written in Slavonic, Greek and Latin, but also in Arabic, q.v. in fig. 13.81.



Fig. 13.81. The Orthodox Christian Canon (also known as the Nomocanon) written in Arabic. Among other things, this book contains the rules and edicts of the local and ecumenical councils of the Christian Church. It was considered the primary canonical Christian book in the Middle Ages, used to regulate all the ecclesiastical activities. Thus, apart from the Slavic, Greek and Latin, the Arabic language had also been used for the canonical Christian literature. This book was manufactured in Syria in the XIX century. Nowadays it is kept at the Rom Historical Museum in Toronto, Canada.

Photograph taken by the authors in 1999.

HISTORY: FICTION OR SCIENCE?

THE ISSUE WITH RUSSIAN TARTARY



ANATOLY FOMENKO
GLEB NOSOVSKIY

Contents

[About the authors](#)

[Overview of the e-Series](#)

[From the publisher](#)

[1. More in re the identification of Yaroslavl as the historical Novgorod the Great](#)

1.1. River Volga and River Volkhov

1.2. Excerpts from the history of Yaroslavl

1.3. The possible location of the famous library formerly owned by “Ivan the Terrible”

[2. The identity of the Kagans](#)

[3. The Horde as the Cossack council \(rada\)](#)

[4. Kiev as the capital of the Goths](#)

[5. The destruction of inscriptions on the old Russian relics](#)

5.1. The tomb of Yaroslav the Wise in the Cathedral of St. Sophia in Kiev

5.2. The monasteries of Staro-Simonov and Bogoyavlenskiy in Moscow

5.3. Why would the Romanovs need to chisel off the frescoes and put layers of bricks over the old Czars’ tombs in the cathedrals of the Kremlin?

[6. The fake sarcophagi of the pre-Romanovian czarinas made by the Romanovs in the XVII century](#)

[7. In the second part of the XVII century the Romanovs removed old headstones from the Russian cemeteries and either destroyed them or used them as construction material. The excavations of 1999-2000 conducted in the Louzhetskiy Monastery of Mozhaysk](#)

[8. Geography according to a map of Great Tartary that dates from 1670](#)

9. A. I. Soulakadzev and his famous collection of books and chronicles

10. The name of the victor in the battle of 1241 between the Tartars and the Czechs

11. The location of Mongolia as visited by the famous traveller Plano Carpini

11.1. The “correct” book of Carpini as we have at our disposal today versus the “incorrect” book, which has vanished mysteriously

11.2. The return route of Carpini

11.3. The geography of Mongolia according to Carpini

11.4. In re the name of the Tartars

11.5. Mongolian climate

11.6. The Imperial Mongolian graveyard

11.7. The second graveyard of the Mongols

11.8. Cannons in the army of Presbyter Johannes

11.9. The language of the Mongols

11.10. The real nature of the Mongolian tents, presumed to have made of red and white felt

11.11. The throne of the Mongolian Emperor

11.12. The priests from the entourage of the Mongolian Emperor

11.13. The Mongolian worship of Genghis-Khans effigy

12. Notes of a Mediaeval Turkish Janissary written in the Cyrillic script

13. The crypt of the Godunovs in the Troitse-Sergiev Monastery. The Ipatyevskiy Monastery in Kostroma

14. The modern location of Astrakhan differs from that of the old Tartar Astrakhan, which the Romanovs appear to have razed out of existence

15. The reasons why the Romanovian administration would have to destroy hundreds of maps compiled by the Russian cartographer Ivan Kirillov

16. Braids worn by all inhabitants of Novgorod regardless of sex

What mainstream historians say about the New Chronology?

1.

More in re the identification of Yaroslavl as the historical Novgorod the Great

In the previous books we relate our concept of the historical Novgorod the Great as mentioned in the Russian chronicles identifiable as the old Russian city of Yaroslavl and not the modern Novgorod-upon-Volkhov.

1.1. River Volga and River Volkhov

The modern city of Novgorod is situated upon River Volkhov. The name of the river is indeed mentioned in some of the chronicles alongside references to Novgorod the Great. However, one must enquire about whether or not the above can be regarded as proof of the fact that the city of Novgorod the Great from the chronicles really identifies as the modern Novgorod-upon-Volkhov.

The answer turns out to be in the negative. The chronicle references to Volkhov do not contradict the identification of Novgorod the Great as Yaroslavl. The name Volkhov turns out to be another version of the name Volga, which is the river that flows through the city of Yaroslavl to date.

Apparently, the “paper migration” of Yaroslavl (Novgorod) from the banks of the Volga to the West implemented by the politically aware historians resulted in the duplication of Volga’s name, which had transformed into Volkhov. The town of Novgorod on Volkhov became identified as the historical Novgorod the Great in the early XVII century the latest. The implication is that every chronicle that mentions Novgorod the Great, or Yaroslavl, as a city that stands on the banks of River Volkhov, was edited in the XVII century the earliest. This corollary concurs with our general observation that the available editions of the Russian chronicles appear to date from the XVII-XVIII century, and not

any earlier, as related above.

A propos, let us pay attention to the simple fact, which is however of great utility to the researcher. The word Volga had once translated as “water” or “watery,” and one can still recognize the respective Russian words (*vlaga* and *vlazhniy*). Another related word has always been typical for the Volga dialect and sounds even closer to the actual name of the river – *volgliy*, which translates as “wet” or “humid.” This word can be found in the dictionaries of Dahl ([223] and Fasmer [866]). In general, we can find its cousins in pretty much every Slavonic language ([866]).

Therefore, one should expect quite a few rivers to be named in a way that resembles the word *vlaga*, water. Fasmer cites the following examples: River Vlha, a tributary of Laba, Wilga, a tributary of Wisla, the same old Volkhov in the Pskov region, etc. (see [866]).

1.2. Excerpts from the history of Yaroslavl

As early as in the XVII century Yaroslavl had been the second largest city in Russia, only surpassed by Moscow in terms of population ([408], page 7).

By the way, the third largest city in Russia (after Moscow and Yaroslavl) had been Kostroma, which locates right next to Yaroslavl ([438], page 97). Bear in mind that, according to our reconstruction, Kostroma (known as the famous Khoresm in the Arabic sources) had been part of the conglomeration called Lord Novgorod the Great; thus, the two neighbouring cities, Kostroma and Yaroslavl, had been the largest Russian cities of the XVII century, with the exception of the capital.

Yaroslavl’s fortifications had consisted of a mighty citadel, known as the Kremlin, just like its larger namesake in Moscow ([408], page 122). Its disposition had been perfect: “The steep and tall banks of the Volga and Korostlya and a deep crevice in the north naturally transformed this triangle into a fortified island” ([408], pages 2-3; see fig. 14.1). The perimeter defence had been quite formidable, amounting to 20 battle towers.



Fig. 14.1. A XIX century watercolour with a view of the tall hill standing at the junction of the rivers Volga and Kotorosl, which is where the Yaroslavl Citadel had stood (destroyed in the Novgorod pogrom). According to our reconstruction, it can be identified as “Yaroslav’s Court of Novgorod the Great.” In the foreground we can see one of the surviving towers which had once been part of the mighty fortifications of Novgorod the Great, or Yaroslavl. Fragment of the watercolour of G. P. Sabaneyev entitled “A View over Yaroslavl as Seen from Tveritsy.” Reproduced in accordance with [\[996\]](#), pages 186-187.

This is the site of an ancient settlement. The Great Prince Yaroslav the Wise (the same historical personality as Ivan Kalita, or Caliph, according to our reconstruction) had then founded a city here, naming it after himself. Yaroslav himself is quite correctly referred to as the Great Prince of Rostov (and not Kiev) in the chronicles of Yaroslavl ([\[408\]](#)).

One must point out that the entire history of Yaroslavl up until the XVII century is shrouded by an impenetrable veil of darkness in the Romanovian and Millerian version of history. This should come as no surprise to us, since, according to our reconstruction, the entire ancient history of Yaroslavl had been artificially removed from its proper chronological and geographical context and transplanted to the marshy soil of the Pskov region, which is where we find River Volkhov and the town known as Novgorod nowadays.

Yaroslavl rather suddenly emerges from the obscurity of the XVI century as a large fortified city, second only to the capital of the country in

size. Its citadel had 24 towers upon a dam. Most of the towers were demolished in the XVIII – early XIX century ([\[408\]](#), page 123). Nevertheless, the few lucky survivors give us some idea of just how powerful the defence line of Yaroslavl had been in that faraway epoch.

Among the latter we find the gate towers named Volzhskaya, Znamenskaya and Ouglichskaya. The Znamenskaya Tower is truly gigantic – its size can compete the very towers of the Kremlin in the capital (see fig. 14.2). The size of the Yaroslavl towers demonstrates the facts that the city had possessed a defence line that could easily place the ancient Yaroslavl in the same category as the most heavily fortified Russian cities – Moscow, Kolomna, Nizhniy Novgorod and Kazan. All of this is to be expected from “Novgorod the Great,” an ancient Russian capital.



Fig. 14.2. The Vlassyevskaya, or Znamenskaya tower that had formerly been part of Yaroslavl’s sturdy fortifications, destroyed in the Novgorod pogrom (according to our reconstruction). A view from the west. Modern photograph. Reproduced in accordance with [\[996\]](#), page 73. In the left corner of the Znamenskaya Tower one can clearly see the remnants of a brick wall, which had once stood adjacent to the tower. The wall was destroyed – there is nothing left but uneven marks.

The famous “Czar’s Site” in the Ouspenskiy Cathedral of the Kremlin in Moscow must be emulating a similar spot in Yaroslavl, which exist until the present day. In fig. 14.3 one sees a photograph of the royal “Patriarch’s Site” in Yaroslavl, and in fig. 14.4 – one of the “Czar’s Site” in the

Ouspenskiy Cathedral of the Muscovite Kremlin. The similarity of the two is quite obvious.



Fig. 14.3. The main cathedral of Yaroslavl had special daises for the Czar and the Patriarch, likewise the Ouspenskiy Cathedral in Moscow. Nowadays they are kept in the Church of Ilya the Prophet in Yaroslavl. These daises are shown in the photograph.

Reproduced in accordance with [\[996\]](#), pages 140-141.



Fig. 14.4. Czar's dais of the Ouspenskiy Cathedral in the Muscovite Kremlin. Dated to 1551. Taken from [\[637\]](#), colour insets at the end of the book.

The Romanovian viewpoint should make it rather odd that there should be no surviving military fortifications that would not undergo a complete renovation in the XVII century, despite the fact that many of the old churches and monasteries have remained intact ([\[408\]](#)). What could possibly be the matter here? Could the ancient residents of Yaroslavl have built monastery walls to last much longer than military fortifications?

The above is likely to be explained by our reconstruction, which identifies Yaroslavl as the historical Novgorod the Great. All the fortifications of the latter had been demolished during the very same “Novgorod pogrom” as mentioned above.

If we delve further into the history of the fortifications around Yaroslavl, we shall be confronted by an even greater number of oddities. See for yourselves. We are told that the sturdy fortifications that had protected Yaroslavl up until the XVII century were made of wood, which had led to their presumed incineration in 1658 ([\[408\]](#), page 123). The walls

and the towers have allegedly perished in flames.

The blaze is said to have been followed by reconstruction works – the oddest kind imaginable. The three gigantic stone towers of Rubleniy Fort and all of the 16 towers that had constituted the Zemlyanoy Fort were all rebuilt in stone. However, the walls have never been rebuilt! ([408], page 123; see figs. 14.5 and 14.6). It suffices to reflect for a moment in order to understand the futility of such a “reconstruction” – towers without walls can hardly be regarded as a fortification at all, since anyone can make their way past the towers – they need walls to be of any use for defence. Why would one build nineteen enormous towers and then stop and cease the restoration of the fortifications one and for all, which is the version modern historians insist on?



Fig. 14.5. The city of Yaroslavl in the early XVIII century. The painting is kept in the History Museum of Yaroslavl. The city fortifications leave one with an odd impression – we see many large towers of stone (several rows of them), but not a single wall anywhere! We are being told that the inhabitants of Yaroslavl had planted towers everywhere, intending to build walls later but never quite managing to. According to our reconstruction, the powerful military fortifications of Yaroslavl, including the walls, were demolished at the end of the XVI century during the “Novgorod pogrom.” The walls remained intact as potentially useful constructions. Most of them became dilapidated around the XIX century, and were taken down eventually. However, nearly all of them had still been intact in the XVIII century.



Fig. 14.6. Fragment of an ancient painting that depicts Yaroslavl in the early XVIII century. We can see towers, but no walls.

It isn't hard to guess that the walls of brick fortifications should be built around the same time as the towers, both of them being components of a single fortification line. Towers of brick or stone cannot be erected separately from walls – this would result in the formation of hollow joints. Those would greatly reduce the strength of a military fortification.

Our reconstruction provides a simple explanation to this phenomenon – the “Novgorod pogrom” of the XVI century had pursued the obvious goal of voiding Yaroslavl's status of a fortified city. This was easily achieved via the demolition of the walls. The towers have been kept as useful constructions that could serve a number of purposes – nothing to do with defence, though. In particular, this implies that the old fortifications of Yaroslavl had been made of stone or brick.

Indeed, let us consider the photograph of the Vlashevskaya Tower of Yaroslavl, one of the survivors (also known as the Znamenskaya Tower, q.v. in fig. 14.2). In the left corner of the tower we can clearly see the remnants of a brick wall that had once been adjacent to the tower. The wall has been demolished completely, with nothing remaining but the torn trace in the corner of the tower.

Yaroslavl has been an important cultural centre of Russia since the very first days of its existence. Despite the fact that little is known about Yaroslavl before the XVII century, it is reported that in the early XIII century “the first seminary in the North opened here, one that had

possessed what was considered a lavish library in that epoch – 1000 books in Greek” ([408], page 5). The famous *Slovo o polku Igoreve*, which is an account of Prince Igor’s campaign considered one of the primary ancient Russian historical texts, had been kept in Yaroslavl, “where the bibliophile Moussin-Pushkin purchased it from the Archimandrite Ioil Bykovskiy ... in 1792” ([408], page 113). Few cities were distinguished by such libraries back in the day. However, the very status of an old capital obliged Yaroslavl, or Novgorod, to own an extensive library.

An attentive study of Nikon’s chronicle as it tells us about the invasion of the Tartars and the Mongols reveals the following curious remark made by the chronicler. The Tartars and the Mongols capture Rostov and Yaroslavl, and then “the entire country, bringing their yoke over many a city” ([408], page 5). Rostov and Yaroslavl are thus pointed out as the cradle of the Great = “Mongolian” expansion, which is in perfect correspondence with our reconstruction.

1.3. The possible location of the famous library formerly owned by “Ivan the Terrible”

It is common knowledge that an enormous royal library had existed in Moscow in the epoch of Ivan the Terrible. It is presumed to have disappeared without a trace after that. Historians and archaeologists are still looking for it. They have looked in Moscow, possibly, in Novgorod (the modern town on River Volkhov, of course), and in Tver. No results so far. What could have become of it? Had it burned completely, down to the very last volume, this would become known – the consumption of a huge library by a fire in the Kremlin could hardly have gone unnoticed.

If it had been destroyed deliberately, individual “harmless” books, which it must have contained at any rate, would have surfaced somewhere by now – old books are usually very expensive. The same applies to the version about the theft of the library – individual books would have appeared on the market at the very least.

The fact that the library had disappeared in its entirety leads one to the thought that it might still be about, concealed somewhere, which is what historians are telling us. They conduct their search most meticulously, and to no avail. We are of the opinion that they are looking in the wrong place. Above we discuss the enthronement of Czar Simeon after the end of the oprichnina epoch in great detail. This monarch had attempted to transfer the capital to Novgorod, and gone so far as to transfer his treasury there. The construction of a powerful imperial citadel was commenced in Novgorod ([\[776\]](#), page 169).

Could Simeon have transferred the royal library to Novgorod as well? This shall explain the fact that it still hasn't been found. As we already mentioned, the name "Novgorod the Great" had originally belonged to Yaroslavl. When the Romanovs came to power, they deprived Yaroslavl of its old name, which was "transferred" to a small provincial town on River Volkhov. This deed was forgotten, and later Romanovs have already been convinced that Novgorod the Great was located on River Volkhov – they had believed in quite a few stories of dubious veracity told by their royal ancestors in order to justify their enthronement after the palace revolution.

After the end of the confusion epoch in the dynastic history of the Romanovs (roughly the XVIII-XIX century), the Romanovian historians remembered the famous library of Ivan the Terrible and started to search for it – in Novgorod-upon-Volkhov, as one might guess. It is also obvious that no such search has ever been conducted in Yaroslavl. We would recommend the archaeologists to try searching for the famous library of Ivan the Terrible in Yaroslavl, which is where the abovementioned *Slovo o polku Igoreve* has been found, after all ([\[408\]](#), page 113).

On the other hand, the library of "Ivan the Terrible" may have been located in the town of Alexandrovskaya Sloboda, a former capital of the Horde. The library thus became known as the "Library of Alexandria," and migrated to faraway Egypt in the official historical paradigm (in [Chron6](#) we demonstrate the Biblical Egypt to be Russia, or the Horde, in the XIV-

XVI century). The Egyptian Library of Alexandria is said to have been burned to the ground, which makes it very likely that the library of “Ivan the Terrible,” aka the Library of Alexandria, had indeed been burnt by the first Romanovs, who were incinerating the old history of the Horde with enormous zeal.

2.

The identity of the Kagans

The problem of the Kagans in general, and the famous “Kaganate of the Khazars” in particular, is one of the most intriguing and controversial issues of the old Russian history. Let us remind the reader that the Romanovian history presents the so-called Kaganate of the Khazars as a state hostile to Russia, which had even made the latter pay tribute to the Kagans at some point. The final defeat of the Khazars is said to have taken place in the reign of Svyatoslav and Vladimir; the victory had been a very hard one indeed, and brought about the complete removal of the Khazars from the historical arena.

Let us consider the titles of Vladimir, the Great Prince who is said to have defeated the “hostile Khazar Kaganate”? Is the formula Great Prince actually used in the chronicles, as we believe it to be nowadays? It may be – but hardly in all chronicles. Let us open the famous *Word on the Law and Divine Grace* ([\[312\]](#)) by Metropolitan Illarion, the first Russian Metropolitan who had lived in the alleged years 1051-1054, according to the Romanovian chronology. How does the Metropolitan refer to the Great Prince, who had almost been a contemporary of his, and a famed hero of the previous generation?

Let us delve into the original in Old Russian, which said “And the word of the Lord was translated into every language, as well as Russian. Blessed be Vladimir, our Kagan, who has baptised us” ([\[312\]](#), page 28). Thus, Great Prince Vladimir was also known as the Kagan, and it isn’t some barely literate scribe calling him that, but rather the head of the Russian Church.

In 1935 B. A. Rybakov copied the following inscription that he found in the Cathedral of St. Sophia in Kiev: “God Save our Kagan S ...” ([\[752\]](#), page 49). The phrase was inscribed on one of the pillars in the northern

gallery (see fig. 14.7). Academician B. A. Rybakov writes the following: “The Byzantine title [‘Czar’, or ‘Caesar’ – Auth.] came to replace the Eastern title of the Great Princes of Kiev – the Kagan. In the very same temple of St. Sophia there was a pillar decorated by the lettering that said ‘our Kagan S ...’ – the capital S might be the initial of either Svyatoslav Yaroslavich or Svyatopolk Izyaslavich, most probably, the former” ([752], page 49). Also: “The Prince of Kiev, whom the Oriental authors ... called Kagan” ([752], page 10).

В том же Софийском соборе на
одном из столбов северной галереи была надпись СѢПЯНЪ КѢ
КАГАНЪ НАШЕГО С ...⁵².

Fig. 14.7. Fragment of B. A. Rybakov’s book with a reproduction of the ancient lettering that he had copied from the column of the Cathedral of St. Sophia in Kiev. Taken from [752], page 49.

The principal part is by no means the attempt to guess a chronicle character by the single surviving initial, but rather the mind-boggling fact that the Orthodox rulers had been known as Kagans. Our reconstruction claims this to be perfectly normal.

According to L. N. Gumilev, “the Khans had ruled over the Avarians, Bulgarians, Hungarians and even Russians; this title was borne by Vladimir the Holy, Yaroslav the Wise, and Oleg Svyatoslavich, a grandson of the latter” ([211], page 435).

We are of the following opinion: Kagan is an Old Russian title equivalent to that of the Czar or the Khan. It is quite obvious that the word Kagan is closely related to the word Khan, and happens to be one of its archaic forms.

We shall also cover the issue of the word Khazars being an old form of the word Cossacks. This isn’t a mere hypothesis of ours, but rather a direct statement made by the Archbishop of Byelorussia in the early XIX century ([423]).

Thus, the “Oriental” title Kagan is most likely to be of a Russian origin.

It had once been borne by the Czars, or the Khans of the Russian (“Mongolian”) Empire. This isn’t the only such example. One should also consider the title of Caliph, applied to “rulers who also strived to become heads of religious communities” ([\[85\]](#), Volume 46, page 40). In other words, kings and head priests at the same time. This title had been known rather well in Russia – as Caliph and Kalifa ([\[786\]](#), Issue 6, page 37). We encounter the following passage in a Russian novel of the XVII century: “they revere the Pope like we do the Kalifa” (ibid.).

The readers are entitled to ask us why we believe the word Kalifa to be of a Russian origin. The answer is as follows. In [Chron5](#) we use mediaeval sources to demonstrate the “mysterious” mediaeval king and priest known as Presbyter Johannes to be the very same historical personality as Ivan Kalita, the Russian Czar also known as Batu-Khan. One cannot fail to notice the similarity of the words Kalifa and Kalita; the frequent flexion of the sounds F and T (Thomas/ Foma, Theodor/Fyodor, etc.) makes them as one and the same word de facto.

This brings about the following chain of identifications: Ivan Kalita = Kalifa Ivan = Caliph Ivan, Czar and Head Priest = Presbyter Johannes.

It is little wonder that this title (or alias) of Ivan Kalita, aka Batu-Khan, had survived in many parts of the “Mongolian” = Great Empire as the name of the leader of the state and the Church. Apparently, Batu-Khan, or Ivan Kalita, had been such a leader.

The scholarly concept of the “Mongolian” Khans (whom we now understand to be Russian) as savage nomads is purely fictional, and an invention of the Romanovian historians. We have cited numerous examples of marriages between the “Mongolian” Khans and the Byzantine princesses. Historians are telling us that the refined Byzantine princesses left their luxurious palaces for the yurts of the nomadic savages, herded sheep, cooked pilaf and gathered wild berries. The Golden Horde had presumably left no buildings; hence the implication that its inhabitants had lived in cold tents and chew upon the meat of their sinewy horses.

We also know of many Byzantine emperors married to the daughters of

the Khazar Kagans: “Justinian II was married to the daughter of a Kagan, who was baptised Theodora. Tiberius II also married a Kagan’s daughter and returned from Khazaria to Constantinople in 708 with an army of the Khazars [the Cossacks, that is – Auth.]. The wife of Constantine V (741-775) had also been a Kagan’s daughter, baptised Irene as she converted to Christianity ... In the IX century the Byzantine emperors formed a Khazar [Cossack – Auth.] court guard. Many of the Khazar warriors became distinguished and got promoted to high ranks in the imperial army and administration” ([\[823\]](#), page 139).

Thus, we are being told that the savage “Mongolian” nomads had been entering dynastic marriages with the royal house of Byzantium for centuries. The former had allegedly been illiterate and lived in the dusty steppe, while the latter wrote poems and historical tractates residing in luxurious palaces.

We believe the picture painted above to be nonsensical. Such a great amount of marriages a priori implies common religions and cultures. Indeed, it is known well that the religion and culture of the mediaeval Byzantium had been very similar to their Russian counterparts. All of the “Khazars” and “Mongols” in the chronicles were Orthodox Russians and neither savage, nor nomadic.

As for Islam – let us point out that the schism between the churches and the segregation of the Islamic tradition, which has led to its transformation into a separate religion, are dating from the epoch of the XV-XVI century, according to our reconstruction. The Orthodox faith and Islam had previously been united into a single religion.

It is common knowledge that Islam had been a Christian sect of the Nestorians initially. The difference between the respective creeds and ritual had been accumulating for a long time before the schism. These two branches of Christianity eventually ceased to resemble each other – however, this happened as late as in the XVII century.

3.

The Horde as the Cossack council (*rada*)

One cannot fail to point out the obvious similarity between the word Horde (“*Orda*”) and the word “*rada*” that means “council” or “row” (“order”) in Russia and Ukrainian. Another related word is “*rod*”, the Russian for “clan” or “family.” All of these words share a single root and translate as “community.” Other related words are “*narod*” (“people”) and “*rat*” (“army”).

The words “*rada*” and “*rod*” have been used in Russia for quite a long time. For instance, an elected council known as “*Izbrannaya Rada*” had been active during one of the periods that later became collated into the reign of “Ivan the Terrible.”

In Ukrainian, the word “*rada*” means “council” or “gathering of the elders.” It would be natural to assume that the words “*orda*,” “*rada*” and “*rod*” all stem from the same Slavic root that translates as “council” or “government.”

The Latin word *ordo* might be related as well, likewise the German *Ordnung* (“order”). Who borrowed from whom depends on the choice of chronology and nothing but.

According to the evidence given by Sigismund Herberstein, an author of the XVI century, “the word Horde ... stands for “a gathering” or “a multitude” in their [the Tartar – Auth.] language” ([\[161\]](#), page 167).

Nowadays we are accustomed to using the word “horde” for referring to multitudes of wild nomads. However, as recently as in the XVII century this word had been used in a different meaning – a common synonym of the words “army,” “troops,” etc.

Indeed, let us open the *Dictionary of the Russian Language in the XVI-XVII Century*:

“Jagan the Third... His Swedish hordes had become accustomed to owning that kingdom as their very own” ([\[790\]](#), Issue 13, page 65).

Another example:

“He was gathering hordes of the Germans under his banners” (*ibid.*).

Thus, the word “orda,” or “horde,” had been used for referring to German and Swedish troops.

“They know nothing of the ancient customs of their service, neither the civilians, nor the Horde” ([\[790\]](#), issue 13, page 65).

4.

Kiev as the capital of the Goths

“In 1850-1852 the Royal Community of Northern Antiquarians in Copenhagen ... published the two volumes of ‘Antiquités Russes’... These books contained sagas from Scandinavia and Iceland and passages therefrom, all of which were related to Russian history in one way or another... Among other famous publications found in ‘Antiquités Russes’ is the famous ‘Hervarasaga’, which tells us about the son of ... King Heidrek of Reidhgotaland whose capital was in Danpstadir (city on the Dnepr)... A. A. Kunik ... voices the presumption that ‘the city on the Dnepr had been capital of the Gothic kingdom for a certain period’... The ancient song of Attila ... mentions a similar word – Danpar: ‘The famous forest near the Dnepr’... The interpretation of the corrected verse of the ‘Hamdis-mal’ had led to the idea that the capital of the Goths locates somewhere in the Eastern Europe, over ‘Danpar’, which is likely to identify ... as the Dnepr...’

As he was trying to locate the place on the coast of Dnepr where the events related in the ‘Hamdis-mal’ took place, Vigfusson had presumed that Danparstadir, the ancient central city on the Dnepr, doubtlessly identified as Kiev ... which Vigfusson considers to be the primary centre of the Gothic empire and the capital of Ermanaric” ([\[364\]](#), pages 65-69).

Further also:

“Y. Koulakovskiy also recognized the existence of a Gothic capital on the Dnepr. He believed that Kiev had already been founded in the epoch of Ptolemy, indicated on his map as Metropolis [‘The Mother of Cities’, if we’re to make a word for word translation from the Greek – Auth.]... N. Zakrevskiy (‘Describing Kiev’, Volume 1, Moscow, 1868, page 6) had believed that the Azagorium of Ptolemy (known as Zagorye among the locals) could be identified as Kiev... F. Braun, V. S. Ikonnikov, A. I. Sobolevskiy, S. Rozhnetskiy, A. Pogodin and I. Stelletskiy had all recognized Kiev as the Gothic capital on the Dnepr. Vigfusson’s theory about Kiev being the capital of the Goths had been in the guidebooks and on the pages of

numerous Ukrainian journals” ([\[364\]](#), pages 71-72).

Above we demonstrate the Goths to identify as the Cossacks. Therefore, there’s nothing surprising about the fact that Kiev had been the capital of the Cossacks. This is known well to everyone. Let us pay attention to the fact that Kiev had apparently been indicated on the “ancient” map of Ptolemy. This is also perfectly normal – the reverse would be surprising, since our reconstruction suggests the “ancient” maps to date from the XIII-XVI century A.D.

5.

The destruction of inscriptions on the old Russian relics

5.1. The tomb of Yaroslav the Wise in the Cathedral of St. Sophia in Kiev

According to our hypothesis, Ivan Kalita, aka Yaroslav the Wise, aka Batu-Khan was buried in the famous Egyptian pyramid field, the former central imperial graveyard of the Great = “Mongolian” Empire, q.v. in [Chron5](#).

However, it is common knowledge that the marble sarcophagus traditionally identified as the sarcophagus of Yaroslav the Wise is located in the famous Cathedral of St. Sophia in Kiev. It presumably dates from the XI century A.D., the very epoch of Yaroslav the Wise. Anyone who visits the cathedral can see it (figs. 14.8 and 14.9).



Fig. 14.8. “The Sarcophagus of Yaroslav the Wise” in the Kiev Cathedral of St. Sophia. The photograph was taken in such a way that the side of the sarcophagus with the chiselled-off artwork cannot be seen. Taken from [\[663\]](#). Photograph of the XX century.



Fig. 14.9. A XIX century photograph of the “Sarcophagus of Yaroslav the Wise” in the Cathedral of St. Sophia in Kiev. This photograph also shows nothing but the undamaged sides of the sarcophagus. Taken from [\[578\]](#), Book 1, page 253.

The nature of the lettering on the sarcophagus is of the utmost interest. It turns out that none such exists. It is very peculiar that every surface of the sarcophagus but one is in a good condition, one can clearly see the lettering, the ornament and the anagram of Christ’s name. However, there is nothing written on any of the surviving surfaces. All the artwork on this part has been destroyed completely – chiselled off by someone, that is. We see vague traces of the ornament and letters or signs of some sort. Neither the guides nor the scientists working in the museum of the cathedral know anything about the vandals who are to be blamed for this.

What could possibly be written here? Who could have been angered by the lettering on the presumed tomb of Yaroslav the Wise to the extent of wanting to erase it forever? It is most likely that the writing had contradicted the Romanovian version of history and therefore been dealt with in the most ruthless manner possible.

A propos, it turns out that this sarcophagus of Yaroslav the Wise was “discovered in the XVII century” ([\[578\]](#), Book 1, page 253). This is perfectly amazing. Yaroslav the Wise is said to have died in 1054. Six hundred years pass since that time. Finally, in the XVII century, six hundred years later, when the Romanovs decided it was time to write a new version of the “ancient” Russian history, their archaeologists and

historians were quick enough to find a substantial number of “Russian antiquities,” including the “sarcophagus of Yaroslav the Wise” that bore no lettering of any sort. There is no marking upon it whatsoever to make one assume that this sepulchre had indeed belonged to Yaroslav the Wise, the famous historical character mentioned in the chronicles.

We see historians at their most arbitrary. The Romanovs needed a “body of evidence,” or visual aids to the recently written “new version” of the Old Russian history. For instance, they were in urgent need of finding the grave of “Yaroslav the Wise,” which was promptly “found” (apparently, with the method of taking an old sarcophagus, chiselling off the inscription that contradicted this version, possibly in Arabic, q.v. above, and declaring it to be the one). The photographs of the “relic” have soon found their way into school textbooks. Much later, already in our epoch, M. Gerasimov tried his best to reconstruct the appearance of Yaroslav; the result can be seen in fig. 14.10.



Fig. 14.10. A facial reconstruction of the man whose remains were found in the “Sepulchre of Yaroslav the Wise” in Kiev (made by M. Gerasimov). Taken from [\[847\]](#).

Let us reiterate: Romanovian historians have written a fable about Russian history in the XVII-XVIII century, which we have been mistaking for the truth ever since.

As the museum staff have told us in Kiev, several cartloads of headstones, icons, books and other artefacts were taken away from the

cathedral in the 1930's. Their fate and destination remain a mystery to this day. Thus, we don't even know about the artefacts that were kept in the cathedral's museum in the 1920's. It makes no sense to hope for a detailed catalogue of those items to be in existence and available to researchers.

We must point out that many odd legends are told about the "sarcophagus of Yaroslav the Wise" in Kiev generally. For instance, in 1995 the guides of the cathedral's museum were telling the visitors that historians had considered the sarcophagus to be of a Byzantine origin and date from the IV century A.D., predating the death of Yaroslav the Wise by 700 years.

This remark of the guides made many of the visitors wonder about whether the Great Prince Yaroslav the Wise, one of Russia's most famous rulers at the peak of its prosperity, could really be buried in an imported second hand sarcophagus, albeit a good one, which was bought in faraway Byzantium. The remnants of its previous owner were thrown away to make way for the body of the Great Prince of Kiev Russia. However, even in our cynical age such things are regarded as sacrilege.

The sepulchre must have been prepared as a family affair. One can quite blatantly see two crosses and two hearts tied together with a ribbon. Indeed, the museum staff told us in 1995 that the archaeologists discovered the skeletons of a male and a female in the sarcophagus, as well as the skeleton of a child – possibly, a close relation (a son, for instance).

5.2. The monasteries of Staro-Simonov and Bogoyavlenskiy in Moscow

A propos, there were precedents of the very same thing that had happened in the Cathedral of St. Sophia – in Moscow, as we mention above (bear in mind that the headstones from the Staro-Simonov monastery in Moscow were barbarically destroyed by sledgehammers in the 1960's).

We mentioned that the Staro-Simonov monastery is likely to be the final

resting place of many warriors who fell in the Battle of Kulikovo. Moreover, old descriptions of this monastery ([\[646\]](#) and [\[844\]](#)) report that many Russian Czars and Great Princes were buried here, no less ([\[936\]](#), Volume 2, page 570). Unfortunately, we find only a single name of a Czar that is buried there in either book. It is Simeon Beckboulatovich ([\[844\]](#), page 50), a co-ruler of Ivan the Terrible. According to our reconstruction, he is one of the four Czars that later became collated into a single figure of Ivan the Terrible. Other famous persons buried in the Simonov monastery include Konstantin Dmitrievich, the son of Dmitriy Donskoi, Prince F. M. Mstislavskiy, princes of Cherkasskiy, Golitsyn, Souleshev, Yousoupov, etc., as well as representatives of the following aristocratic clans: Boutourlin, Tatishchev, Rostovski, Basmanov, Gryaznev, etc.. Below we shall tell the readers about the sepulchres of the Kremlin's Arkhangelskiy Cathedral, where almost all of the Russian Czars are said to be buried. In certain cases, the lettering we find on the tombs looks dubious.

The destruction of headstones is by no means an exclusively modern trend. The archaeologist L. A. Belyaev reports the following about the excavations in the Bogoyavlenskiy monastery near the Kremlin: "The surviving sarcophagi are buried under a pile of white stone debris with fragments of covers and headstones. Some of the debris is constituted by pieces of actual sarcophagi, which were brought to a great deal of harm – possibly, in the end of the XVII century or later" ([\[62\]](#), page 181).

5.3. Why would the Romanovs need to chisel off the frescoes and put layers of bricks over the old Czars' tombs in the cathedrals of the Kremlin?

There are three famous cathedrals at the very centre of the Kremlin in Moscow – the Ouspenskiy, the Arkhangelskiy and the Blagoveshchenskiy.

The first of the three has always been regarded as Russia's main cathedral: "The Ouspenskiy cathedral occupies a separate place in Russian history ... for centuries on end it has been an important temporal and

ecclesiastic centre of Russia – this is where the Great Princes were inaugurated, and there vassals swore fealty to them. Czars and later Emperors received their blessings here as they ascended to the Russian throne” ([\[553\]](#), page 5). The first Ouspenskiy cathedral is presumed to have been founded here under Ivan Kalita and stood here until the alleged year 1472 (*ibid.*, page 6). The cathedral we know under this name today was erected under Ivan III in 1472-1479: “Ivan III, the Great Prince and Ruler of All Russia, decided to erect a residence that would correspond to his position. The new Kremlin was to symbolise the greatness and might of the Russian empire ... The works began with the construction of the Ouspenskiy Cathedral, whose size and appearance alluded to its majestic XII century namesake in Vladimir” (*ibid.*).

According to our reconstruction, Moscow only became the capital of the entire Russia in the reign of “Ivan the Terrible” – at the very end of the XVI century (see [Chron6](#) for more details). A chronological shift of 100 years superimposes the epoch of “Ivan the Terrible” over the reign of Ivan III; thus, many of the events that date from the XVI century ended up in the late XV century courtesy of the Scaligerian and Millerian textbook on Russian history – the epoch of Ivan III, in other words. This makes it obvious why the foundation of a capital in Moscow was initiated by Ivan III, who is said to have constructed a new Kremlin and fashioned its main cathedral after the one in Vladimir – not the previously existing cathedral in Moscow that is supposed to have been standing at this site and serving as the main cathedral of Russia for some 250 years already. According to our conception, the capital of Russia had indeed been in Vladimir up until the XVI century, and before that – in Rostov and Kostroma (reflected in the Arabic sources as Khoresm). The transfer of the capital resulted in the “transfer” of the main cathedral – namely, the construction of its double in Moscow.

It would be apropos to cite the following claim made by the archaeologists: “There are no facts to indicate the existence of a royal court in the Kremlin before the construction works of 1460” ([\[62\]](#), page 86). In

particular, “the chronicle of the Troitse-Sergiyev Monastery compiled in 1560’s – 1570’s doesn’t mention its previous existence [the court in Kremlin] anywhere at all” ([\[62\]](#), page 86). In other words, the chroniclers of the Troitse-Sergiyev Monastery had known nothing about the existence of a Great Prince’s court on the territory of the Kremlin in Moscow before 1460. This is in excellent concurrence with our reconstruction. Moscow was only founded after the Battle of Kulikovo at the end of the XIV century, and the capital of Russia doesn’t migrate here until the second half of the XVI century.

The Ouspenskiy Cathedral is presumed to have served as the main cathedral of the Russian Empire starting with Ivan III. The cathedral has always enjoyed a very special attention: “In 1481, Dionysius, the best artist of the epoch, had painted the three-tier altar piece and several large icons, accompanied by his apprentices ... and in 1513-1515 the cathedral was decorated by frescoes” ([\[553\]](#), page 8).

Did anything remain of this artwork? Can we learn anything about the mediaeval Russia, or the Horde, as it had been before the Romanovs, if we visit the cathedral today? Unfortunately not. This is what we are told: “Precious little of the original artwork has remained intact until the present day: the dilapidated icons were replaced by new ones ... the old frescoes were chiselled off in the beginning of the XVII century” ([\[553\]](#), page 8).

These frescoes of Dionysius, presumably “ancient,” had thus been some 100 or 150 years of age when they got chiselled off. Not really that great an age for frescoes; the icons are also rather unlikely to have reached a “dilapidated” state over this short a period. It might be that the cathedral was unfortunate enough to leak, which had made the frescoes short-lived and so on. However, why do we learn of the same fate befalling the Arkhangelskiy Cathedral nearby, built in 1505-1508? This is what we’re told: “The decorations on the walls of the Arkhangelskiy Cathedral date from 1652-1666, the reign of Alexei Mikhailovich, who had given the following orders: ‘... the Church of Archangel Michael is to be redecorated completely. The old frescoes are to be chiselled off’, since the

XVI century murals dating from the reign of Czar Ivan IV had become rather dilapidated by the middle of the XVII century” ([\[552\]](#), page 8).

We must note that the frescoes painted under the Romanovs in the XVII century have never been chiselled off again in the XVIII, the XIX or the XX century. Why would they need to destroy the relatively new frescoes in the XVII century – masterpieces painted by the best XVI century artists?

Let us emphasise that the frescoes were actually chiselled off and not covered by a layer of new artwork. In other words, two largest cathedrals of the Kremlin had simultaneously been subjected to the laborious procedure of chiselling the plaster off the walls, which were then covered by another layer of plaster that was further decorated by new frescoes. A mere redecoration wouldn't require the destruction of the old artwork. New murals could be painted over the old ones, the way it was usually done (in the nearby Blagoveshchenskiy Cathedral, which is also part of the Kremlin ensemble, for instance). Could the Romanovs have wanted to destroy every trace of what was painted on the walls of the Kremlin cathedrals in the reign of the previous Horde dynasty? If one paints new frescoes over old ones, the old layer can be seen after the removal of the later artwork. This is often done today, when scientists uncover the frescoes of the XVI, XV or even the XIV century. However, the chiselled-off frescoes are beyond recovery or restoration.

We are being assured that before the plaster in the cathedrals had been chiselled off, “a description of the initial compositions was made ... which had helped to preserve the ideological conception and the composition scheme of the XVI century artwork” ([\[552\]](#), page 8). This is how the modern researchers admit the loss of the old murals, which had vanished without a trace, leaving nothing but the “composition” intact. The Romanovs may indeed have kept the original composition. It had affected nothing of substance.

A propos, the frescoes of the Blagoveshchenskiy Cathedral had not been chiselled off, but rather painted over with a new layer of artwork in the epoch of the first Romanovs. They were uncovered recently, and this

brought about many oddities. For instance, the murals depict the genealogy of Jesus Christ that includes many Russian Great Princes (Dmitriy Donskoi, Vassily Dmitrievich, Ivan III and Vassily III, as well as a number of the “ancient” philosophers and poets – Plato, Plutarch, Aristotle, Virgil, Xeno, Thucydides, etc.. All of them have been relations of Christ, according to the old artwork on the walls of the cathedral. This is in perfect correspondence with our reconstruction; all of these people must indeed have been the offspring of Augustus = Constantine the Great, who had indeed been related to Christ. The inclusion of the “ancient” philosophers and authors into “Christ’s family tree,” the artists who painted the murals in the Blagoveshchenskiy Cathedral had strongly contradicted the Scaligerian chronology. However, according to our conception, they were perfectly right.

Apparently, the old artwork in the Blagoveshchenskiy cathedral had struck the first Romanovs as relatively harmless, and so they decided to cover it by a new layer of murals instead of using the chisel. What could have been painted on the walls and the domes of the Arkhangelskiy and Ouspenskiy cathedrals that should make Czar Alexei Mikhailovich give orders to destroy the frescoes mercilessly? The modern “explanation” about disintegration over the course of a century doesn’t hold water.

Apparently, the altar pieces of the Ouspenskiy and Arkhangelskiy cathedral were replaced by completely new ones in the XVII century ([\[553\]](#), page 34; see also [\[552\]](#), page 33). It would be apropos to recollect the fact that many stone sarcophagi in Moscow had suffered substantial damage in the very same epoch ([\[62\]](#), page 81). Also due to “dilapidation,” perhaps?

Furthermore, let us recollect the fact that the old genealogical records were burnt by the Romanovs around the very same time. Those contained the family trees of every noble family in Russia, q.v. above. The ecclesiastical reform of Patriarch Nikon served as pretext for purging every Russian library from books that failed to conform to the dominant ideology. It turns out that “old books had undergone a correction” ([\[372\]](#),

page 147). Nowadays it is assumed that only ecclesiastic books have been affected; is it true, though?

Let us return to the cathedrals of Kremlin. Apparently, the Arkhangelskiy Cathedral could have proved a priceless source of information, seeing as how it is the official resting place of Russian Great Princes and Czars, including the first Romanovs. There are about 50 tombs in the cathedral today. It is presumed that every Muscovite Great Prince was buried here, starting with Ivan Kalita. According to the XVII century lettering on the headstones that dates to the epoch of the first Romanovs, the particular characters we find here are as follows:

1. The Pious Great Prince Ivan Danilovich (Kalita). We must point out that the epitaph on his tomb was seriously damaged, and then crudely re-written, q.v. in fig. 14.11.



Fig. 14.11. The headstone of the Romanovian epoch (XVII century), presumably a replica of an older headstone. It rests against the sepulchre ascribed to Ivan Kalita (Caliph) in the Arkhangelskiy Cathedral of the Muscovite Kremlin. It is perfectly visible that even this Romanovian replica was heavily edited. Part of the lettering was destroyed, and the rest obviously underwent a transformation, and a very rough one at that. Photograph taken in 1997.

2. The Pious Great Prince Simeon the Proud.
3. The Pious Great Prince Ivan Ivanovich.
4. The Pious Prince Dmitriy Donskoi.

5. The Pious Prince Afanasiy Yaroslav Vladimirovich Donskogo (!). The sepulchre is dated to 1426.
6. Pious Prince Vassily Vassilyevich (Tyomniy, or “The Dark”).
7. Great Prince and Lord of All Russia Ivan III.
8. Great Prince and Lord of All Russia Vassily III.
9. A separate crypt that is closed for visitors today contains the tombs of “Ivan the Terrible” and his sons Ivan Ivanovich and Fyodor Ivanovich; it had also once contained the body of Boris Fyodorovich “Godunov.”
10. The sarcophagus of Prince Mikhail Vassilyevich Skopin-Shouyskiy is separated from the rest; we find it in side-chapel of John the Baptist. Access to that area is also denied.
11. The sarcophagus of Prince Vassily Yaroslavich stands separately, on the left of the altar. It is said to date from the XV century (the alleged year 1469).
12. The sarcophagus that stands out very explicitly (it is twice as large as any of the other sarcophagi) is that of Pious Prince Andrei Staritskiy.
13. Prince Dmitriy of Ouglich, the youngest son of “Ivan the Terrible.”
14. Alexander Safay Gireyevich, Czar of Kazan (!). Sarcophagus dates from the XVI century.
15. Prince Pyotr, son of Ibreim, son of Mamatak, Czar of Kazan (!). Sarcophagus dates from the XVI century.
16. The first Romanovs – Mikhail Fyodorovich, Alexei Mikhailovich and Fyodor Alexeyevich.

“There are forty-six sarcophagi in the cathedral altogether” ([\[552\]](#), page 24).

Visits to the Arkhangelskiy cathedral had remained forbidden for the public for a long time. It was opened recently; even a brief acquaintance with its interior demonstrates a great number of remarkable phenomena.

Apparently, the tombs one sees in the cathedral today were made of brick in the XVII century under the first Romanovs ([\[552\]](#), page 24). This is the very time that the old frescoes were chiselled off the cathedral’s

domes and walls, with new artwork taking their place. It is presumed that “the dead were buried in sarcophagi of white stone buried in the ground. In the first half of the XVII century, brick sarcophagi with headstones of white stone ... with Slavic lettering upon them. In the beginning of the XX century, copper and glass casing for the sarcophagi was installed” ([\[552\]](#), pages 25-26). See fig. 14.12.



Fig. 14.12. “White sarcophagi of the Arkhangel'skiy Cathedral. 1636-1637. One side of every sarcophagus contains the name of the deceased, as well as the dates of his demise and burial, whereas the other side is decorated with a floral ornament carved in stone” ([\[107\]](#), page 118).

Thus, the old headstones that should obviously be above the bodies were covered by a layer of bricks. It is said that the inscriptions on the old headstones were accurately reproduced on the new brick headstones made by the Romanovs. Unfortunately, it is very difficult to check it nowadays. The tall and massive Romanovian simulacra made of brick cover the old headstones completely. After learning about the barbaric destructions of the old frescoes by the Romanovs, it would be natural to enquire whether the inscriptions on the old headstones could be chiselled off as well. It would be interesting to check this.

Modern researchers write that the history of the royal necropolis “contains many mysteries. Several old graves were lost – possibly, they had been this way before the construction of the building in the early XVI century. One of the perished graves should date from the second half of

the XVI century and belong to Prince Vassily, son of Ivan the Terrible, and Maria Temryukovna. It is very noteworthy that the lost graves are children's for the most part" ([\[768\]](#), page 88). All of the above vividly demonstrates the graves in the Arkhangelskiy Cathedral to be in utter chaos.

The museum's scientific staff told us that the basement of the Arkhangelskiy cathedral also housed the stone sarcophagi of the Russian Czarinas that were transferred there from a special Kremlin graveyard, which was destroyed already in the XX century, during the construction of the modern buildings. Unfortunately, access to this basement is extremely limited today. It would be very edifying to study the ancient inscriptions upon these sarcophagi, if any of them survived (see the next section for more details).

Let us return to the issue of how precisely the Romanovs reproduced the old lettering from the headstones covered in bricks. It would be interesting to see how precisely the inscriptions on these brick replicas are reproduced on the copper screens with glass panels, which were introduced by the Romanovian historians in the early XX century. This is easy enough to estimate, since the Slavic lettering of the XVII century can be seen through the glass. One does need a torch, though, since the screens cast a shadow over many of the inscriptions, making the latter all but illegible.

Firstly, let us point out that the brick headstones use different titles for referring to different Russian princes – "Pious," "Pious Great Prince," and so on. Only starting with Ivan III the title transformed into "Great Prince and Lord of All Russia." The difference is hardly of an arbitrary nature, and must reflect certain political realities of the epoch.

However, more recent inscriptions on the copper casing uses the uniform title "Great Princes" in every case, which can be regarded as concealment and slight distortion of information.

Secondly, we see a number of blatant inconsistencies. For instance, the Romanovs wrote the following on the abovementioned largest

sarcophagus in the cathedral: “In December 7045, on the 11th day, Pious Prince Andrei Ivanovich Staritskoy died.” The copper casing has an altogether different legend upon it: “The grave of Princes Staritskiy – Vladimir (died in 1569) and Vassily (died in 1574). Thus, not only does the legend on the Romanovian brick differ from what we see upon the even more recent copper casing – the very information about the number of the people buried here is vague. Are there two graves here, or is it a single grave? Which is lying to us – the brick, the copper or both? Let us reiterate that this contradiction concerns secondary inscriptions of the Romanovian epoch, since nowadays we don’t know what was written on the ancient headstone, which is covered by the brick layer completely. A propos, the fresco next to the grave of Andrei Staritskiy depicts Andrew the Apostle, who is said to have baptised Russia.

The commentary of a modern historian is as follows: “Out of the three graves, only that of A. I. Staritskiy had the obligatory ornamental inset in white stone on its Western side, but even in the latter case it was removed in 1780 the latest [why would that be? – Auth.]. The only thing that we know is that this inset was discovered in the course of the floor renovation works in 1835 next to the coffin... It was then made part of the eastern wall of the sepulchre that houses Vladimir and Vassily Staritskiy” ([\[768\]](#), pages 89-90).

Coming back to the frescoes, one has to point out that the ones we find in the Arkhangelskiy Cathedral are dedicated to Russian history to a large extent; they portray the Russian princes, and not just the holy ones. Even the frescoes on Biblical topics have often been considered to represent scenes from the Russian history. There is some commentary that goes alongside the artwork, which can be considered an illustrated version of the Russian dynasty’s history – unfortunately, in the Romanovian interpretation of the XVII century and not the original version.

For instance, “the third layer section of the southern wall depicts the victory of the Israelites led by Gideon over the Madian troops. This Biblical scene was usually associated with the victories of Ivan IV over the

kingdoms of Kazan and Astrakhan” ([552], pages 12-13). Could this mean that the Biblical scene was painted by the Romanovs over the place where there used to be a scene depicting the victory of Ivan IV over Kazan and Astrakhan, which they had themselves ordered to chisel off together with the very plaster it was painted on. Since the visitors had already been accustomed to seeing the picture of Ivan’s victory here, the freshly painted Biblical scene naturally became “associated with the victories of Ivan IV.” One should also mark the fact that the name Gideon resembles “GD Ioann,” a form of “*Gosudar Ioann*,” or Lord Ivan.

Alternatively, the Bible might be referring to the history of Russia, also known as the Horde in that epoch, in the XIV-XVI century. In this case, the authors of the Bible included a description of Dmitriy Donskoi's victory over Mamai-Khan in 1380 into the Bible as the victories of Gideon, King of Israel, over the Median troops. See our book entitled “Regal Rome in Mesopotamia: between the Oka and the Volga.”

The restoration procedures conducted in the Arkhangelskiy Cathedral in 1953-1956 have revealed a single pre-Romanovian that managed to remain intact quite miraculously; it is dated to the XVI century nowadays ([552], pages 22-23). The inscription upon it has not survived. The fresco is located in the burial-vault of Ivan IV “the Terrible”; the vault itself can be seen in fig. 14.13. “The dying prince hugs his elder son, who stands at the head of his bed. The prince’s spouse is sitting at his feet together with the youngest son... This scene resembles the description of the last hour of Vassily III, the father of Ivan IV” ([552], page 22). Isn’t it odd that the fresco that depicts Vassily III is at a considerable distance from his actual grave, and inside the burial-vault of Ivan IV on top of that?



Fig. 14.13. “The interior of the burial chamber of Ivan the Terrible. The sarcophagi weren’t covered with any later covers – the ones we see are authentic and date from the XVII century” ([\[107\]](#), page 116).

We consider the explanation to be rather simple – the fresco depicts the dying “Ivan the Terrible,” or Simeon, who is handing the state over to his son Fyodor. The young Czarina is holding his grandson Boris on her knees – the future Czar Boris “Godunov.” According to our reconstruction, Simeon had been the founder of a new royal dynasty in Russia; therefore, his grave, as well as the graves of his sons and his grandson Boris were buried in a separate vault of the Arkhangelskiy Cathedral. This must also be the reason why the grave of Mikhail Skopin-Shouyskiy, who had died during the reign of Vassily Shouyskiy, is also placed separately, in the side-chapel of John the Baptist. Apparently, Shouyskiy had been preparing the burial-vault for the new dynasty of his – however, his deposition prevented him from being buried here. His remains were brought over from Poland by the Romanovs much later, and buried in the Arkhangelskiy Cathedral.

Corollary: We are of the opinion that the burials in the Arkhangelskiy Cathedral need to be studied once again with the utmost attention. What is written on the ancient stones covered by layers of bricks? Could the

lettering upon them be chiselled off? Also, what could possibly be written on the sarcophagi of the Russian Czarinas?

6.

The fake sarcophagi of the pre-Romanovian czarinas made by the Romanovs in the XVII century

One of the Muscovite newspapers was kind enough to send several rather surprising and rare photographs of the burial-vaults where the Russian Czarinas are buried and the plan of their disposition in the basement of the Muscovite Kremlin. This material has struck us as exceptionally interesting; it serves as the basis for a number of important corollaries. In December 1997 we have visited all the tombs in the basement of the Arkhangelskiy Cathedral for a detailed study of all the sepulchres and their comparison to the photographs that we have at our disposal.

There are about 56 stone sarcophagi in the basement; a plan of their disposition is presented in fig. 14.14. Quite a few have no inscriptions upon them whatsoever (18, to be precise). The rest presumably belong to famous women of the royal lineage that were buried there in the XV-XVII century (in particular, Czarinas, their daughters and other female relations of the Czar). There are several children's graves, but not many. The sarcophagi are of different types, and we shall relate more details concerning this below. Most of the sarcophagi are anthropomorphic, possess a special head compartment and actually serve in lieu of a coffin – in other words, this type of sarcophagus required no additional wooden coffins. The other type, which is of a more recent origin, is rectangular and contains a wooden coffin. In some cases, the remains of these coffins are still intact.

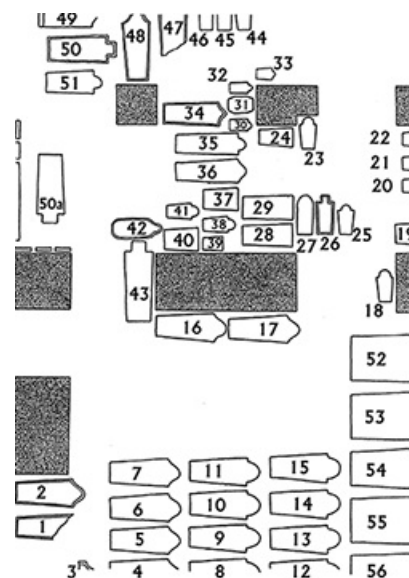


Fig. 14.14. A scheme that shows the disposition of the sepulchres ascribed to the Russian Czarinas and Great Princesses on the ground floor of the Arkhangelskiy Cathedral of the Muscovite Kremlin. The sepulchres were transferred here from the Voznesenskiy Nunnery in the Kremlin ([\[803\]](#), Volume 1, page 121).

The information about the identity of people buried in one grave or another must have initially come from the inscriptions upon the actual headstones, which were collected in the basement of the Arkhangelskiy monastery after the transfer from the Voznesenskiy monastery of the Kremlin, destroyed by the Soviet authorities in 1929 ([\[803\]](#), Volume 1, pages 121 and 125). Oddly enough, there is nothing written on some of the sarcophagi, and they are referred to as “nameless” in the inventory lists. The identity of their occupants is therefore unknown. Had the data come from other sources apart from the abovementioned inscriptions, such as records kept in the Voznesenskiy monastery, there must be some information about a few of the nameless graves in existence. In fig. 14.15 we reproduce a very rare photograph where we see the sarcophagus of Natalya Kirillovna Naryshkina carried out of the Voznesenskiy monastery’s cathedral before the demolition of the latter in 1929.



Fig. 14.15. The sarcophagus of Czarina Natalya Naryshkina taken away from the Voznesenskiy Nunnery in 1929. After the transportation of the female sarcophagi to the Arkhangelskiy Cathedral, the Voznesenskiy Nunnery was demolished. Taken from [\[107\]](#), page 245.

There is a list of the sarcophagi kept in the basement of the Arkhangelskiy cathedral that contains the names of the deceased, some of which ring rather dubious to our ears today. The numbers correspond to those on the plan in fig. 14.14:

1. Nameless sarcophagus.
2. Nameless sarcophagus.
3. Yevdokiya, the widow of Dmitriy Donskoi, 1407.
4. Maria Borisovna, the first wife of Czar Ivan III, 1467, see fig. 14.16.



Fig. 14.16. The sarcophagus ascribed to Maria Borisovna, the first wife of Ivan III.

5. Sofia Vitovtivna, the wife of Czar Vassily II, 1453, see fig. 14.17.

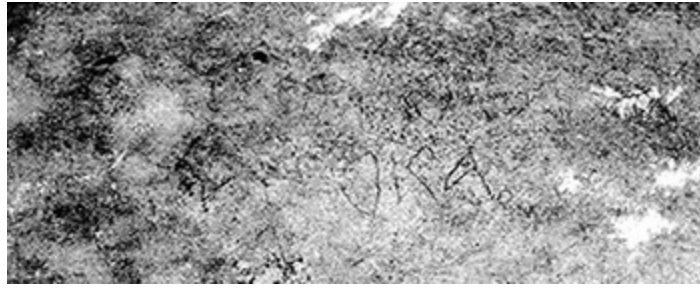


Fig. 14.17. The sarcophagus ascribed to Sofia Vitovtovna, the wife of Vassily II Tyomniy. Presumed to date from the XV century. There is a very roughly carved epitaph on the lid of the sarcophagus that reads as "Sophia the Nun."

6. Sofia Palaiologos, the second wife of Czar Ivan III, 1503, see fig. 14.18.



Fig. 14.18. The sarcophagus ascribed to "Sofia Palaiologos," wife of Ivan III. Photograph taken from the head side.

7. Yelena Glinskaya, the second wife of Czar Vassily III, 1538, see fig. 14.19.



Fig. 14.19. The sarcophagus ascribed to Yelena Glinskaya: "... The deceased Great Princes Yelena, wife of Vassily Ivanovich, Great Prince of the entire Russia."

8. Anastasia Romanovna, the first wife of Czar Ivan IV ("The Terrible"), 1560.

9. Maria Temryukovna, the second wife of Czar Ivan IV ("The Terrible"), also known as Maria Cherkeshenka ("The Cherkassian"), see fig. 14.20.



Fig. 14.20. The sarcophagus ascribed to Maria the Cherkassian, wife of Ivan IV "The Terrible."

10. Marfa Sobakina, the third wife of Czar Ivan IV ("The Terrible"), 1571, fig. 14.21.



Fig. 14.21. The sarcophagus ascribed to Marfa Sobakina, wife of Ivan IV “The Terrible.”

11. Maria Nagaya, the sixth wife of Czar Ivan IV (“The Terrible”), 1608.
12. Irina Godunova, the wife of Czar Fyodor Ivanovich, 1603.
13. Yekaterina Bouynosova of Rostov, wife of Czar Vassily Shouyskiy, 1626.
14. Maria Vladimirovna Dolgoroukaya, first wife of Czar Mikhail Fyodorovich Romanov, 1625.
15. Yevdokia Loukianovna, the second wife of Czar Mikhail Fyodorovich Romanov, 1645.
16. Elder Iouliania, mother of Anastasia Romanovna, 1579.
17. Paraskyeva, the daughter of Czar Mikhail Fyodorovich, 1620.
18. Pelageya, the daughter of Czar Mikhail Fyodorovich, 1620.
19. Maria, the daughter of Czar Ivan V Alexeyevich, 1692.
20. Fyodor Ivanovich Belskiy, 1568.
21. Anna Ivanovna Belskaya, 1561.
22. Yevdokiya Fyodorovna Mstislavskaya, 1600.
23. Nameless sarcophagus.
24. Feodosiya, daughter of Czar Fyodor Ivanovich and Irina Godunova, 1594.
25. Anastasia, daughter of Vladimir Staritskiy, 1568.

26. Nameless sarcophagus.
27. Nameless sarcophagus.
28. Anna, daughter of Czar Alexei Mikhailovich, 1659.
29. Theodora, daughter of Czar Alexei Mikhailovich, 1678.
- 30-36. Nameless sarcophagi.
37. Sofia, daughter of Czar Mikhail Fyodorovich, 1636.
38. Marfa, daughter of Czar Mikhail Fyodorovich, 1632.
39. Yevdokiya, daughter of Czar Mikhail Fyodorovich, 1637.
40. Theodosia, daughter of Czar Ivan V Alexeyevich, 1691.
41. Anna, daughter of Czar Vassily Shouyskiy, 1610.
42. Nameless sarcophagus.
43. Yevdokiya, second wife of Vladimir Staritskiy, 1570.
- 44-48. Nameless sarcophagi.
49. Yevdokiya, daughter of Vladimir Staritskiy, 1570.
50. Yefrosinya, mother of Vladimir Staritskiy, 1569, see fig. 14.22.



Fig. 14.22. The sarcophagus ascribed to Staritskaya. Made of headstone fragments held together by copper brackets.

51. Maria, daughter of Vladimir Staritskiy, 1569.
52. Anna, daughter of Czar Mikhail Fyodorovich, 1692.
53. Tatiana, daughter of Czar Mikhail Fyodorovich, 1706.
54. Natalia Kirillovna Naryshkina, second wife of Czar Alexei Mikhailovich, mother of Peter the Great, 1694.
55. Agafia Semyonovna Groushetskaya, wife of Czar Fyodor Alexeyevich, 1681.
56. Maria Ilyinichna Miloslavskaya, first wife of Czar Alexei

Mikhailovich, 1669.

The general disposition of the sarcophagi alongside one of the basement's walls can be seen in fig. 14.23. This is where we presumably find the graves of the famous Russian Czarinas of the XV-XVI century.



Fig. 14.23. The rows of sarcophagi ascribed to the Russian Czarinas from the ground floor of the Arkhangelskiy Cathedral. In the foreground we see the sarcophagus ascribed to Yelena Glinskaya, with the alleged sarcophagus of Sofia Palaiologos on the right of it. The sarcophagi we see in the photograph are numbered 7-15 in the scheme. In the distance we see the sarcophagi of the Romanovian epoch, which are much larger and apparently authentic. They are numbered 55 and 56 in the scheme.

Nevertheless, the consensual attribution of some of the sarcophagi is very dubious indeed. This concerns the pre-Romanovian graves; the Romanovian sarcophagi are all bona fide.

We notice the following oddities:

1) It is perfectly unclear just why Sarcophagus 6, q.v. on the plan in figs. 14.14 and 14.18 should be attributed to Sofia Palaiologos, wife of Ivan III. This is a partially demolished sarcophagus; its lid is completely intact, albeit shattered. It has no inscriptions upon it, except for the roughly-scratched word *sofea* (see fig. 14.24). Could this “inscription” have sufficed for attributing the sarcophagus in question to the famous Sofia Palaiologos? The rough and sketchy character of the inscription is also emphasised by its slanted alignment in relation to the sides of the lid;

the scratches are shallow, and it takes an effort to make them out upon the surface of the stone. A brief glance leaves us with the impression that the lid is altogether void of lettering, it looks just the same as the lids of the nameless coffin. How could this unseemly, slanted piece of graffiti, scratched with a nail or something similar, have appeared on a royal sarcophagus? Also, the poor quality of this so-called “royal sarcophagus” (as well as of other pre-Romanovian sarcophagi housed in the cathedral’s basement) is confusing at the very least.



Fig. 14.24. The sarcophagus ascribed to “Sophia Palaiologos,” wife of Ivan III. Part of the lid near the head. As we can see, there is a shallow and rough inscription scratched on the stone right next to the edge. It reads as “Sophia the Nun.” There is nothing else written anywhere on the sarcophagus. The letters were scratched so shallow that one can hardly make them out in the photograph. However, we can clearly see that the sarcophagus was neither carved out from a single block of stone, nor assembled of whole slabs of stone. It is made of odd stone fragments held together by copper brackets and then whitewashed over in order to make the surface smooth.

2) The very same question can be asked in reference to Sarcophagus 5, q.v. on the scheme in figs. 14.14, 14.17 and 14.23. This sarcophagus is ascribed to Sofia Vitovtovna, the wife of Vassily II (XV century) nowadays. There are no inscriptions anywhere on the lid apart from another rough, sketchy and slanted inscription that is very shallow and may have been made with a nail: “*Sofe[a] inoka*”, or “Sofia the Nun,” q.v. in fig. 14.17. In fig. 14.25 one sees a drawn copy of this inscription, which is very hard to make out. We have used a very high-quality photograph for this purpose, where the letters were as distinct as they could get. Could this

simple and cheap stone coffin with a piece of graffiti scratched thereupon in an unhandy manner be a sarcophagus of a Czarina as well? Could it be true that the two famous Czarinas, Sofia Palaiologos and Sofia Vitovtovna, did not get so much as an accurately carved lettering on the coffin lid? Are we being told that these famous Russian Czarinas were buried ceremonially, with their relations, the entire court and a great many visitors present, in these primitive and cheap coffins with clumsily-scratched letters on the lid? For some reason, upon the sarcophagi of the Romanovian epoch we find long and detailed epitaphs, carved in stone skilfully and deeply. Other old nameless sarcophagi are also covered in beautiful carved ornaments.

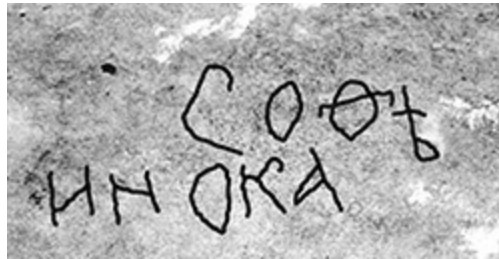


Fig. 14.25. Our drawn copy of the inscription on the lid of the sarcophagus that reads “Sophia the Nun”; nowadays the grave is ascribed to Sophia Vitovtovna, the wife of Vassily II Tyomniy.

3) Moreover, how could the name “Sophia the Nun” have appeared upon the sarcophagus of Sofia Vitovtovna? This is simply an impossibility. If Sofia had indeed taken the vows, she should have received a new name as a nun, one that had to differ from her old name, Sofia. However, the graffiti on the sarcophagus tells us that Sofia had been the monastic name of the deceased, which can only mean that before taking the vows she had been known under a different name than Sofia, whereas Sofia Vitovtovna was definitely called Sofia. This implies that what we see is an outright hoax. This grave can by no means contain the remains of Sofia Vitovtovna, the famous Russian Czarina. We are being lied to.

4) A careful study demonstrates that the overwhelming majority of the

sarcophagi attributed to the Russian Czarinas of the XV-XVI century nowadays weren't made of individual stone slabs, but rather bits and pieces of stone held together by copper rods or brackets. This rather frail construction would then be covered in a layer of plaster, which made it look like a sarcophagus. It is natural that the transportation of these "composite sarcophagi" from the Voznesenskiy monastery to the basement of the Arkhangelskiy Cathedral had not been performed with sufficient care, which has resulted in some of the plaster coming off the sarcophagi, and the subsequent collapse of the latter. However, the Romanovian sarcophagi made of whole stones did not come apart, unlike their "composite" counterparts. Some of the sarcophagi (those belonging to "Sofia Palaiologos" and the relation of Staritskiy, for instance) are in a very poor condition – almost completely in pieces, the lid as well as the actual sarcophagus (see figs. 14.18, 14.23, 14.24 and 14.22). The cracks reveal the brackets, apparently copper ones, seeing as how they're green and not rusty. These brackets had served for holding various parts of the "composite sarcophagi" together. Some of the brackets have fallen out, and now lie alongside the bones of the deceased, q.v. in fig. 14.18, for instance.

We can clearly see that the coffins had not been made of whole limestone slabs, but rather fragments, or trash, which can only mean that the coffins in question belonged to common folk and not the XVI century members of the royal family. It is obvious enough that stone or concrete sarcophagi must have been expensive, and few could afford them; a "composite sarcophagus" would be much easier to make.

Thus, the Romanovs must have simply used a number of anonymous sarcophagi in the middle of the XVII century, or chiselled the lettering off a few coffins in order to have some body of evidence required for proving the veracity of their fallacious history. The authentic sarcophagi of the Russian Czarinas must have simply been destroyed by the Romanovs, if they had indeed been in Moscow and not the royal cemetery in Egypt, Africa – Giza valley or the famous Luxor. However, the Romanovs needed

some artefacts to support the historical credibility of their artificial “Old Russian history.” We see how the Romanovian historians and archaeologists concocted their “successful discoveries” of allegedly authentic ancient sepulchres of Yaroslav the Wise, Vladimir the Holy and so on around the same time as their colleagues in Moscow were diligently stocking up on sarcophagi for the “royal necropolis of the XI-XVI century.”

The “ancient royal coffins” were made in haste; their construction was ordered by the Romanovs. It has to be said that the sarcophagi were constructed rather clumsily – it could be that they simply decided to convert the old graveyard of the monastery into the allegedly ancient “final resting place of the old pre-Romanovian Czarinas.” The names of the nuns were chiselled off the lids, and covered by headstones with “apropos inscriptions.” The old sarcophagi were thus concealed by the headstones, and so the actual perpetrators hadn’t been too careful about the lettering on the sarcophagi, which is understandable, since the latter were to be buried in the ground right away, at any rate. Some of the sarcophagi were left without any inscriptions whatsoever; in two cases, the names of simple nuns, scribbled with a sharp object, weren’t obliterated in time. This is how unscrupulously the Romanovs had created the false “royal necropolis” of the Muscovite Kremlin. We are beginning to realise that there must have been no royal necropolis in existence before the Romanovs. The Great Czars (Khans) of Russia, or the Horde, as well as their wives, were buried in the imperial royal burial ground – the famous pyramid field or Luxor in Egypt, Africa.

Less distinguished persons would be buried in Russia. However, the Romanovs had been striving to destroy all the really old sarcophagi that could have told us about the true history of the pre-Romanovian Russia, or the Horde, ever since their enthronement in the XVII century. What we are demonstrated nowadays as “authentic ancient artefacts” is nothing but Romanovian simulacra or sarcophagi of the common folk, which the Romanovian historians have declared royal without bothering about such

trifles as proof.

Ancient Russian sarcophagi of white stone were used as construction material in the Romanovian epoch, which reflects the attitude of the Romanovs towards the ancient history of Russia. Let us ponder this for a moment. Would any construction workers we know vandalise a nearby cemetery in order to procure stone for building a residential house? Would any of the readers feel like inhabiting a house like that? Such actions have always been considered sacrilege or signs of scorn and hatred directed at the deceased. This is precisely what we see in the behaviour of the Romanovian usurpers. Let us quote a passage from the book written by L. A. Belyaev, a modern archaeologist ([62]). He reports the following as he tells us about the excavations conducted in the cathedral of the Muscovite Bogoyavlenskiy monastery: “The ornamented headstones dating from the early XIV century [?] used as filling material in one of the dining-room’s walls” ([62], page 297). Thus, the old pre-Romanovian headstones were used as construction material for a dining room (see fig. 14.26).

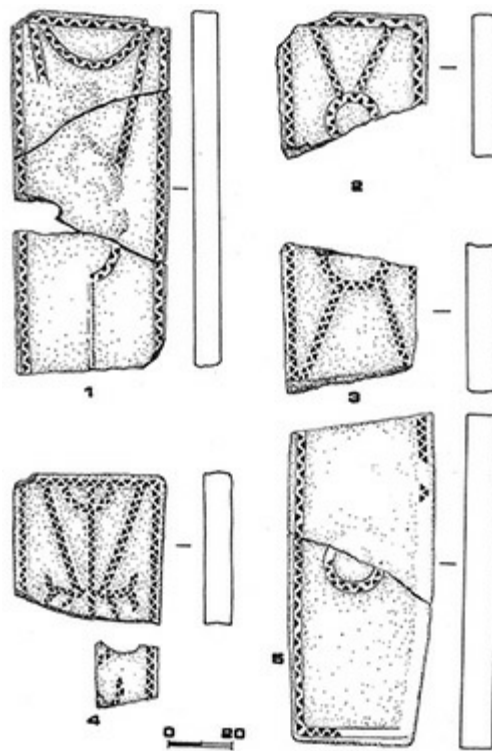


Fig. 14.26. Ancient pre-Romanovian headstones of white stone decorated with carvings

and used as construction materials for the dining hall of the Bogoyavlenskiy Monastery in Moscow. Taken from [\[62\]](#), table 30.

We must also pay attention to the fact that the headstones that L. A. Belyaev refers to in [\[62\]](#) look very much like the headstone from the Old Simonov monastery (see fig. 6.28), as well as the old child's sarcophagus from the basement of the Arkhangel'skiy cathedral (see fig. 6.30). They are all made of individual limestone slabs and covered in the same kind of deep ornamental engraving; this must have been the standard appearance of the pre-Romanovian headstones, which had all been destroyed and pointedly used as construction material.

Let us return to the graves from the basement of the Arkhangel'skiy Cathedral that presumably belong to the Russian Czarinas. We must remind the reader that all of the sarcophagi, with the exception of the ones installed in the Romanovian epoch, were made of a very cheap material – stone shards held together by copper brackets and plastered over. Our opponents might declare this to be an ancient Russian custom, claiming that before the Romanovs even the Czars were buried in such cheap and unsophisticated coffins, citing Russian poverty, primitive rituals of the Asian nomads and so on.

However, this isn't true. The numerous remnants of the limestone sarcophagi dating from the pre-Romanovian epoch were all made of individual stone slabs and decorated with deep and accurate carvings. You can still see similar stone slabs or their debris in many of the old monasteries in Russia. No plaster here. Why would Russian Czarinas be buried in cheap sarcophagi made of plastered-over flotsam and jetsam, then? We are of the opinion that there's just one answer to this – the Romanovs had replaced real sarcophagi by cheap unsophisticated imitations, which were instantly buried and removed from anyone's sight, and so no special effort was invented into their production. The Romanovian hoaxers did not use any limestone or cover it with carvings, deciding that plaster should do the trick.

5) Let us now turn to the sarcophagi of the Romanovian epoch, starting with the XVII century and on. Those appear to be authentic. Bear in mind that there are two types of these sarcophagi – the anthropomorphic stone coffins with a head compartment, and the rectangular sarcophagi of stone with a wooden coffin inside of them. The sarcophagi in question are numbered 24, 28, 29, 37, 39, 40 and 52-56 in fig. 14.14. All of them date from the Romanovian epoch, except number 24, which must make them authentic.

A more careful study reveals a fascinating detail. It turns out that all of the Romanovian anthropomorphic sarcophagi date from before 1632, which is the dating that we find on the last of them (number 38). All the other Romanovian sarcophagi of this type date from earlier epochs, or the beginning of the XVII century.

On the other hand, all the Romanovian sarcophagi of the second type (rectangular with a coffin inside) date from 1636 and on. This is very interesting indeed – apparently, the Russian burial rituals were reformed between 1632 and 1636 (insofar as royal burials were concerned, at least). We see that before 1632 the first Romanovs had still adhered to the old burial customs of the Horde. However, they have subsequently decided to abandon this practice in a very abrupt way – starting from 1636, they have been doing it differently. This detail might be of great importance; a reform such as this one would naturally have to be a large-scale event, ecclesiastical as well as secular. It must have taken place in the middle of the XVII century, namely, in 1632-1637.

It is all the more amazing that nothing is told about this important event in Russian history nowadays. For instance, A. V. Kartashov's *Essays on the History of the Russian Church* ([\[372\]](#), Volume 2, pages 110-112) refers to the period between 1634 and 1640 as to the epoch of Patriarch Ioasaf I, who must have taken part in the preparation and the implementation of the reform. However, A. V. Kartashov, famous scientist and the author of a fundamental work ([\[372\]](#)) does not utter a single word about it. He discusses other reforms of lesser importance credited to the

same patriarch in great detail; however, burial rituals, which are much more important, aren't mentioned anywhere.

Let us turn to another fundamental multi-volume oeuvre of Makariy, Metropolitan of Moscow and Kolomna, entitled *History of the Russian Church* ([\[500\]](#)). The patriarchy of Ioasaf is discussed on pages 314-325 of Volume 6; however, not a single word is uttered about the burial reform. However, we do find what must be a trace of this reform. Makariy writes the following about the ritual of burying priests as described in the Prayer-Book of Patriarch Filaret: "Ioasaph's prayer-book of 1639 abolishes this ritual as presumable heritage of 'Yeremey, the heretic Bulgarian priest'" ([\[500\]](#), Volume 6, page 322).

This discovery of ours – namely, the change of the Russian burial ritual around 1632-1637, instantly allows us to discover the forgery among the sarcophagi kept in the Arkhangelskiy Cathedral of the Muscovite Kremlin. Let us consider Sarcophagus 24. It is ascribed to Theodosia, the daughter of Fyodor Ioannovich and Irina Godunova, q.v. in fig. 6.30 and the list above. The actual sarcophagus is void of lettering; the inscription must have come from some external headstone in the Voznesenskiy monastery that was lifted in order to transfer the sarcophagus to the basement of the Arkhangelskiy cathedral. However, it is obviously a forgery. If it had indeed been a pre-Romanovian sarcophagus, it would belong to the old anthropomorphic type, which is not the case with Sarcophagus 24; it is of the new type, and therefore cannot predate 1632. We catch the falsifiers of the Russian history red-handed once again.

It becomes obvious why the Russian history textbooks of the Romanovian epoch don't mention the reform of the burial ritual in the 1630s – one of the reasons must be that the historians are very eager to date some of the XVII century sarcophagi (of the new type) to older, pre-Romanovian epochs. This is why they remain taciturn about Ioasaf's reform (if it isn't out of ignorance).

7.

In the second part of the XVII century the Romanovs removed old headstones from the Russian cemeteries and either destroyed them or used them as construction material. The excavations of 1999-2000 conducted in the Louzhetskiy Monastery of Mozhaysk

One of the oldest Russian monasteries, the Bogoroditse-Rozhdestvenskiy Louzhetskiy friary, is located in Mozhaysk. The friary is presumed to have been “founded by St. Ferapont in 1408 at the request of Andrei Dmitrievich of Mozhaysk, son of Great Prince Dmitriy Donskoi” ([\[536\]](#), page 100). The monastery exists until this day, although it has been reconstructed (see fig. 14.27).



Fig. 14.27. The Louzhetskiy Monastery of Our Lady's Nativity in Mozhaysk. View from the north. Photograph taken in 2000.

In 1999-2000, the archaeological and restoration works in Louzhetskiy friary resulted in the removal of two-meter layers of the ground. In fig. 14.28 we cite a photograph of 2000 made in Louzhetskiy monastery after

the top layers of the ground were removed. The dark strip at the bottom of the cathedral corresponds to the thickness of the removed layers – it was painted with dark paint after exposure. These excavations in the friary courtyard revealed an amazing picture, which we shall relate in the present section. We are very grateful to Y. P. Streltsov, who had pointed out to us the facts that we shall be referring to herein.



Fig. 14.28. The Louzhetskiy Monastery in Mozhaysk. We see the courtyard. In 1999, some two metres of the turf were removed. The former level of soil can be judged by the dark strip at the bottom of the monastery's cathedral. One can also see that the windows of the cathedral have been elevated except for one window, which had been at ground level when the excavations were conducted. In the foreground we see a few sarcophagi of the XVII-XIX century, unearthed during excavations and arranged in accurate rows. The level of soil in the courtyard now corresponds to that of the XVII century. Photograph taken in 2000.

It turned out that extensive construction works were conducted in the friary in the second half of the XVII century. The old headstones from the Russian cemeteries were walled up into the fundamentals of the XVII century constructions. The amount of headstones used as construction material is so tremendous that one gets the impression local cemeteries were completely stripped of headstones at some point in time. One must note that the old headstones that were hidden from sight as a result of this operation were considerably different from the ones presented as

“specimens of the Old Russian style” nowadays. Almost all of the old headstones found in Louzhetskiy monastery during the excavations are covered in the exact same kind of ornamental carving as the ones from the Old Simonov monastery – a forked cross with three points, q.v. in fig. 14.29.



Fig. 14.29. One of the ancient Russian headstones unearthed from the XVII century foundation of the Louzhetskiy Monastery during the excavations of 1999-2000. It was used as construction material during the epoch of the first Romanovs. Photograph taken in 2000.

After the top layer of ground from the site next to the northern wall of the monastery's main Cathedral of Our Lady's Nativity had been removed, the foundation of a small church was found. It was built in the XVII century (see fig. 14.30). The time of its construction can even be indicated with more precision as postdating 1669. Apparently, the builders have used the old headstones alongside some of the “fresh” slabs of stone in a number of cases. There aren't many such slabs in the foundation, but a few are present. In the summer of 2000 we have seen two of those – one dating from 7159, or 1651 A.D. in modern chronology, and the other, from 7177, or 1669 A.D. (see figs. 14.31 and 14.32). Thus, the construction works

must have been carried out after 1669, since we find a stone with that dating in the foundation.



Fig. 14.30. Louzhetskiy Monastery in Mozhaysk. The foundation of a destroyed XVII century church with old Russian headstones used as construction material. According to the writings on the headstones, we see the remains of construction works conducted in 1669 or later. Photograph taken in 2000.



Fig. 14.31. A XVII century headstone immured in the foundation of the demolished church of the Louzhetskiy Monastery, which was uncovered during the excavations of 1999. The epitaph reads: “Our Lord’s servant, Sister Taiseya, formerly Tatiana Danilovna, died on the 5th day of January in the year of 7159.” The year corresponds to 1651 A.D. Photograph taken in 2000.



Fig. 14.32. A XVII century headstone immured in the foundation of the demolished church of the Louzhetskiy Monastery, which was uncovered during the excavations of 1999. The epitaph reads: “Our Lord’s servant, Brother Savatey Fyodorov, son of Poznyak, died on the 7th day of February in the year of 7177.” The year corresponds to 1669 A.D. Photograph taken in 2000.

The general impression that one gets after familiarizing oneself with the results of the excavations conducted in the Louzhetskiy monastery is as follows. Apparently, in the XVII century the old headstones were removed from cemeteries en masse, and used as construction material (in particular, for the abovementioned foundation of a small church in the XVII century, which contains several dozen old headstones. Many of them became chipped or were broken so as to fit into the construction (see figs. 14.33-14.39). The numerous fragments of the old headstones became unstuck during the excavations. Some of them have been cleaned from the dirt and arranged in a pile in the courtyard of the friary (see fig. 14.40).



Fig. 14.33. Ancient headstone of white stone with a triangular cross engraved upon it, which was used as construction material in the foundation of the XVII century church of the Louzhetskiy Monastery in Mozhaysk. The foundation was unearthed after the excavations of 1999. Photograph taken in 2000.



Fig. 14.34. Headstones of white stone with engraved triangular crosses. Immured in the foundation of a XVII century church. Louzhetskiy Monastery, Mozhaysk. Photograph taken in 2000.



Fig. 14.35. Headstones of white stone with engraved triangular crosses. Used as construction material in the foundation of a XVII century church. Louzhetskiy Monastery, Mozhaysk. Photograph taken in 2000.

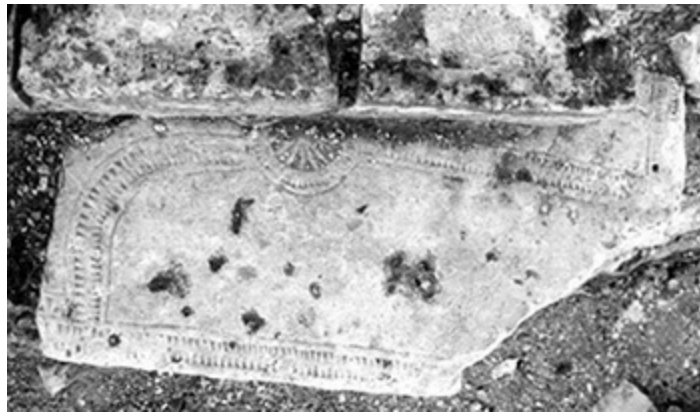


Fig. 14.36. Headstone of white stone with a triangular cross engraved upon it. Immured in the foundation of a XVII century church. Louzhetskiy Monastery, Mzhaysk. Photograph taken in 2000.



Fig. 14.37. Headstone of white stone with a triangular cross engraved upon it. Used as construction material in the foundation of a XVII century church. Louzhetskiy Monastery, Mzhaysk. Photograph taken in 2000.



Fig. 14.38. Headstones of white stone with triangular crosses immured in the foundation of a XVII century church. One of them is marked “7 February 7191.” The dating converts into the modern chronological system as 1683 A. D. Louzhetskiy Monastery, Mzhaysk. Photograph taken in 2000.



Fig. 14.39. Fragment of a headstone with an exceptionally large triangular cross engraved upon it. We see the central part of the cross, which has remained intact. Apart from that, on the side of the headstone we see the remnants of an ornament that one often sees on other old Russian headstones. From the masonry of the XVII century church at the Louzhetskiy Monastery in Mozhaysk. Photograph taken in 2000.



Fig. 14.40. Fragments of the ancient Russian headstones used in the XVII century masonry of the Louzhetskiy Monastery in Mozhaysk. Photograph taken in 2000.

Most of these old headstones bear the symbol of a three-point forked cross; however, there are several exceptions. For instance, one of the fragments found in the Louzhetskiy monastery is decorated with a four-point cross, but the shape is different from that of the modern crosses – this one resembles the footprint of a bird (see fig. 14.41).



Fig. 14.41. The four-pointed cross on the ancient Russian headstone looks like a bird's footprint or a triangular forked cross with an extra branch at the top. It differs greatly from the four-pointed crosses commonly found on Christian graves. The Louzhetskiy Monastery, Mozhaysk. Photograph taken in 2000.

Another rare specimen is a five-pointed forked cross. A slab with such a cross was discovered by Y. P. Streltsov and G. V. Nosovskiy, one of the authors, in the summer of 2000, in the foundation of the stone staircase that had once led to the gate of Our Lady's Nativity Cathedral from the west. The staircase is in ruins nowadays, and has been replaced by modern metallic stairs. However, a part of the foundation remained intact. This is where this rare old headstone was discovered (see figs. 14.42 and 14.43).



Fig. 14.42. Ancient Russian headstone with a five-pointed forked cross uncovered from the XVII century masonry of the Louzhetskiy Monastery in Mozhaysk. Photograph taken in 2000.



Fig. 14.43. Headstone of the intermediate variety – with old-fashioned ornamentation, but sans forked crosses. Manufactured during the epoch of the first Romanovs. We see two epitaphs with dates: “On 6 August of the year 7149, the Servant of our Lord, infant Andrei, son of Pavel Fyodorovich Klementyev, rested in peace” on the left and “On 5 February of the year 7149, the Servant of our Lord, infant Pyotr, son of Pavel Fyodorovich Klementyev, rested in peace.” The years convert into the modern chronological system as 1641 and 1643. The lettering was done by a professional carver, likewise the ornamental pattern at the edges of the stone. The epitaphs are authentic. The Louzetskiy Monastery of Mozhaysk. Photograph taken in 2000.

All the frescoes in the monastery’s Cathedral of Our Lady’s Nativity were chiselled off. We are familiar with such displays of all-out demolition from what we found in the cathedrals of the Muscovite Kremlin, q.v. in [Chron4](#), Chapter 14:5. The pre-Romanovian frescoes there have also been chiselled off, and they were anything but “ancient and dilapidated” when they got destroyed – not even a hundred years old. Something of this sort must have taken place in the Louzhetskiy monastery, Mozhaysk. Many small fragments of chiselled-off plaster covered in dots of bright paint from the old frescoes were piled up right in the yard of the monastery. They were discovered in the course of the excavations in 1999. We have seen them in the summer of 2000 (see fig. 14.44). Apparently, the old frescoes of the Russian cathedrals had failed to correlate with the reality

tunnel of the Romanovian historians and contradicted the Romanovian version of the Russian history, and therefore became destroyed – first in the Muscovite Kremlin, and later throughout all of Russia.



Fig. 14.44. This is all that remains of the ancient frescoes from the Cathedral of Our Lady's Nativity at the Louzhetskiy Monastery. The frescoes were chiselled off together with the plaster in the epoch of the XVIII-XIX century and piled up at the southern wall of the monastery, right next to the gate. Piles of rubble and plaster fragments were discovered here after the excavations of 1999. Photograph taken in 2000.

The destruction of the frescoes on the walls of the ancient Russian churches and cathedral is rather typical. Sometimes historians manage to blame it on the “intervention forces of the Poles and the Lithuanians running rampant in the epoch of the Great Strife,” who appear to have possessed a certain inexplicable penchant for the destruction of monastery libraries, ancient artwork and any artefact that might provide us with information concerning the old Russian history in general. Sometimes we are told that an ancient cathedral “has never been decorated” – presumably, there was enough money for the construction of this cathedral, but the artwork had fallen prey to the lack of funds, so the walls were simply whitewashed. However, occasionally, as is the case with the Louzhetskiy monastery of Mozhaysk, it is admitted that the frescoes were destroyed by the Romanovian authorities. Why was that done? No explanations are ever given by the representatives of historical science; however, our reconstruction explains everything perfectly well.

Let us return to the Russian headstones of the old kind found in the Louzhetskiy monastery. The inscriptions upon them are of the utmost interest – especially the opportunity of finding a pre-Romanovian inscription. Unfortunately, it turns out that there are either no inscriptions on the stones whatsoever (as one sees in fig. 14.29, for instance), or there is some lettering that is presumed to date from the XVI century, but appears to be counterfeit (alternatively, it is genuine and dates from the epoch of the Romanovs). We shall discuss this in more detail below. For the meantime, let us just reiterate that we haven't managed to find a single authentic inscription dating from the pre-Romanovian epoch on these stones – it appears that all the old headstones with such inscriptions were destroyed, or subjected to the chisel at least. However, even after this procedure the silent stones must have remained a nuisance for the Romanovian historians, and were thus taken away from the cemeteries and buried underground, where no one could see them. After the religious reform (q.v. described in Chapter 6 above) the Russian cemeteries became outfitted with a new kind of headstone, the Romanovian model, quite unlike its predecessor. Later it all became conveniently forgotten.

However, below we shall see that the Romanovs haven't come up with this radical method at once. They had initially tried to correct the inscriptions on some of the old headstones at least. And so they had launched a campaign for the erasure of inscriptions found upon some of the ancient headstones and the complete destruction of the rest. The old stones or the old texts were replaced by new ones and given fresh pre-Romanovian datings. As we shall see in case of the Louzhetskiy monastery, this replacement was made so carelessly that it is instantly obvious to a modern researcher. Apparently, the XVII century officials who were checking the replacement works in the Russian cemeteries weren't too pleased with the quality, and decided to have all the headstones removed and replaced by a completely new variety. This may also have pursued the objective of facilitating the location and destruction of the pre-Romanovian headstones with “irregular” symbols and

inscriptions upon them.

Let us therefore turn to the epitaphs. All the ones that we have seen upon the old headstones in the Louzhetskiy monastery begin with words “In the year ... such-and-such was buried here.” Thus, the date is always indicated in the very beginning of the epitaph. The old stones discovered in the Louzhetskiy monastery appear to be referring to the XVI century, or the pre-Romanovian epoch. However, we have found other stones of the exact same type with XVII datings, already from the Romanovian epoch. There is nothing surprising about this fact; we have already mentioned that the burial customs, including the headstone type, were only reformed in the second half of the XVII century; therefore, the old headstones had still been used in Russia during the first few decades of the Romanovian epoch. The technique and the quality of the artwork (the forked cross and the perimeter strip) are completely the same on both the Romanovian and the pre-Romanovian stones; the carvers of the XVII century were therefore at the same technical level as their XVI century predecessors, and worked in the same manner.

The truly amazing fact is as follows. On the stones with Romanovian datings, all the inscriptions are of the same high quality as the artwork. The lettering and the artwork are carved deep into the stone by a professional craftsman (see figs. 14.43, 14.45, 14.46 and 14.47). The craftsman paid attention to the shading of the letters, tried to use lines of different thickness, which made the lettering look more dynamic. The same technique was used in the artwork of the forked cross and the perimeter ornament. Also, the inscriptions of the Romanovian epoch always fit into the place between the two top lines of the cross and the perimeter artwork. The space of this field would differ from headstone to headstone; this would be achieved via different angles of the cross lines and different locations of its centre. It is perfectly obvious that the craftsmen would always know the size of the space they needed for the epitaph and arrange the artwork accordingly.



Fig. 14.45. Headstone of the old fashion with a forked cross manufactured in the epoch of the first Romanovs. The epitaph is as follows: “On 10 July of 7142, the servant of our Lord, U ... avlov ... roovich ... Kle ... rested in peace.” The dots mark obliterated or illegible letters. The year translates into the modern chronological system as 1634. The quality of the lettering is just as high as that of the border ornament. The epitaph is authentic. The Louzhetskiy Monastery of Mozhaysk. Photograph taken in 2000.



Fig. 14.46. Headstone of the old fashion with a forked cross manufactured in the epoch of the Romanovs (1631). Found broken during the excavations of 1999-2000 underneath the belfry of the Louzhetskiy Monastery. Put together from pieces and placed in the newly constructed belfry. Photograph taken in 2000.



Fig. 14.47. Lettering on a headstone dating from 1631, found underneath the bell-tower of the Louzhetskiy Monastery: “The year of 7139 (1631 A.D.), in the 15th day of June, in memory of St. ... Maximovich Vaneyko, known to the monks of as Brother Arkadiy the Hermit.” The lettering is authentic. Louzhetskiy Monastery, Mozhaysk. Photograph taken in 2000.

However, this is not the case with the pre-Romanovian headstones. The quality of the lettering is considerably lower than that of the ornaments found on the same headstone. At best, the epitaphs are scratched upon the stone with some sharp stylus (see fig. 14.48). Many of such inscriptions have guiding lines (fig. 14.49). Those naturally disfigure the epitaphs and make them look crude and clumsy, while the perimeter artwork is still distinct and professional. Moreover, some of the lettering that is said to date from the XVI century also fails to correspond to the size of the field, proving too short – for instance, in fig. 14.50 the inscription clearly says 7076, or 1568 A.D. See also figs. 14.51 and 14.52. We also discovered an obviously mutilated epitaph, where the artwork on the headstone is

perfect, and the epitaph is simply scratched upon the stone with a rough stylus and very clumsily (figs. 14.53 and 14.54). This inscription is obviously false; it contains a dating – “Зпи,” or 7088 since Adam (1580 A.D.). It appears as though the hoaxers put a new inscription with a XVI century dating onto an old headstone.



Fig. 14.48. Lettering on a headstone with a forked cross – apparently, a forgery. The stone itself, as well as the ornamentation and cross, were performed by a professional carver. The lettering was simply scratched on the stone with some sharp object. One doesn't need to be a carver in order to match in – a simple nail shall suffice. The Louzhetskiy Monastery of Mozhaysk. Photograph taken in 2000.



Fig. 14.49. Explicitly counterfeit lettering on a headstone with a forked cross. In the top right we see a scratched date – presumably, a XVI century one (the letters stand for the 7050's or the 7080's; one needs to subtract 5508 to end up with a modern dating falling over the middle or the end of the XVI century. One sees the crude guiding lines – however, they didn't make the letters any less clumsy. The ornaments look older than the lettering – time has almost obliterated them. Nevertheless, it is obvious that, unlike the lettering, the ornaments were carved by a professional. Photograph of 2000, taken in the Louzhetskiy Monastery of Mozhaysk.



Fig. 14.50. Lettering of the alleged XVI century on an old headstone with a forked cross; obviously done by a lay carver, and obviously fails to correspond to the place reserved for it. The dating reads perfectly unambiguously: “Orina Grigoryeva, died on 1 October 7076.” The lettering is thus dated to 1568 A.D. ($7076 - 5508 = 1568$). It is most likely to be a forgery. Photograph of 2000, taken in the Louzhetskiy Monastery of Mzhaysk.



Fig. 14.51. Lettering upon an old headstone with a forked cross, presumably dating from the pre-Romanovian epoch. The lettering is extremely crude, unprofessional and does not correspond to the size of the space reserved for it. The dating is all but obliterated; however, we can still read its second half as “16”; it must have stood for either 7016 or 7116, which translates as 1508 or 1608, making the date pre-Romanovian. The entire lettering consists of 4 or 5 words and only occupies a small part of the available space. However, the border ornamentation and the forked cross were carved professionally and accurately. The lettering is most likely a forgery. Photograph of 2000, taken in the Louzhetskiy Monastery of Mozhaysk.



Fig. 14.52. Fragment of the previous photograph with the lettering. Photograph taken in 2000.



Fig. 14.53. Lettering on an old headstone, presumably dating from the XVI century.
 Photograph of 2000, taken in the Louzhetskiy Monastery of Mozhaysk.



Fig. 14.54. A close-in of the lettering from an old headstone allegedly dating from the XVI century. Right next to the excellent ornamentation we see an uneven lettering that looks as though it were scratched upon the stone by a child: “7088 ... month ... on the 12th day in memory of ... the martyr ... Servant of Our Lord.” The date translates as 1580 A.D. It is most likely a typical example of outright negligence typical for the authors of counterfeit epitaphs in the XVI century. The Louzhetskiy Monastery of Mozhaysk. Photograph taken in 2000.

In general, we notice the following strange phenomena:

- a. The headstones with dates pertaining to the Romanovian epoch have epitaph lettering of as high a quality as the artwork of the perimeter ornaments and the forked crosses.
- b. The headstones with alleged pre-Romanovian datings upon them are covered in high quality artwork for as long as the cross and the ornaments are concerned; however, the epitaphs are all immature and rough. The contrast between the ornaments and the lettering is hard not to notice at once.

The “pre-Romanovian” epitaphs are scribbled in stone rather primitively – they lettering has no rectangular edges from the chisel, and all the lines are of the same width. In other words, no professional carving methods were used when these inscriptions were made, anyone can write a similar epitaph with a simple nail. Some of these inscriptions were unfinished and end abruptly, q.v. in figs. 14.50, 14.51 and 14.52. However, their content does not make them any different from the epitaphs of the Romanovian epoch. The formulae used in the text are the same.

Our opponents might want to suggest that the XVI century craftsmen had still found it hard to carve letters upon stone surfaces with any degree of skill. However, we cannot agree with this version – the elaborate perimeter ornament and the cross are carved immaculately!

The more persistent of our opponents might want to make another suggestion, namely, that a common practice of “recycling the headstones” had existed in the XVI century – that is to say, people would grab old headstones, chisel the epitaphs off them, scribble new ones and put the stones onto fresh graves. This mysterious practise would cease in the XVII century for some reason. Let us ponder the discovery once again. Every single headstone from the Louzhnetskiy monastery that is said to date from the XVI century has a crude epitaph and a very fine ornament, while in case of the XVII century headstones the ornaments and the epitaphs both look perfect. There isn’t a single XVI century headstone with an original epitaph in existence – the only ones that we have at our disposal shall

prove to be “recycled” stones in this case. This would be very odd indeed – after all, some of the XVI century headstones should have survived in their original condition, if we are to assume that a part of them was used for the second time. This isn’t the case.

The most probable explanation of the discrepancy between the finesse of the artwork and the sketchy crudeness of the epitaphs in case of the XVI century headstones is altogether different. Every epitaph on every pre-Romanovian headstone was destroyed in the second half of the XVII century. The Romanovs ordered for a number of replicas to be manufactured so as to make the absence of headstones less conspicuous. Some of the old stones were covered in new inscriptions with counterfeit pre-Romanovian dates; the actual formula used in the epitaph had remained identical to the one commonly used in the Romanovian epoch. The objective had been to “prove” that no burial custom reform ever took place, and that the pre-Romanovian epitaphs had generally been just the same as the ones used in the time of the Romanovs. Their content, alphabet, language, etc., had presumably remained the same as they had been before the ascension of the Romanovs.

Counterfeit epitaphs of the alleged XVI century had however proved too crude, which is easy to understand. In case of a real headstone, the relations of the deceased that pay the carver for his work are very meticulous about the quality of the latter, and control the quality of the lettering. But if the authors of the false lettering were following orders from the faraway Moscow or St. Petersburg, they would hardly be bothered about anything else but the “correct” text. No one would require quality artwork from those. The actual headstones had been old and authentic, with ornaments and forked crosses; the perpetrators would hastily scribble epitaphs thereupon. We aren’t talking professional carvers here – it doesn’t seem plausible that the order to write false epitaphs on the headstone had been accompanied by money to hire professional carvers.

The next order had been to remove all the old-fashioned headstones from cemeteries and to make new one to a different standard, pretending it

had “always existed.” The old headstones, with both the authentic epitaphs of the Romanovian epoch and the counterfeit ones that had been supposed to play the part of authentic pre-Romanovian headstones inscribed upon them, were utilised as construction stone.

The excavations at the Louzhetskiy Monastery reveal all these numerous distortions of the ancient Russian history.

We are confronted with several issues of the greatest interest. What could have been written on the authentic Russian headstones of the pre-Romanovian epoch? What language were the epitaphs in – Church Slavonic, Arabic, Turkic, or some other language, forgotten nowadays? It would be expedient to remind the reader that inscriptions upon Russian weapons had been in Arabic up to the XVI and even the XVII century, q.v. in [Chron4](#), Chapter 13. Could the same be the case with the Russian epitaphs? It is possible that before the Romanovs the Arabic language had been considered holy in Russia, alongside Church Slavonic and Greek.

All of the above requires a very careful study. Without answering these questions, we cannot really reconstruct the true realities of life in Russia before the Romanovs. Russian archaeologists have a tremendous scope of work here.

In May 2001 we visited Louzhetskiy monastery once again, after the passage of roughly a year since our first visit. What have we seen? It turns out that the excavated foundation of an old church that we mentioned above has changed its appearance. Parts of several ancient headstones of the XVI-XVII century that had formerly protruded from the fundament have been broken off or covered in cement. Some of the surviving fragments containing ancient artwork and lettering have been lost as a result. We are of the opinion that it would be better to preserve the uncovered ruins in their original condition as an important historical artefact and have them visited by tourists and schoolchildren. These authentic historical artefacts that were unearthed quite miraculously are in poor correspondence with the consensual version of history. Some of the individual headstone fragments put up for exhibition at some distance

from the foundation remain intact, but not all of them. We didn't many of the ones that had been here in 2000.

8.

Geography according to a map of Great Tartary that dates from 1670

In fig. 14.55 one sees a map that was manufactured in Paris in 1670 and whose full title runs as follows: “La Grande Tartarie. Par le Sr. Sanson. A Paris. Chez l’Auteur aux Galleries du Louvre Avec Privilege pour Vingt Ans. 1670.”

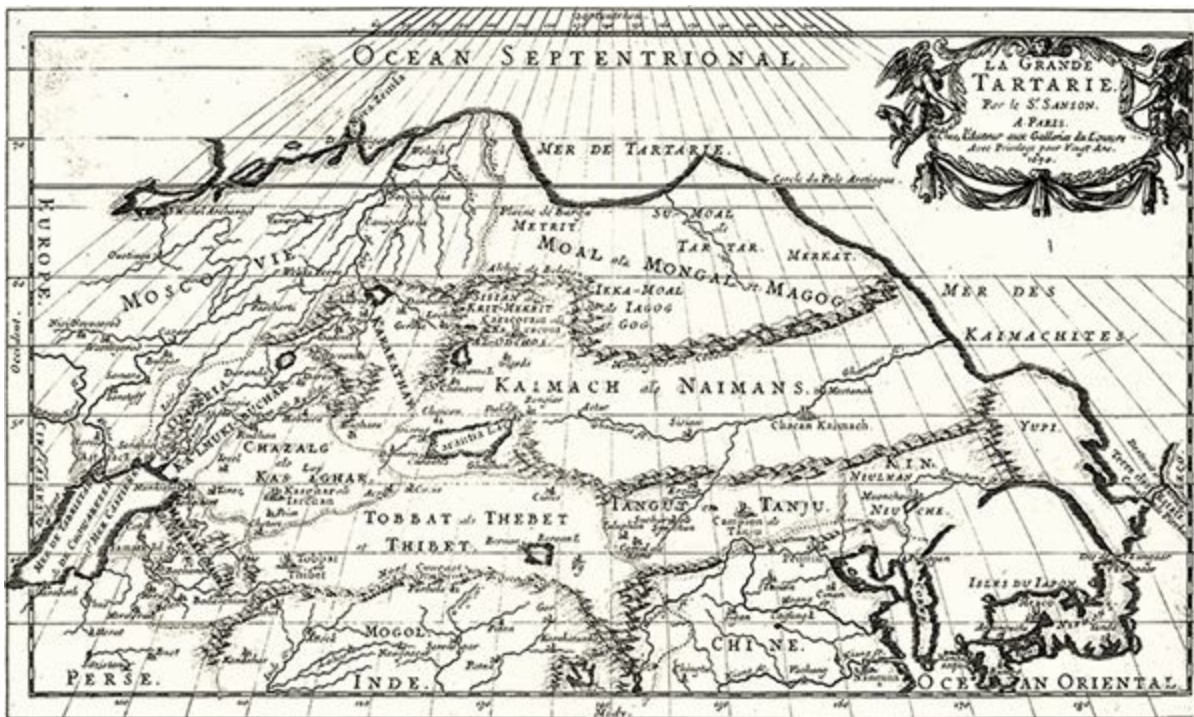


Fig. 14.55. A map of the Great Tartary made in Paris in the alleged year 1670. La Grande Tartarie. Par le Sr. Sanson. A Paris. Chez l’Auteur aux Galleries du Louvre Avec Privilege pour Vingt Ans. 1670.

The map is very interesting indeed, and corresponds well to our reconstruction. Let us begin with the observation that the map in question is one the Great Tartary, or the Mongol Tartary (bearing in mind that the word “Mongol” translates as “Great”). According to the map, Great Tartary

didn't just include the Russian Empire in the modern sense of the term, but also China and India.

The map rather spectacularly gives us several versions of the same geographical name. For instance, the names Moal, Mongal and Magog are synonyms, according to the map. Then we have Ieka-Moal, Iagog and Gog, which all mean the same things. Actually, the reflections of the Biblical nations of Gog and Magog identified as the Goths and the Mongols, or the Cossacks, have survived in Scaligerian history until the present day, q.v. in [Chron5](#). We see India referred to "Mogol Inde," or the word "Mongol" with the Old Russian word *inde*, which translates as "far away." In other words, the name translates as "the faraway Mongols," or "the faraway Great Ones."

In Siberia we see the "Alchai" mountains also known as "Belgian Mountains." A little further to the west we also find the name Germa, or Germany. What we see here must reflect an interesting historical process. After the fragmentation of the Great = "Mongolian" Empire, which had spanned a large part of Eurasia, Africa and America, many of the old "Mongolian" names began to travel Eastwards from the West. This process was captured by the numerous freshly compiled maps of the Western Europe. The former Great Tartary was thus declared to have spanned the territories that lay to the east of the Volga and nothing else. Therefore, the former geography of the Great = "Mongolian" Empire became compressed in a way; the scribes and cartographers of the Western Europe have been laborious enough to wipe out the Horde terminology from their own territory. As a result, some of the "Mongolian" imperial geographical names travelled to the east, beyond Ural. Indeed, the map of 1670 that we have under study contains the European names Germa(ny) and Belgium. These blunders were naturally corrected later, and nowadays we don't see any traces of Germany or Belgium in Siberia. All we have are Mongolia and India, greatly reduced in size, since in the XIV-XVI century the names Mongolia and India had been used by the Westerners for referring to the entire Horde, or Russia. See [Chron5](#) for more in re the application of the

name India to Russia in the Middle Ages.

Let us return to the map of 1670, q.v. in fig. 14.55. We see the town of Bulgar in Moscovia, right next to Kazan, upon River Volga. The river Don is called Tana. Another city whose name rings very interesting to us is Wasilgorod, which is located on River Volga, between Nizhniy Novgorod and Kazan – the name translates as “City of Vassily” or “Czar Ciry.” There is no such city here nowadays. Could it be the XVII century name of Cheboksary? The root SAR in the name of the city is really one of the numerous versions of the word Czar. The modern River Lena in Siberia is called “Tartar river,” whereas the entire north-eastern Siberia bears the name “Su-Moal ats Tartar.”

We can therefore see that in the XVII century the West Europeans had still used the old Horde names for many geographical locations on the territory of Russia; those were subsequently erased by the Scaligerian and Romanovian historians and cartographers.

9.

A. I. Soulakadzev and his famous collection of books and chronicles

Alexander Ivanovich Soulakadzev had lived in 1771-1832 ([\[407\]](#), pages 155-156). He is a famous collector of old books and chronicles, including those concerned with Russian history. Over the years, he had collected an enormous amount of books and chronicles that amounted to several thousand units. Towards the end of his life, he published a catalogue of books and chronicles that he had collected. There were many heated debates concerning his activities in the XVIII-XIX century. Modern historians believe him to be a malicious and “one of the most notorious Russian falsifiers of historical works, whose activities are reflected in dozens of special works... He had specialised in large-scale counterfeit propagation ... It is truly baffling just how boldly he had manufactured and advertised the counterfeits. The amount and “genre scope” of his creations are also quite amazing” ([\[407\]](#), page 155).

The heated interest of the Russian XIX century intelligentsia in the historical materials collected by Soulakadzev was combined with active accusations of Soulakadzev’s alleged proneness for “collecting the ancient chronicles and disfiguring them with his own amendments and subscripts to make them seem more ancient,” according to A. K. Vostokov’s sentiment of 1850 (quotation given according to [\[407\]](#), page 160). P. M. Stroyev wrote the following in 1832: “When he [Soulakadzev – Auth.] ... had still been alive, I have studied his treasure vaults of literature, which Count Tolstoy was intending to purchase in those days... The rather crude corrections that nearly every chronicle appeared to have been afflicted by haunt me until this day” (quotation given according to [\[407\]](#), pages 160-161).

Nevertheless, the situation appears to have a lot more facets to it than we can see nowadays. Historians themselves admit the following: “These harsh and sceptically patronising assessments of Soulakadzev’s collection had proved unjust in many cases. Over his life he had indeed managed to collect a large and valuable collection of printed and handwritten materials. The collection had been based ... on the library and chronicle collection of his father and grandfather [it is assumed that Soulakadzev had been the descendant of the Georgian prince G. M. Soulakidze – Auth.]. It later became complemented by the items he had bought, received as presents, and possibly also purloined from ecclesiastical and secular collections and libraries... A number of truly unique documents mysteriously ended up as part of his collection, in particular – the lists of chronicles that were sent to the Synod at the end of the XVIII century on the orders of Catherine the Great (they had been kept in the archives of the Synod up until the beginning of the XIX century). Nowadays we know of a chronicle numbered 4967” ([407], page 161).

This number demonstrates that Soulakadzev’s collection had included 4967 books and chronicles at least! “Upon one of the chronicles Soulakadzev has written about his ownership of ‘over 2 thousand chronicles of different kinds, excepting the ones written on parchment.’ It is difficult to check the veracity of this evidence – surviving library catalogues name 62 to 294 Slavic and Western European chronicles... Nowadays we know the locations of more than 100 chronicles that had formerly been owned by Soulakadzev” ([407], page 161).

It was Soulakadzev’s collection that gave us such famous Russian sources as “the *History of the Kazan Kingdom* in its XVII century copy, the *Chronographical Palea* of the XVI century, the *Chronicle* of A. Palitsyn [one of the primary sources on the history of the Great Strife of the early XVII century – Auth.], the Southern edition of the *Chronographer*, and a fragment of Nikon’s chronicle as a XVII century copy” ([407], page 162). These sources are not considered counterfeit by modern historians – on the contrary, they study them diligently and use

them as basis for dissertations and scientific monographs. Thus, the collection of Soulakadzev is divided in two parts: the “correct sources” and the “incorrect sources,” or alleged forgeries. It would be interesting to learn about the basis of these allegations.

Let us state right away that we do not intend to act as judges insofar as the issue of whether or not Soulakadzev had been a hoaxer is concerned. We haven’t had the opportunity to study the history of his collection in detail, and we haven’t held any of the chronicles or the books that he had purchased in our hands. Moreover, most of them are presumed lost or have been destroyed deliberately, as we shall mention below. However, our analysis of the Russian history makes the entire picture of Soulakadzev’s collection serving as the apple of discord and instigating a struggle in the ranks of the historians and the intelligentsia a great deal clearer.

Let us consider the argumentation used by the historians that accuse a large part of Soulakadzev’s collection of being “counterfeit” and “bastardising Russian history.” We learn that “this ‘passion’ of Soulakadzev’s was rooted in the social and scientific atmosphere of the first decades of the XIX century. The century began with many great discoveries made in the field of the Slavic and Russian literature and literacy: in 1800, the first publication of the ‘Slovo o polku Igoreve’ came out ... Periodicals published sensational news about the library of Anna Yaroslavna, the runic “Chronicles of the Drevlyane,” a Slavic codex of the VIII century A.D. discovered in Italy and so on” ([407], pages 163-164).

In 1807 Soulakadzev “told Derzhavin about the ‘Novgorod runes’ that he had had at his disposal” ([407], page 164). Shortly after that, Soulakadzev purchased “Boyan’s Song of the Slavs” or the “Hymn to Boyan.” This text is presumed to be one of Soulakadzev’s falsifications nowadays. Historian V. P. Kozlov writes that “the present specimen of a ‘runic’ text obviously demonstrates that this agglomeration of pseudo-anachronisms derived from Slavic roots of words is quite unlikely to have any meaning” (*ibid.*).

V. Kozlov proceeds to cite what he must consider the “most absurd fragment” of the “Hymn to Boyan,” alongside Soulakadzev’s translation. However, we find nothing manifestly absurd here. A propos, this text appears to resemble the Etruscan texts that we consider in [Chron5](#). Their language, which appears to be of a Slavic origin, has got a number of idiosyncrasies uncharacteristic for the Old Russian language that we’re accustomed to. There are thus authentic ancient texts in existence, whose language resembles that of the “Hymn to Boyan.” This naturally doesn’t imply that the “Hymn” is authentic; however, one would have to prove it a forgery first. We find no such proof anywhere in [\[407\]](#), for instance.

Let us point out a certain peculiarity that concerns the system of accusations against Soulakadzev. For instance, V. P. Kozlov’s book entitled *The Mysteries of Falsification. Manual for University Professors and Students* ([\[407\]](#)) devotes a whole chapter to Soulakadzev, which begins with the phrase “The Khlestakov of Russian ‘archaeology’ .” Nevertheless, we haven’t found a single straightforward accusation of falsification based on any actual information anywhere on the thirty pages occupied by this chapter. There isn’t a single proven case of forgery – all the accusations are based on vague pontificating about the alleged vices of Soulakadzev. His interest in theatrical art is called “fanatical” by Kozlov ([\[407\]](#), page 156), who also hints that Soulakadzev may have invented his princely Georgian origins, without bothering to give us any proof of the above ([\[407\]](#), page 155). Historians are particularly irate about the unpublished historical play of Soulakadzev entitled “Ioann, the Muscovite Warlord,” whose characters are said to “inhabit ... a fantasy world” ([\[407\]](#), page 158). Kozlov cites a whole list of Soulakadzev’s vices – “unsystematic curiosity, romantic propensity for fantasising accompanied by a dilettante’s approach, wishful thinking, and the solution of problems with the aid of self-assured stubbornness and bons mots instead of actual knowledge” ([\[407\]](#), page 155). It goes on like this, without a single sign of evidence or example.

Why would this be? What could explain the vitriol that obviously

betrays an innate hatred for Soualakadzev harboured by the author?

It is rather difficult to find a single answer to this question. We believe the reason to be formulated in the following passage. Apparently, Soualakadzev “in his patriotic inspiration ... gives a blow-by-blow account of the Slavic history as a chain of victorious campaigns of the Slavs... He had clearly been searching for evidence in favour of the viewpoint that had made the Slavs all but the direct heirs of the Ancient Rome who had also been the most highly-evolved nation in Europe” ([\[407\]](#), page 168). The analysis that we provide in [Chron5](#) makes it obvious that Soualakadzev’s point of view had been correct for the most part – at least, the theory about the Slavic Great = “Mongolian” Empire, or the Horde, being the actual successor of the Byzantine kingdom whose heyday had been in the XI-XIII century. Apart from that, in [Chron7](#) we demonstrate that the Horde Empire of the XIV-XVI century became reflected in the “ancient” history as the “ancient” Roman Empire. The Romanovian historians had already been introducing another chronology of the ancient history, largely imported from the Western Europe, where the Slavs had been considered the most backward nation in existence. The primary documents that had contained the history of the Great = “Mongolian” Empire, had been destroyed during the first two centuries of the Romanovian reign in Russia. The surviving historical evidence had amounted to a collection of assorted odds and ends, indirect references, and individual documents. But even those had been regarded as a menace by the sentinels of the official Romanovian history. Soualakadzev must have gathered a collection of such surviving individual documents. Since he had not been a professional historian, he did not possess the motivation to either confirm or disprove the Romanovian version of history. He appears to have been driven by a sincere desire to understand the ancient history of Russia, which had been his major fault and the reason for all the accusations of insufficient professionalisms coming from the part of the Romanovian (and therefore also modern) historians. From their point of view, a professional is someone who works towards supporting the

Scaligerian and Romanovian version of history. Anyone who dares to oppose it must be destroyed. The destruction can manifest as the attachment of labels – one of “malicious hoaxer” in case of Soualakadzev. The name of the heretical collector can then be demonized in any which way – he can be declared a fanatic, an amateur and a myth-monger. The school and university schoolbooks can ruin his reputation post mortem, casually referring to the collector as to a major hoaxer. The students hardly have any other option but believing it.

Let us return to the “Hymn to Boyan” that Soualakadzev is supposed to have written himself. The commentators pour their utmost loathing and scorn upon this “pseudo-literary work”; on the other hand, historians themselves admit that the Hymn had “initially made a very strong impression on Soualakadzev’s contemporaries ... this can be clearly seen from Derzhavin’s translation of the Hymn, likewise the fact that ... [the ‘Hymn to Boyan’ – Auth.] had been used as a veracious historical source for the biography of Boyan published by the *Syn Otechestva* (‘Son of the Fatherland’) periodical in 1821” ([407], page 168).

Thus, the XIX century Russian society, likewise the writers, who had been educated people and connoisseurs of the Old Russian literature, did not have any complaints about the “Hymn to Boyan.” However, a short while later the professional historians of the XIX century had “instantly adopted a doubtful and even all-out sceptical stance towards the ‘Hymn to Boyan’” ([407], page 168). The “explanation” offered by the learned historians is as follows: “Some parties ... had boasted about ... finding what they assume to be the Runic alphabet of the ancient Slavs ... which was used for writing the ‘Hymn to Boyan’ ... These runes resemble ... the letters of the Slavic alphabet to an enormous extent, and therefore conclusions were made about the Slavs’ very own ... Runic alphabet that had existed before the Christianity, and that when Cyril and Mefodiy were inventing the modern Russian alphabet, they had taken the existing Slavic runes and added a few Greek and other letters thereto!” ([407], pages 168-169).

Indeed, how could a historian of the Scaligerian and Romanovian school possibly tolerate the heretical theory (which, as we are beginning to realise, might very well be a true one) that the Cyrillic alphabet is but a slight modification of the Slavic runes, with the addition of several symbols from the Western alphabets? After all, this is the very alphabet that we found all across the Western Europe (also under the name of the “Etruscan alphabet”). Since we already understand what the real events behind this smokescreen had really been like (q.v. in [Chron5](#)), it becomes obvious why the commentators should be in this great a distress about the whole affair. It is a heavy blow to the entire edifice of the Scaligerian chronology. The Russian society of the XIX century must have still possessed a distant memory of its own history, namely, that of the Great = “Mongolian” Empire. However, the Romanovian historians must have been very well aware of what had been going on, hence the relentlessness of their stance. The reaction of these venerable scholars to all such phenomena had always been very quick and to the point, demonstrating good education and absolute ruthlessness. All the runic texts written by the ancient Slavs have been declared fake; Soulakadzev had gathered the reputation of a malicious hoaxer, with all kinds of vices attached so as to discredit his collection, which must have contained a great number of truly interesting objects, to as great an extent as possible.

We can judge about it by one single catalogue of books and chronicles that were part of this collection made by Soulakadzev himself. The very name of the catalogue is rather conspicuous: “An inventory, or a catalogue of ancient books, handwritten as well as printed, many of which were anathematised by ecclesiastic councils, and others burnt by numbers, even though they would only concern history; many of them were written upon parchment, and others upon leather, beech planks, pieces of birch bark, thick saturated canvas, etc.” (quoting according to [\[407\]](#), page 176). Here are some of the most interesting sections that this inventory had contained: “‘Banned books forbidden for reading and keeping,’ ‘Books called heretical,’ ‘Apostate literature’ ” (*ibid.*).

Historians admit that “the ‘Inventory’ had contained several real works of Russian and Slavic literary art whose originals had never been seen; scientists were anxious to locate them” ([4-7], pages 176-177). Wherefore the anxiety? Some of the scientists must have wanted to read and study the books in question, whereas the others had been after reading and destroying them. One must admit that, sadly, the latter party appears to have succeeded, since the fate of the enormous, and apparently priceless collection of Soulakadzev had been quite tragic. It had been destroyed de facto, and in a very sly manner.

According to V. P. Kozlov, “Soulakadzev’s collection of books and manuscripts ... ceased to exist as a single entity after the death of its collector. A large part of it appears to be altogether lost” ([407], pages 161-162). Historians believe this to be Soulakadzev’s “own fault.” Apparently, he is to be blamed for leaving his wife with the false impression of the collection’s great value. Therefore, the widow who had been “deceived by her husband” did not want to separate the collection into lesser portions or individual books, and had initially wanted to sell it all to a single buyer. It is reported further that “the collectors from Moscow and St. Petersburg, who had initially been very interested in the purchase of Soulakadzev’s collection, soon all but boycotted the widow” ([407], page 162).

“The bibliographer Y. F. Berezin-Shiryaev reports ... the sad fate that appears to have befallen ... the majority of the manuscripts and the books. In December 1870 he walked into a bookshop at Apraksin Court in St. Petersburg, and saw ‘a multitude of books tied into gigantic bundles and laying around on the floor. Almost all of the books had been in ancient leather bindings, and some of them even in white sheep leather... The next day I found out that the books I saw in Shapkin’s shop had once belonged to the famous bibliophile Soulakadzev, and had been kept for several years tied into bundles up at someone’s attic. Shapkin had purchased them cheaply’” ([407], page 162). Berezin-Shiryaev had bought “all the foreign books that had been at Shapkin’s disposal – over 100 volumes, as well as a number of books in Russian” ([407], page 162). The great value of

Soulakadzev's collection is rather eloquently confirmed by the very fact that among the books strewn all over the floor of Shapkin's shop there were a few mid-XVI century editions.

The following circumstance cannot fail to attract our attention – the first book purchases were made from Soulakadzev's wife by P. Y. Aktov and A. N. Kasterin, the famed collectors from St. Petersburg. One must think that they had purchased the most valuable items from Soulakadzev's collection. What do we see? It had been these very books that had for some reason failed to survive ([407], page 162). Kasterin, for instance, was already selling Soulakadzev's books in 1847. He had destroyed the "banned books," and was selling all the "extra" ones that he had been forced to buy from the allegedly avaricious widow of Soulakadzev and didn't really need. It is characteristic that those of Soulakadzev's books that were bought from Shapkin later by Berezin-Shiryaev and Dourov have remained intact and retained their integrity ([407], page 173). The obvious reason for this would be that both Berezin-Shiryaev and Dourov were buying their books after the collection had been subjected to a "censor's purge" – all the really dangerous sources must have already been effectively destroyed.

By the way, Soulakadzev himself had been prone of accusing some of the sources favoured by the Romanovian and Scaligerian historians of being counterfeit. For instance, he wrote that he believed "the ancient songs of Kirsha Danilov to have been written recently, in the XVII century. There is nothing ancient about either their style or their story; even the names are partially figmental, and partially thought up in such a manner that they should sound like the old ones" ([407], page 173). Historians cannot refrain from making the irate comment about "the aplomb and the assurance of the author's [Soulakadzev's – Auth.] judgements and assessments being truly amazing" ([407], page 173).

Historians are also very irritated by Soulakadzev's research into the history of the Valaam monastery, the so-called "Opoved" (the name translates as "account" or "introduction"). Soulakadzev gives a synopsis of

all the evidence that concerns the voyage of Andrew the Apostle from Jerusalem to Valaam. We see the situation with the “Hymn to Boyan” recur. Initially, the Russian society had treated Soulakadzev’s research as a bona fide historical work. Indeed, “the four first editions of the ‘Description of the Valaam Monastery’ (starting with 1864 and on until 1904) ... had used the ‘Opoved’ as a bona fide historical source” ([\[407\]](#), page 175). However, nowadays historians never tire of repeating that Soulakadzev’s sources as used in the “Opoved” were “counterfeits.” V. P. Kozlov is rather self-assured in the following passage, yet he doesn’t cite any actual evidence: “Soulakadzev uses counterfeited sources in order to prove it in his work that Valaam had been inhabited by Slavs since times immemorial, and not the Karelians and the Finns. The Slavs are supposed to have founded a state here, after the Novgorod fashion, which had even maintained a relation with the Roman emperor Caracalla” ([\[407\]](#), page 175). Even this quotation alone proves that Soulakadzev had not used any counterfeited sources. According to [Chron5](#), Valaam had indeed belonged to Novgorod the Great, or Yaroslavl, which had maintained close ties with Czar-Grad, or the New Rome on the Bosphorus. The actual Novgorod the Great had been referred to as Rome or New Rome in a number of sources, q.v. in [Chron5](#). Andrew the Apostle must also have visited these parts.

Thus, our reconstruction makes a great many things fall into place, and pours an altogether different light over the activity of Soulakadzev, likewise the parties that have tried, and are still trying to do everything within their power to make the surviving evidence collected by Soulakadzev disappear forever.

10.

The name of the victor in the battle of 1241 between the Tartars and the Czechs

According to the Scaligerian history, in 1241 the “Mongolian” troops (or the troops of the Great Empire) invaded the Western Europe ([\[770\]](#), page 127). However, it is presumed that, after having conquered Hungary and Poland, they could not manage to make it to Germany and were defeated by the army of the Czech king. The entire tableau we are presented with is one of a conflict between the “righteous” West Europeans and the “villainous Mongols,” who had suffered a well-deserved defeat in the Czech kingdom and were forced to turn back Eastwards. Our reconstruction makes the history of this conquest look substantially different – as a series of civil wars that had ended with the propagation of imperial power over the vast territories of Eurasia and Africa – in particular, Germany and the Czech kingdom. The “Tartars and Mongols” did not leave these territories. It would therefore be expedient to learn more about the victorious party, one that had one the battle for the Czech kingdom, which is presumed to mark the end of the Great = “Mongolian” Conquest of the Western Europe. As we already know, the “Mongolian,” or imperial troops were marching west led by the Czar, or Khan, known as Batu-Khan (or Batya), Yaroslav and Ivan Kalita, or Ivan the Caliph, q.v. above.

What do we learn? The old documents have preserved the name of the victor – his name turns out to be Yaroslav ([\[770\]](#), page 127). Scaligerian historians obviously claim that he had not been a “Mongol,” but rather a “Czech warlord.” Nowadays, when we have already become accustomed to the largely distorted consensual version of world history, no one shall ever get the idea that the character in question can be identified as a

“Mongol,” the great Batu-Khan, also known as Great Prince Yaroslav. However, this is precisely how it should be according to our reconstruction, since Yaroslav happens to be another name of Czar Batu, or Batu-Khan, also known as Ivan the Caliph. He had been a warlord of the Czechs, among other things, since the Czechs were part of his “Mongolian” imperial army. Modern historians are correct, in a way – Yaroslav had been the ruler of the Czechs, among other things.

This is how these events are described by V. D. Sipovskiy, a XIX century historian: “In the spring of 1241 Batu-Khan crossed the Carpathian mountain ridge and defeated the Hungarian king, then two more Polish princes. The Tartars had then invaded Silesia, where they defeated the troops of the Silesian duke. The way to Germany was open; however, the country was saved by the army of the Czech king. The first defeat of the Tartars took place during the siege of Olmütz; they were defeated by Yaroslav of Sternberg, military leader of the Czechs” ([\[770\]](#), page 127).

Obviously, this passage is all about the XVII-XIX century interpretation of the events, when the true history of the faraway XIII-XIV century had already been forgotten or falsified. However, the victor’s name has fortunately reached our age. It is Yaroslav. We can identify the same character as Batu-Khan = Ivan Kalita, also known as Caliph John and Presbyter Johannes. Could this be the real reason why neither the Czechs or the Germans have any memory of being conquered by the Great “Mongolian” army, namely, that their ancestors had been the actual “Mongols” marching westwards under the banners of the Horde, or Russia?

In [Chron5](#) we cite a number of facts that can be interpreted as clear evidence of the German populace having formerly consisted of ethnic Slavs for the most part. We learn about this from the surviving historical documents as well as evidence provided by contemporaries.

11.

The location of Mongolia as visited by the famous traveller Plano Carpini

11.1. The “correct” book of Carpini as we have at our disposal today versus the “incorrect” book, which has vanished mysteriously

In the present section we shall comment on the famous mediaeval book by Plano Carpini that deals with his voyage to the court of the Great Mongolian Khan ([\[656\]](#)). Carpini went to Mongolia as a Papal envoy; his book is presumed to be one of the primary original sources of information about the Mongolian Empire in the alleged XIII century. In reality, according to the New Chronology, the book in question refers to the epoch of the XIV-XV century.

Let us begin with the final fragment of Carpini’s book, which is very remarkable indeed: “We plead unto the readers to alter nothing in our narration and to add no further facts thereto... However, since the inhabitants of the lands that we visited en route, Poland, Bohemia, Teutonia, Leodia and Campania, had wanted to read this book as soon as they could, they copied it before we had a chance to finish writing and proofreading it in our spare time. Let it therefore come as no surprise to anyone that the present work contains more details and is edited better [sic! – Auth.] than the other one, since we have quite ... managed to correct the present book” ([\[656\]](#), page 85).

What does the above tell us? Firstly, the fact that apart from Carpini’s text that we have at our disposal today there were other “unedited” versions of his books, against which Carpini (in reality, an editor from the XVII century or an even later epoch writing on his behalf) forewarns the

reader. The “old” texts are therefore presumed “utterly erroneous” and unworthy of the reader’s attention; we should all read the corrected and therefore veracious version.

It would be very interesting to read the old versions of Carpini’s book that had presumably been “erroneous.” Unfortunately, this is unlikely to ever happen – the true text of Carpini’s book must have been destroyed without a trace in the XVII century. Even if it does exist in some archive to this day, the chances of its ever getting published are nil – it shall instantly be labelled “incorrect a priori.” Why would one publish the “incorrect” text if we have the “correct” one at our disposal? After all, didn’t Carpini himself strongly advise against reading the incorrect versions of his book.

We are of the following opinion. What we have at our disposal today is a very late edition of Carpini’s old text, which is likely to have been made in the XVII or even the XVIII century in order to make Carpini’s book correspond to the Scaligerian version of history. Someone must have re-written the initial work of Carpini, wiping out every single trace of the real history of the Great = “Mongolian” Empire, or Russia (The Horde). The European scene of events travelled to the vicinity of the faraway Gobi Desert, which lies to the south of Lake Baikal. The everyday realities of Russian life were transferred to the “distant Mongolian steppes.” It is also possible that the editor, who had lived in a more recent epoch, did not understand many of the references made by old original.

11.2. The return route of Carpini

As we have seen, Carpini had travelled through the following countries as he was returning from “Mongolia”: Poland, Bohemia, Teutonia and Leodia. By the way, could the mediaeval Leodia be identified as the “ancient” Lydia, aka Lithuania or Italy = Latinia? After that, Carpini reaches Campania in Italy.

It is amazing (from the Scaligerian viewpoint) that Carpini doesn’t mention a single country that would lay to the west of Poland as part of his itinerary on the way back from the Great Khan’s capital, or the environs of

Caracorum. He appears to have left Caracorum, which modern historians locate somewhere in the Gobi desert, thousands of miles away from the Polish borders, and arrived in Poland immediately. However, Carpini doesn't utter a word about the numerous lands that he must have travelled through en route from the distant Gobi Desert to Western Europe.

Could he have mentioned these lands in the account of his journey from Europe to Caracorum, and therefore decided to withhold from mentioning them twice? This isn't the case. Upon reaching Volga from Europe he immediately came to Caracorum. However, where could the true location of the city really be? We are of the opinion that Carpini didn't go to any distant deserts – he came to Russia, or the Horde, immediately; its central regions began right after Poland. Carpini's description only allows us to trace his journey to Volga. Then it is said that the party of the travellers had "travelled very fast" and swiftly reached the Great Khan's capital. We are told that Carpini went East right from Volga – however, there's nothing to suggest this in his text; we could just as well come to the conclusion that he travelled North, up the Volga, and soon reached Yaroslavl, or Novgorod the Great – Caracorum, that is, or simply "*tsarskiye khoromy*" – "The Czar's Abode," which is the most likely origin of the name. One must remember that nothing remotely resembling an old capital has ever been found anywhere near the stony Gobi Desert ([1078], Volume 1, pages 227-228). Archaeologists cannot find so much as an equivalent of a regular mediaeval town.

11.3. The geography of Mongolia according to Carpini

Our opponents might recollect that Carpini made a geographical description of the Khan's land. We see the section entitled "On the Geography of the Land" (Mongolia) at the very beginning of Chapter 1. This is what Carpini tells us:

"The land in question lays in the part of the East where, as we presume, the East connects with the North. To the East [of the Mongols' – Auth.] lays land of China" ([656], page 31). If we are to adopt the Scaligerian

viewpoint and presume that Caracorum is located in the Gobi desert or somewhere around that area, China shall lay to the South and not the East; this contradicts the information provided by Carpini. However, if the Czar's Abode, or Caracorum, can be identified as Yaroslavl, or Novgorod the Great, everything becomes instantly clear – we have Siberia to the East of Yaroslavl, and then Scythia, or China; the modern China lays even further to the East. However, in [Chron5](#) we demonstrate that China, or Scythia, had been the mediaeval name for the Eastern Russia – possibly, the lands beyond Volga and Ural.

Let us proceed. According to Carpini, “the land of the Saracens lays to the South” ([\[656\]](#), page 31). If we are to presume that Caracorum is located in the Gobi Desert, we shall find China to the South, which can by no means be referred to as the “land of the Saracens,” the mediaeval name of the Middle East, Arabia and a part of Africa, but never modern China. Once again, a miss. But if we're to assume that Caracorum, or the Czar's Abode, identifies as Yaroslavl, or Novgorod the Great, everything falls into place immediately. To the South of Yaroslavl we have the Black Sea, Arabia, the Middle East and other veritable Saracen regions of the Great = “Mongolian” Empire of the XIV-XVI century.

Further Carpini reports that “the land of the Naimans lays to the west” ([\[656\]](#), page 31). If we are to assume that Caracorum had indeed been located somewhere in the dusty environs of the Gobi Desert, we are forced to make another assumption together with the modern commentators, who identify the Naimans as “one of the largest Mongolian tribes that had led a nomadic existence upon the vast territories ... adjacent to the valley of the Black Irtysh” ([\[656\]](#), page 381). However, this large Mongolian tribe mysteriously disappeared – we shall find nothing remotely resembling “the republic of Naimania” anywhere upon this territory nowadays; no such state has left any trace in history.

However, identifying Caracorum, or the Czar's Abode, as Yaroslavl, or Novgorod the Great, shall instantly make us recognise the Naimans as the famous European Normans. It is presumed that the Normans had been the

mediaeval residents of Scandinavia, Germany, France and Southern Italy. One must also recollect Normandy in France. How would a mediaeval traveller describe the comparative location of the Normans and Russia, or the Horde? The former had resided to the West from the latter, which is precisely what we learn from Carpini.

What does Carpini tell us about the northern neighbours of the Mongols? “The land of the Tartars is washed by an ocean from the north” ([656], page 31). Is there any ocean to wash the northern coast of China? The very concept is preposterous. To the north from the modern Mongolia we find the vast Siberian lands – the Arctic Ocean is thousands of miles away. Once again, the attempts of the modern commentators to identify Carpini’s Mongolia as the modern Mongolia are doomed from the very start.

Carpini’s account begins to make sense once we assume Russia, or the Horde, to be the very Mongolia that we described. Indeed, Russia is washed by the Arctic Ocean from the North. The Russian lands had been inhabited all the way up to the Arctic Ocean, and the Horde had always had seaports there (Arkhangelsk, for instance). Therefore, Carpini had every right to say that Russia, or the Horde, which had been known as the “Land of the Tartars” in the West, is washed by an ocean from the North.

11.4. In re the name of the Tartars

Carpini’s book had originally been entitled as follows: “History of the Mongols, that we Know as the Tartars, by Giovanni da Plano Carpini, Archbishop of Antivari” ([656], page 30). The very title suggests that the word Tartars had served as the “external” name of the “Mongols,” or the “Great Ones.” This is how they were known in the Western Europe. Sometimes they would also be referred to as the Turks – the latter is likely to be a derivative of the name Tartars (from the Russian word “*torit*, ” which translates as “to lay a path,” “to move forward,” etc.).

11.5. Mongolian climate

Carpini proceeds to surprise us his description of the Mongolian climate, which leaves one with the impression that its author had never actually left his study. The editor of Carpini's text had clearly been completely ignorant of the climate in the country that he was supposed to "describe" as an eyewitness.

An excellent example is as follows. Carpini relates the following story, which is most edifying indeed: "Heavy hail often falls there... When we had been visiting the court, there was a hailstorm so fierce that the melted hail made 160 people drown right there, at the court, as we learned from trustworthy sources, and a lot of property and houses perished" ([656], page 32). Has anyone ever seen hailstorms that would bring great floods in their wake, with people drowning in the water from the melted hail, which would also destroy houses and property? This picture becomes quite preposterous if we try to apply the above description to the environs of the stony and dry Desert Gobi.

However, the very same fragment becomes perfectly realistic once we try to cast away the misleading information planted in the text by the editors of the XVII-XVIII century and reconstruct the original, which must have referred to a mere flood brought about by an overflowing river. Indeed, such catastrophes often wipe out entire towns and villages, and lead to many casualties. Everything is clear.

11.6. The Imperial Mongolian graveyard

Next Carpini tells us the following about the Mongols: "Their land has two graveyards. One of them is used by the emperors, the princes and all the nobility; they are carried there from wherever they happen to die ... and buried alongside large amounts of gold and silver" ([656], page 39). We would very much like to ask the archaeologists about the location of this famous "Mongolian" graveyard. Could it be in Mongolia, or the Gobi Desert, perhaps? Archaeologists tell us nothing of the kind. There isn't anything that would remotely resemble an imperial graveyard with heaps of silver and gold anywhere near the gloomy desert Gobi. But our

reconstruction allows us to point out this graveyard instantly (see [Chron5](#) for more details). It is quite famous - the Valley of the Dead and Luxor in Egypt. This is where we find gigantic pyramids and hundreds of royal tombs, some of which are indeed filled with gold and other precious metals and gems. Let us recollect the luxurious tomb of Pharaoh Tutankhamen, for instance, and the vast amount of gold used in its construction – not a speck of silver anywhere, just gold and gemstones. According to our reconstruction, this is where the “Mongolian” = Great Empire had buried its kings, some of the top ranking officials, and, possibly, some of their relatives. The corpses would be mummified before their last journey to Egypt.

11.7. The second graveyard of the Mongols

The second Mongolian graveyard is of an equal interest to us. Carpini reports the following: “The second graveyard is the final resting place of the multitudes slain in Hungary” ([\[656\]](#), page 39).

We are therefore supposed to believe that the vast steppes of Mongolia conceal a gigantic graveyards where multitudes of Mongolian warriors were buried after having fallen in Hungary. Let us study the map in order to estimate the distance between Hungary and the modern Mongolia. It’s a long way indeed – over five thousand kilometres as the crow flies, and much more if one is to travel the actual roads. It is therefore assumed that the bodies of many thousands of fallen Mongolian warriors were loaded onto carts and sent to the distant steppes of the modern Mongolia, over rivers, forests and hills. How many months did this voyage take? Why would one have to carry the bodies this far, and what would become of them after such lengthy transportation?

We believe this picture painted by the Scaligerian history to be completely implausible. The bodies of the deceased could only have travelled a short distance, which means that the homeland of the “Mongols,” or the land of the Tartars, had bordered with Hungary, which is completely at odds with the Scaligerian history. However, this

corresponds to our reconstruction perfectly well, since the Great = “Mongolian” Empire identifies as Russia, or the Horde, which had indeed bordered with Hungary. It is also true that there are thousands of burial mounds in the Ukraine, for instance, and some three thousand of them in the region of Smolensk ([\[566\]](#), page 151). Those are the so-called “burial mounds of Gnezdovo,” which lay to the south from Smolensk and are concentrated around the village of Gnezdovo ([\[797\]](#), page 314). The burial mounds of Gnezdovo constitute “the largest group of burial mounds in the Slavic lands, which counts up to three thousand mounds nowadays” ([\[566\]](#), page 151). These burial mounds are very likely to be the graves of the “Mongolian” = Great Empire’s warriors who had been killed in Hungary.

11.8. Cannons in the army of Presbyter Johannes

Carpini, or, rather, the editor of the XVII-XVIII century who impersonates him, wants to make us believe the following preposterous picture to be true. In one of the battles, Presbyter Johannes had “made copper effigies of people and mounted them on horses, having lit a fire inside them; behind the copper effigies there were riders carrying bellows ... When they army came to the battlefield, these horses were sent forward side by side. As they were approaching the enemy formations, the riders in the back put something in the fire [sic! – Auth.] that was burning inside the abovementioned copper effigies, and then they started to blow the bellows hard. Thus they invoked the Greek Fire, which was incinerating horses and people alike, and the air went black for the smoke” ([\[656\]](#), page 46).

We are of the opinion that the original text contained a description of copper cannons in the “Mongolian” troops, or the army of the Great Empire. As a matter of fact, cannons were often decorated with cast figures of animals and people, q.v. in [Chron6](#), Chapter 4:16. The strange fable-like descriptions like the one quoted above result from the editorial intervention of the XVII-XVIII century, whose objective had been define

as complete obliteration of all obvious references to late mediaeval events in Russia, or the Horde.

See [Chron5](#) for more on Presbyter Johannes.

11.9. The language of the Mongols

Carpini reports that when he had brought a papal epistle to the emperor of the “Mongols,” the document needed to be translated. What language was it translated into? According to Caprino, “We have brought the epistle to the Czar and asked for people who could translate it... Together with them, we have made a word-for-word translation into the Russian, Saracen and Tartar languages; this translation was then presented to Batu, who read it very attentively, taking notes” ([\[656\]](#), page 73).

On another occasion, already at the court of the Mongolian emperor, Carpini and his companions were asked the following question: “Does His Holiness the Pope have any translators who understand the written language of the Russians, the Saracens or the Tartars?” ([\[656\]](#), page 80). Carpini replied in the negative, and so the reply of the Mongols had to be translated into a language that the Pope would understand. It turns out that the initial Mongolian missive to the Pope had been written in “the language of the Russians, the Saracens and the Tartars.” Could this imply that the three were really a single language? Let us recollect Carpini’s statement about Tartars being the Western European name of the “Mongols,” or “The Great Ones.” This appears to be why he specifically refers to the Tartar language here. We must emphasise that Carpini does not utter a single word about the “Mongolian” language; all the Mongolian khans turn out to be literate and capable of reading Russian; moreover, they know nothing about any “Mongolian” language of any sort – at least, Carpini doesn’t mention it once in the account of his voyage to “Mongolia.”

11.10. The real nature of the Mongolian tents, presumed to have made of red and white felt

According to Carpini, the Mongolians live in tents. This appears obvious to everyone today – after all, the Mongols are said to have been poorly-educated savages who never mastered the fine art of architecture, and whose way of living had been utterly primitive. However, it turns out that the “Mongolian” tents had been of the most peculiar kind. For instance, one of these tents was “made of white felt,” and could house “over two thousand people,” no less ([656], 76). A strange tent, isn’t it then? The size is closer towards that of a stadium.

The inauguration ceremonies of the Mongolian emperors were also held in tents – the only residential constructions known to Mongolians. Carpini was present at one such ceremony. This is what he tells us: “Another tent, which they called the Golden Horde, was prepared for him in a beautiful valley among the hills, next to some river. This is where Kouiouk was supposed to become enthroned on the day of Our Lady’s Assumption... This tent stood on poles covered with thin sheets of gold, which were nailed to the trees with golden nails” ([656], pages 77-78).

However, not all of the Mongolian “tents” were made of white felt; some were also red. This is what Carpini reports: “We have arrived to another place, where there stood a magnificent tent of fiery red felt” ([656], page 79). Also: “The three tents that we were referring to above had been enormous; other tents of white felt, which were quite large and also beautiful, had belonged to his wife” ([656], page 79).

What did the original text say before having been edited tendentiously in the XVII-XVIII century.

As for the inauguration in a tent of white tent on gilded poles of wood, and on the day of the Assumption at that, the situation is perfectly clear. A comparison with the consensual version of the Russian history reveals that the inauguration ceremony as mentioned above was held in the Ouspenskiy Cathedral of white stone; its name translates as “Cathedral of the Assumption,” which is where the Russian Czars got inaugurated. The dome of the building was indeed covered with sheets of gold. Carpini didn’t quite understand the principle of their construction; no nails could

be seen anywhere, hence his assumption that the nails were made of gold as well. His mistake is perfectly understandable – he had been from a country where there were no gilded domes, which is why he didn't know the construction principle of the golden domes, and was surprised at having noticed no nails.

Let us also make the following remark about the Russian word for “tent” – “*shatyor*.” The French word for “castle” is “chateau,” for instance; it is read as shato, which sounds very similar to the word “*shatyor*”; also cf. the Turkish word “*chadyr*”, which translates similarly ([955], Volume 2, page 405). Therefore, whenever we see Carpini refer to a “tent,” the last thing we should think of is a frail construction of rods covered with cloth, or even leather or felt. We believe that the author was really referring to a castle, or palace, of the Russian Czars, or the Khans of the Horde, made of white stone. They were reverently titled emperors by the West Europeans, who had ruled over the entire Great = “Mongolian” Empire, and not just its individual provinces, such as France, Germany or England. Local rulers bore more modest titles of kings, dukes and so on; however, there had just been one Empire and one Emperor, an autocrat.

Let us return to the description of the Mongolian tents and enquire about the references to felt in Carpini's text, where the author should really be describing stone buildings. There can be several reasons for it. A possible explanation is that the editor of the XVII-XVIII century had tried to emphasise the primitive nature of the savages from the Far East. Another possibility is the transformation of the Russian word for “felt” (“*voylok*”), which rings very similar to the word “block,” which may have been used by Carpini to refer to either red bricks or blocks of white stone. This is how the editors of the XVII-XVIII century transformed palaces of white stone and castles of red brick into eerie tents of white and red felt, fluttering in the wind yet capable of housing two thousand people ([656], page 76). One must also recollect the words “*palatka*” and “*palata*” – “tent” and “chamber,” respectively, and the words “palace,” “*palacio*,” “*palazzo*” and “*palais*” that still exist in English, Spanish, Italian and

French and all mean the same thing. The word in question is likely to be a derivative of “*palata*”, which is how the chambers of the Russian Czars were called.

Real history of the XIV-XVI century became obliterated from human memory in the XVII-XVIII century. As a result, the gigantic “Mongolian” cathedrals and palaces with gilded domes in Moscow and elsewhere had been artificially transferred to the Far East in the documents, having turned into primitive and dusty felt tents of the Khans, open to every wind. For instance, there is a fantasy engraving that presumably depicts the tent of a Mongolian Khan – on wheels, drawn by a herd of bulls (see fig. 14.56). Such unbelievable luxury and comfort!



Fig. 14.56. Engraving depicting the yurt, or tent, belonging to the Great Khan of “Mongolia.” Such absurdities have been drawn ever since the XVII-XVIII century, which is when the true history of the XIV-XVI century became forgotten – for instance, the fact that the Great = “Mongolian” Czar, or Khan, had lived in a palace of white stone and prayed in huge churches with gilded domes. Neither the palaces, nor the cathedrals had any wheels. Taken from [\[1264\]](#), Volume 1, cover illustration.

11.11. The throne of the Mongolian Emperor

Carpini reports the construction of a “tall dais made of wood [presumably, imported wood, since it would have to come a long way to the rocky Gobi

desert – Auth.], upon which there had stood the Emperor’s throne. It was made of ivory, beautifully carved and adorned with gold, gemstones, and pearls, if our memory errs us not” ([656], page 79).

It is most curious indeed that the “Mongolian” throne, likewise the seal of the “Mongolian” Emperor, were forged by Kozma, a Russian craftsman. Carpini describes “a Russian named Kozma, the Emperor’s very own and favourite goldsmith... Kozma has shown us another throne, which he had made for the Emperor before his inauguration, as well as the imperial seal, also of his own making, and translated to us the text of the inscription on the seal” ([656], page 80).

We know nothing of whether this luxurious throne made by a Russian craftsman has been found by anyone in the environs of the Gobi Desert. The answer is certain to be in the negative, given reasons being wars, sandstorms, the passage of many centuries and so on. No throne in Gobi, that is.

However, the throne of Ivan IV “The Terrible” exists until this day, and is in a perfect condition. It is kept in the Muscovite Armoury – the royal chambers (“*tsarskiye khoromy*”), or Caracorum. It is indeed completely covered in ivory carvings, q.v. in fig. 14.57. The throne leaves one with the impression of being made of ivory entirely. We are by no means suggesting it to be the very same throne of the “Mongols,” or the Great Ones, that Carpini describes. He may have been referring to a similar throne; however, he gives us evidence of the custom that had existed in Russia, or the Horde, namely, the use of ivory for decorating thrones. At least one such throne has reached our day and age.



Fig. 14.57. Throne ascribed to Ivan IV “The Terrible.” Kept in the Armoury of the Muscovite Kremlin. A propos, this throne “used to be ascribed to Ivan III” ([96], page 56, ill. 35). Everything is perfectly clear – according to our reconstruction, Ivan III is largely a phantom reflection of Ivan IV, which is why historians regularly confuse the identities of “the two Ivans.” Taken from [187], page 365.

The counter-argumentation of learned historians is known to us perfectly well. It runs along the lines of the Russian Czars importing their customs from the distant land of Mongolia in the Far East, the Muscovites tending to slavishly emulate the customs of their former conquerors, the savage and cruel “Mongolian” Khans, even after the stifling “Mongolian” yoke had been lifted, and so forth. However, the question remains very poignant – why is it that there are no traces of anything described by Carpini anywhere in the vicinity of Gobi Desert, the presumed centre of the “Mongolian” Empire, and plenty of such traces and relics in Russia?

11.12. The priests from the entourage of the Mongolian Emperor

Carpini uses the word “clerics” several times in his narration. It is odd that in almost every case they are mentioned as “Russian clerics” or “Christian clerics” ([656], page 81).

We can thus see that the “Mongolian” = Great Emperor had been surrounded by Christian clerics. This is in total contradiction with the Scaligerian history, and perfectly normal within the framework of our reconstruction. The Great, or “Mongolian,” Czar (also known as Khan) of Russia (or the Horde) had naturally been surrounded by Orthodox Russian priests.

When Carpini and his companions were leaving the Mongolian court, the emperor’s mother gave each of them a coat of fox fur as a present. Carpini makes the satisfied remark that the fur was “facing outwards” ([656], page 82).

Once again, it is easy enough to recognise the customs of the Russian court. Even in the XVI century, the foreign envoys had been very proud of fur coats and other ceremonial attire that they would receive as presents from the Czar. Such presents were considered special tokens of royal sympathy. For instance, the Austrian ambassador, Baron Sigismund Herberstein, included a portrait of himself dressed in the Russian clothes that he had received from the Czar ([161], page 283). He had certainly considered himself honoured (see fig. 14.58). In fig. 14.59 we reproduce another portrait of Herberstein, where he is drawn wearing the clothes that he had received as a present from the “Turkish Sultan” ([90], page 48).



Fig. 14.58. “The imperial envoy S. Herberstein wearing the luxurious Russian attire received from Vassily III as a present. Engraving of the XVI century” ([\[550\]](#), page 82).



Fig. 14.59. “Sigismund Herberstein wearing the clothing given to him as a present by the Turkish sultan. 1559. Xylograph from the book entitled ‘A Biography of Baron Herberstein for his Grateful Descendants.’ Vienna, 1560” ([\[90\]](#), page 48).

11.13. The Mongolian worship of Genghis-Khans effigy

Carpini reports that the “Mongolians” had worshipped an effigy of Genghis-Khan ([\[656\]](#), page 36). This is in perfect correspondence with our reconstruction, which suggests that Genghis-Khan had also been known as St. George. Russians are indeed known to worship the famous icon of St. George (known as “The Victorious” in Russia). There are many versions of this icon in existence. As for the icon, or the effigy of Genghis-Khan, it hasn’t left a single trace in the consensual history of the land known as Mongolia nowadays – likewise luxurious ivory thrones, felt tents on gilded poles, etc. We are of the opinion that most of them exist until the present day – it is just that the location of the “Mongolian” imperial capital is indicated incorrectly. It had stood on River Volga, which is a far cry from the Gobi desert, and been known as Yaroslavl, or Novgorod the Great, and was subsequently moved to Moscow.

12.

Notes of a Mediaeval Turkish Janissary written in the Cyrillic script

The book that we have under study is extremely interesting. It is entitled *Notes of a Janissary. Written by Konstantin Mikhailovich from Ostrovitsa* ([424]). Let us consider the end of the book first. It is concluded by the following phrase: “This chronicle was initially set in Russian letters in the year 1400 A.D.” ([424], page 116). The Polish copy puts it as follows: “*Tha Kroynika pyszana naprzod litera Ryska latha Narodzenia Bozego 1400*” ([424], page 29).

This phrase obviously irritates the modern commentators to a great extent, since nowadays it is “common knowledge” that no Russian letters could be used outside Russia by default – everyone is supposed to have used the Romanic alphabet. A. I. Rogov comments thusly: “The very phrase contains a large number of errata insofar as the correct XVI century orthography of the Polish language is concerned. The nature of these ‘Russian letters’ remains quite mysterious. It is possible that the author implies the use of the Cyrillic alphabet – Serbian, perhaps” ([424], page 29). Amazing, isn’t it? A modern commentator who writes in Russian finds the nature of Russian letters mysterious.

The language of the original is presumed unknown ([424], page 9). However, since contemporary commentators still cannot completely ignore the reference to “Russian letters,” they cautiously voice hypotheses about whether or not Constantine could have written “in Old Serbian or Church Slavonic – after all, the numerous Orthodox Christians that had resided in the Great Principality of Lithuania had used a similar language as an acrolect, and must have been capable of understanding the language of the ‘Notes’... One must be equally cautious about the evidence given by M.

Malinovsky, who reports the existence of a Cyrillic copy of the ‘Notes’ in the Derechin library or Sapeg, referring to the words of Jan Zakrevski, a gymnasium teacher from Vilna. One must remember that alphabets and languages had been used very eclectically in the Great Principality of Lithuania, to the extent of using the Arabic alphabet in Byelorussian books [sic! – Auth.]” ([\[424\]](#), page 31).

The fact that certain Byelorussian books were set in the Arabic script is most remarkable, and our reconstruction explains it very well indeed.

The *Notes of a Janissary* were translated into Czech under the following title, which is also of interest to our research: “These deeds and chronicles were described and compiled by a Serb, or a Raz, from the former Raz Kingdom, also known as the Serbian Kingdom, named Konstantin, son of Mikhail Konstantinovich from Ostrovitsa, who was taken to the court to Mehmed, the Turkish Sultan, by the Turks and the Janissaries. He had been known as the Ketaya of Zvechay in Turkish, and at the court of the French King they knew him as Charles” ([\[424\]](#), page 30).

It is thus obvious that Raz, the old name of the Serbs, all but coincides with that of Russians (Russ). The old name of the Serbian Kingdom gives the latter away as the Russian Kingdom. This makes the author of the “Notes” Russian, or a Serbian. Also, the Turks had called him a “Ketaya” – Chinese, or Scythian (Kitian), as we already know. Konstantin had therefore been a Russian, or a Serbian Scythian. He had therefore obviously written in the Russian language and used the Cyrillic alphabet. Everything falls into place yet again.

Modern commentators tell us further that the dating of “1400” is incorrect and must be replaced by 1500 ([\[424\]](#), page 29). The 100-year error is well familiar to us as yet another manifestation of the centenarian chronological shift, which had very visibly affected the history of Russia and Western Europe.

Historians are confused by many of the facts described in the “Notes.” They believe the text to contain a great number of contradiction. On the one hand, Konstantin hates the Turks; on the other, he often portrays them

favourably. Also, he appears to be a Christian (see [\[424\]](#), page 14). “The book [*Notes of a Janissary* – Auth.] does not utter a word about the conversion of the author to Islam. On the contrary – Konstantin emphasises the strength of his Christian faith. This is obvious the most in the introduction and the fourth chapter of the ‘Notes’” ([\[424\]](#), page 15).

And yet Konstantin is familiar with Islam perfectly well – from firsthand experience and not by proxy. The modern commentator makes the following confused remark: “Could he have visited the mosques this freely without being a Muslim himself? Moreover, Konstantin reports having much lot more firsthand knowledge of the Muslim rites – such as the dances of the dervishes, for example, who would normally forbid entrance not just to the representatives of other creeds, but even to those of the Muslims who hadn’t been initiated into the dervish cult. Even the ‘born-again’ dervishes were forbidden from attendance. Finally, it is perfectly impossible to imagine that the Sultan could have put a Christian in charge of the garrison quartered in one of the important fortresses – Zvechay in Bosnia, making him the commander of fifty janissaries and thirty more regular Turkish soldiers” ([\[424\]](#), page 15).

That which seems strange from the viewpoint of Scaligerian history becomes natural and even inevitable within the framework of our reconstruction. The discrepancies between Christianity and Islam had not been as gigantic in the epoch described by the author as it is normally presumed – the schism became more profound later.

The *Notes of a Janissary* contradict the consensual Scaligerian history quite often. Modern commentators are forced to point out these contradictions, and they naturally don’t interpret them in Konstantin’s favour. He is accused of making mistakes, being confused and “ignorant of the true history.” Several such passages are quoted below.

“The author collates several historical characters into one, Murad II (who is also falsely named Murad III), such as Sultan Suleiman, Musa and Mehmet I (see Chapter XIX, example 1). This explains the numerous errors in the biographies of the Turkish Sultans, as well as the despots and

rulers of Serbia and Bosnia, such as confusing of Sultan Murad for Orkhan (Chapter XIII), naming Urosh I the first King of the Serbs instead of Stefan the First-Crowned (Chapter XV)... This is the very same reason why the author can confuse the date of a city's foundation for the date of fortification construction (Chapter XVII, remark 7). There is also a number of scandalous geographical blunders whose nature is just the same, for instance, the claim that River Euphrates flows into the Black Sea (Chapter XXXII)" ([\[424\]](#), page 26).

By the way, we see Constantine report the first Serbian, or Russian, king, to have been Urosh – that is, “a Rosh,” or “a Russian.” This is once again perfectly natural from the viewpoint of our reconstruction.

As for the “scandalous” flowing of the Euphrates into the Black Sea, it suffices to say that it is only scandalous in Scaligerian history. There is no scandal in our reconstruction – one might recollect that the name Euphrates may be the old version of Prut, a tributary of the Danube, which does flow into the Black Sea. The sounds F and P were often subject to flexion, and so Prut and Euphrates can be two different versions of the same name.

13.

The crypt of the Godunovs in the Troitse-Sergiev Monastery. The Ipatyevskiy Monastery in Kostroma

The crypt of the Godunovs is located in the town of Sergiev Posad. It is comprised of four graves (see fig. 14.60); the crypt is rather modest. It is presumed that Boris Godunov himself is buried here. A guide told us in 1997 that the sarcophagi had initially been covered by gravestones that lay on the ground, remaining underground themselves. In the early XVIII century this burial site was afflicted by the same disaster as the graves of all the other Russian Czars in the Arkhangelskiy Cathedral of the Kremlin in Moscow – namely, the burial site had been hidden from sight by a massive parallelepiped of brick. The four old gravestones are presumed to have been removed prior to that and made part of the newer construction's rear wall mounted vertically. Nowadays one can indeed see the top parts of four very small tombstones; the bottom part of a few is beneath the ground, rendering the respective epitaphs illegible (see figs. 14.61, 14.62 and 14.63). By the way, the epitaphs are ostensibly damaged; also, the tombstones are truly minute, nothing remotely resembling massive sarcophagus lids. What was written on the authentic large sarcophagus lids that are presumably buried under the Romanovian construction? Are they still intact?



Fig. 14.60. Sepulchre declared to be the last resting place of the Godunov family. The Troitse-Sergiyev Monastery, town of Sergiyev Posad. Taken from [\[304\]](#), Volume 3, p. 248.



Fig. 14.61. The first two headstones from the alleged sepulchre of the Godunovs. Photograph taken in 1997.





Figs. 14.62 and 14.63. The third and fourth headstones from the alleged sepulchre of the Godunovs. Photographs taken in 1997.

This burial ground is rather bizarre in a number of ways. Today the “Crypt of the Godunovs” is located outside the Ouspenskiy Cathedral, at a considerable distance from the cathedral’s walls. The guide explained to us that the crypt had formerly been part of the cathedral’s ground floor, and then “mysteriously ended up” far away from it after the alleged reconstruction of the Ouspenskiy Cathedral. Our opponents might try to accuse the guide of being mistaken – this is possible, but not very likely, since guides in places like the Troitse-Sergiyev monastery are qualified specialists as a rule. We have unfortunately had no opportunity of verifying this information with any written source.

The above implies that the cathedral has somehow “shrunk” or “relocated.” Also, the ground floor of the Ouspenskiy cathedral is located notably higher than the “Godunovian crypt.” In order to enter the Ouspenskiy cathedral nowadays, one must ascend a rather long staircase. How can it be that the “Crypt of the Godunovs,” which had allegedly been situated on the first floor of the cathedral, could have sunk a few metres and still remained above the ground?

We are of the opinion that all these fantasy explanations date from the XVIII century, when the Romanovs were removing the traces of some shady activity around the crypt of the Godunovs. Our hypothesis is simple – the cathedral certainly didn’t shrink or move; it remains in its initial

condition, apart from several minor changes. As for the real crypt that had once been inside the cathedral and belonged to the Godunovs or someone else, it appears to have been destroyed by the Romanovs, or walled over so as to hide it from sight. Then a simulacrum “Crypt of the Godunovs” was built on a plot of land nearby, which isn’t quite as elevated as the basement of the cathedral due to certain idiosyncrasies of the local terrain. Someone may even be buried underneath to make the crypt look real; should any researchers ever want to conduct excavations here, they’ll find “authentic bones of the Godunovs.”

In August 2001 A. T. Fomenko and T. N. Fomenko visited the Ipatyevskiy monastery of Kostroma. According to the official version as carried across by the guide, the monastery had belonged to the Godunovs initially, and the Romanovs only got hold of it after the Great Strife, when their usurpation attempts had finally succeeded, making it their very own dynastic holy place. It is also for this very reason that the construction of the memorial complex designed to commemorate the 300th anniversary of the Romanovian dynasty, complete with 18 bronze figures of the Czars that had actually comprised the dynasty. This memorial has never been erected, although a large number of test castings in bronze have been made. Many representatives of the Godunovs were buried in the Ipatyevskiy monastery – sixty males; furthermore, there have also been females buried here. However, modern guides tell us that in the XVII century the main cathedral of the Ipatyevskiy Monastery “suddenly exploded” – it is presumed that gunpowder had been stored in its basements for a long time, and that the gigantic cathedral blew up as a result of somebody’s criminal negligence. The Romanovs have then erected a new cathedral upon that site as a token of deference. This is the official version that the guides tell to the visitors, also trying to convey implicitly that the Godunovs themselves may be to blame for leaving the gunpowder in the basement. The explosion that destroyed the cathedral many decades later, under the Romanovs, must have been purely accidental. In general, the visitors are advised against putting too much

effort into the attempts to find out the truth – they are presumably bound to be futile from the very start due to the passage of too many centuries.

Nowadays there are less than a dozen graves left in the Ipatyevskiy monastery that date from the Godunovian epoch. Some of them aren't attributed to anyone in particular, since the epitaphs on the cracked tombstones are damaged beyond legibility in most cases (see figs. 14.63a, 14.63b and 14.63c. It is interesting that one of the stone sarcophagi is anthropomorphic, or has the shape of a human body (see fig. 14.63d) – the same shape as used in Egypt. However, we see no inscriptions on the sarcophagus; the lid is also missing.



Fig. 14.63a. Lettering on a headstone of the Godunovian epoch; its condition is very poor indeed. The Troitskiy Cathedral of the Ipatyevskiy Monastery in Kostroma.
Photograph taken by T. N. Fomenko in August 2001.



Fig. 14.63b. Semi-obliterated lettering on a headstone of the Godunovian epoch. The

Troitskiy Cathedral of the Ipatyevskiy Monastery in Kostroma. Photograph taken by T. N. Fomenko in August 2001.



Fig. 14.63c. Headstone of the Godunovian epoch. Sans artwork; no lettering has survived, either. The Troitskiy Cathedral of the Ipatyevskiy Monastery in Kostroma. Photograph taken by the authors in August 2001.



Fig. 14.63d. Anthropomorphic stone sarcophagus of the Godunovian epoch. The Troitskiy Cathedral of the Ipatyevskiy Monastery in Kostroma. These sarcophagi greatly resemble the ones discovered in Egypt. Photograph taken by the authors in August 2001.

This fact fits perfectly well into the series of other “oddities” that accompany the entire history of the Romanovian “restoration” and “renovation works” wreaked upon the ancient Russian cathedrals in the XVII century. Above, in Chapter 5, we mentioned the Muscovite churches that were completely gutted at the order of the Romanovs – this devastation didn’t spare the cathedrals of the Muscovite Kremlin, either. As we can see, a similar process had taken place in other Russian towns

and cities. Some of the “Mongolian” cathedrals dating back from the epoch of the Horde were blown up – presumably accidentally. New cathedrals were then built on the old sites; those were said to emulate their predecessors. The realisation that the Romanovs had really accomplished a large-scale destruction and falsification campaign, replacing the true history of the Great = “Mongolian” Empire with the fictitious version of Miller and Scaliger, is only dawning upon us today. Apparently, the making of “correct history” had necessitated gunpowder kegs as a primary ingredient. A similar disaster befell the remaining authentic artefacts from the epoch of the Horde in the 1930’s (this time learned historians used dynamite).

A propos, it is most spectacular how the explosion of the cathedral under the Romanovs was referred to in the official museum guidebook of the “Crypt of the Boyars Godunov in the Ipatyevskiy Monastery of Kostroma” that was hanging on a wall of the crypt in August 2001. The guidebook said the following: “In 1650-1652 the Troitskiy Cathedral was reconstructed and made much larger.” Destruction via explosion most aptly transforms into a “reconstruction.”

We can once again sense the very same temporal boundary as we have already encountered – the epoch of the XVII century that separates Romanovian history from the ancient “Mongolian” history of Russia as the Horde. It is exceptionally difficult to penetrate the barrier of the XVII century, since very few true archaeological artefacts that would date from the XVI century and earlier have survived until our day and age. Old imperial cathedrals and buildings have been destroyed in most of the Empire’s former Western colonies as well. However, the reformers that came to power in the Western Europe around the XVII-XVIII century decided to keep the old architectural style of the “Mongolian” temples, merely proclaiming it to be mind-bogglingly old and theirs originally, q.v. in Chapter 6. Nowadays the visitors from abroad compassionately remark about how few truly old historical artefacts survived in Russia – there must never have been anything truly monumental over here, unlike the

enlightened and ancient Western Europe.

14.

The modern location of Astrakhan differs from that of the old Tartar Astrakhan, which the Romanovs appear to have razed out of existence

Let us consider the *City-Building in the Muscovite State of the XVI-XVII Century* ([\[190\]](#)). In particular, this book relates the history of Astrakhan. We learn of an amazing fact that isn't really known to the general public. The old city of Astrakhan (formerly known as the Tartar Tsitrakhan) had been a famous city of traders on the right bank of the Volga ([\[190\]](#), page 87). "In the XV century the location of the city at the crossroads of nautical trading routes and roads favoured by the caravan made Astrakhan grow into a trade centre of great prominence" ([\[190\]](#), page 87). The modern city of Astrakhan, or the alleged heir of the Tartar Astrakhan, is usually presumed to stand on the same site as its historical predecessor. However, this is wrong – modern Astrakhan lies nine verst further down the Volga; moreover, it is on the left bank and not the right. Why would this be? When did the Tartar city of Astrakhan relocate to a new site on the opposite coast of the Volga, transforming into the Russian Astrakhan, and how did it happen? The history of this transfer is perfectly amazing, and reveals a few interesting historical facts.

It is presumed that in 1556 the Russian troops took the Tartar city of Astrakhan by storm. The Romanovian version of the Russian history suggests that Astrakhan was joined to the Kingdom of Moscow as a result. Presumably, the military leader I. S. Cheremisinov "was finding it hard to be in control of a city that stands in the middle of an open steppe" ([\[190\]](#), page 87). One wonders about the Tartars, who had presumably retained the city in their hands for centuries before that. Cheremisinov made arrangements with the Muscovite authorities for a transfer of the city to its

current location on the other bank of the Volga, nine verst downstream, no less. In 1558 a citadel was erected here, and a new city was built around it in a relatively short time, also called Astrakhan. It is further reported that after Cheremisinov had settled on the new site, “he gave orders for the entire Tartar Tsitrakhan to be demolished” ([190], page 87).

And so, the old Tartar city of Astrakhan simply became demolished. The name has been used for referring to a new city built in a different location ever since. One might wonder whether these events could indeed have taken place in the XVI century and not the XVII, when the Romanovs were busy re-writing history and crushing all those who identified themselves with the Horde in one way or another. The Astrakhan episode reveals the scale of their activities – as we see it isn’t just artwork in the old cathedrals of the Kremlin that became destroyed; the Romanovs would wipe out whole cities, stopping at nothing.

In fig. 14.64 one sees the drawing of the Citadel and the White Castle of Astrakhan made in the XVII century by A. Olearius.



Fig. 14.64. A view of the Astrakhan citadel and the Byeliy Gorod on an old engraving of the XVII century from the book of A. Olearius. Taken from [190], page 91; see also

[615].

15.

The reasons why the Romanovian administration would have to destroy hundreds of maps compiled by the Russian cartographer Ivan Kirillov

One wonders whether the name of Ivan Kirillov, the Russian cartographer of the XVIII century, is known to many people nowadays. This is highly unlikely. However, it would be very apropos to mention him now, as well as certain rather unexpected facts that concern him and Russian history. The fate of the maps compiled by Ivan Kirillov is most illustrative indeed, and we're only beginning to understand its real meaning nowadays. We shall use the reference to Ivan Kirillov contained in the fundamental work ([\[1459\]](#)).

This book describes 282 mediaeval maps from the exposition of 1952 (Baltimore Museum of Art, USA), many of which have also been photographed.

Among others, there was a Russian map of Ivan Kirillov up for exhibition: “Imperii Russici tabula generalis quo ad fieri potuit accuratissime descripta opera e studio Inoannis Kyrillow. Supremi Senatus Imperii Russici Primi Secretarii Petropoli. Anno MDCCXXXIV. St. Petersburg, 1734.”

One must note that the map in question wasn't reproduced anywhere in [\[1459\]](#). This fact alone wouldn't be worthy of mentioning it explicitly, since the book ([\[1459\]](#)) does by no means reproduce all the maps that it describes – only 59 of 282 come with photographs. Yet the history of this map is so odd that its absence from [\[1459\]](#) becomes conspicuous; such a map would definitely be worthy of reproducing it. We shall explain why.

The American authors and organisers of the exhibition report the following amazing facts about the map in question:

“This is the first general map of Russia that had been engraved and printed, but apparently banned. Ivan Kirillov ... made a career in the State Chancellery, where he had occupied the position of an ‘expert in [topographical] terrain reconnaissance.’ When Peter the Great decided to compile an exhaustive map of his domain, he put Kirillov in charge of the project. The latter had soon made the discovery that the people around them were recruited from abroad (France and Germany) for their knowledge of astronomy and ability to apply it to geodesic descriptions. Due to the governmental resistance that his plans invariably met and the fact that the authorities had clearly favoured the foreigners, Kirillov had to be particularly insistent about the compilation and publication of a detailed series of maps. The entire work contained three volumes of 120 pages each and included the abovementioned general map of the empire. The Imperial Academy banned Kirillov’s atlas, mysteriously managed to get rid of the printing plates and published an atlas of its own in 1745... Only two copies of Kirillov’s atlas are known, one of them with defects. All prints made from the original plates are extremely rare” ([\[1459\]](#), page 174).

In the next section the authors of [\[1459\]](#) describe the atlas published by the Imperial Academy, making the following satisfied remark: “Although this atlas had not been the first Russian atlas in existence, it was much more exhaustive and scientifically accurate than the atlas of Ivan Kirillov” ([\[1459\]](#), page 175). This official “Romanovian atlas” was published in 1745, eleven years later than the atlas of Kirillov – more than a decade of hard work.

We haven’t seen all of the surviving maps of Ivan Kirillov, and therefore cannot judge their quality or the “scientific inaccuracies” that they presumably contained. The sly word “inaccuracies” is most likely to indicate that Kirillov’s atlas had retained some geographical traces of the Great = “Mongolian” Empire, which had precluded the Romanovian historians from erecting their edifice of “authorised history.” This strange destruction leads us to some thoughts. At any rate, it is obvious that the 360 maps made by Ivan Kirillov must have really irritated the foreign and imperial cartographers of the Romanovs, because the entire volume of

work was wiped out of existence. Were they destroying the last traces of Russia as the Horde?

The reasons are perfectly clear – the maps must have explicitly depicted Muscovite Tartary with a capital in Tobolsk, and the Romanovs must have wanted to eliminate every chance of their publication by anyone. According to our reconstruction, the gigantic Muscovite Tartary had remained an independent Russian state that had remained the heir of the Horde up until the defeat of “Pougachev,” and a hostile one at that.

One must point out that Ivan Kirillov had by no means been an obscure cartographer. He had occupied the position of the Senate’s Ober-Secretary ([90], page 172), or one of the highest government offices in the Romanovian administration.

Historians report that in 1727 “I. K. Kirillov became the Ober-Secretary of the Senate and the Secretary of the Commerce Commission, having thus become one of the leading government officials in Russia ... He had possessed extensive knowledge of geography, mathematics, physics, history and astronomy” ([90], page 202). One must think that the decision to destroy the work of his lifetime, a collection of 360 maps, had required a direct order of the Imperial court. This is by no means a case of “negligence” – the Romanovs must have really been unsettled with something, if they even destroyed the printing plates.

The modern author of [90] makes a passing reference to the 360 maps of Kirillov and his Atlas as he tells us about Russian works on geography; however, for some reason he totally fails to mention that these maps have been destroyed by the Romanovs, several hundred of them altogether, and only makes the cautious observation that “Kirillov managed to publish, or at least prepare for publication, 37 maps or more, 28 of which have reached our day” ([90], page 202). He is either unaware of the destruction, reluctant to mention it or trying to imply that Kirillov had “really strived” to compile his main maps, but didn’t live long enough.

Only several printed copies of maps from Kirillov’s Atlas survived, quite by chance; however, it becomes perfectly unclear nowadays whether

these maps are in fact authentic.

The only map that we can see nowadays bears the proud name of the “General Map of the Russian Empire” and is presumed to be the original of 1734 ([\[1160\]](#), page 217); see fig. 14.65). Let us doubt its authenticity for the simple reason that all the names in the map are in Latin, q.v. in fig. 14.66 (apart from the explanations in the top left and the bottom left corner, which are both in Russian).

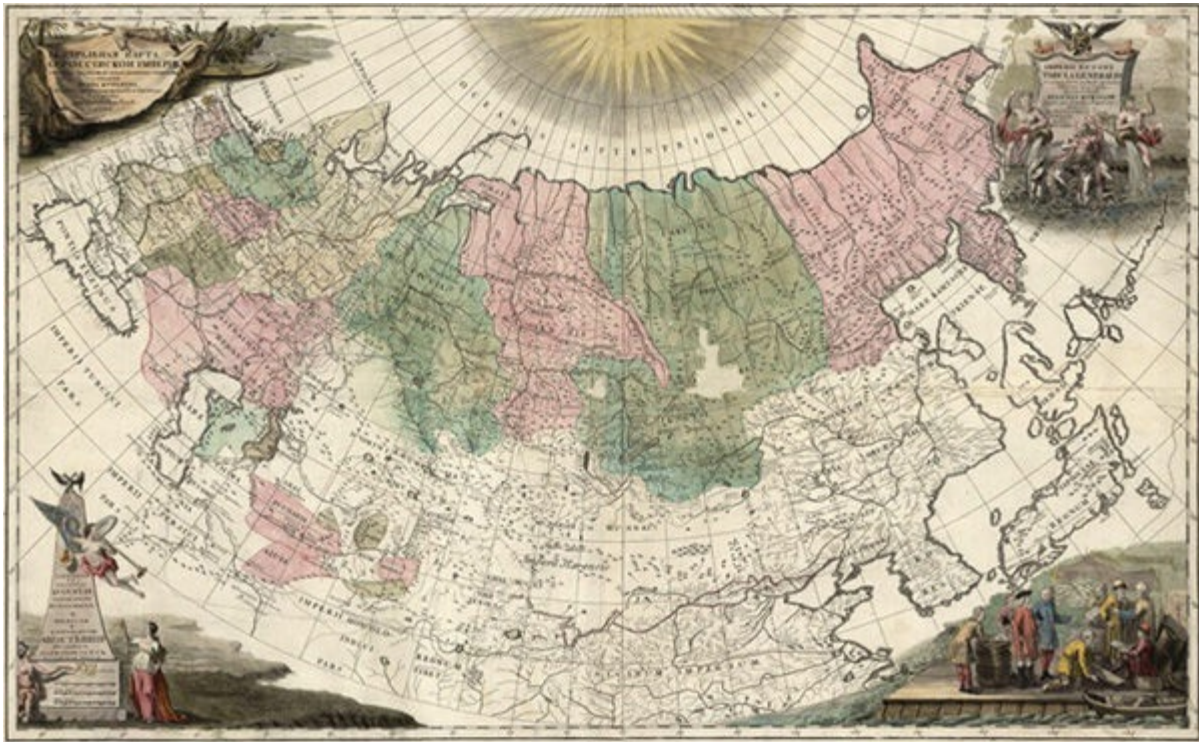


Fig. 14.65. Map ascribed to the Russian cartographer Ivan Kirillov entitled “The General Map of the Russian Empire.” It is presented as a 1734 original to us today. Taken from [\[1160\]](#), page 217.



Fig. 14.66. Fragment of the “General Map of the Russian Empire” (ascribed to Ivan Kirillov), a close-in. However, all the names on the map are in Latin and not in Russian. Taken from [\[1160\]](#), page 217.

Our opponents might suggest that the Russians had always possessed a slavish mentality, hence the custom to use Latin for the maps of the Russian Empire drawn for the Russian Emperors, who are said to have been in utter awe of the enlightened Europe, despising their own language. Indeed, after the usurpation of the Russian throne by the pro-Western Romanovian dynasty in XVII, Russia fell under a great foreign influence (see more details in [Chron7](#)). On the other hand, the world map compiled by the Russian cartographer Vassily Kiprianov had been made for Peter the Great as well, and all the names upon it are in Russian ([\[90\]](#), pages 206-207). It is therefore highly unlikely that Kirillov’s General Map of the Russian Empire had been in Latin – the cartographer must have used the Russian language; however, the hoaxers of a later epoch who had destroyed the authentic Russian maps of Kirillov to hide all traces of their criminal activity simply took some Western map of Russia in Latin and proclaimed it to have been compiled by Kirillov.

One must note that the state of Muscovite Tartary is altogether missing from the General Map of the Russian Empire with Latin names, allegedly compiled by Ivan Kirillov in 1734 – there is no such name anywhere on the map (see fig. 14.65). Nevertheless, the world map compiled by the

cartographers of the *Encyclopaedia Britannica* in 1771, 37 years later than “Kirillov’s map,” doesn’t simply contain a map of the Muscovite Tartary with a capital in Tobolsk, but also claims it to be the largest state in the world ([\[1118\]](#), Volume 2, page 683).

16.

Braids worn by all inhabitants of Novgorod regardless of sex

The famous icon entitled “The Praying People of Novgorod” dating from the XV century depicts a large number of Novgorod’s populace, male and female, dressed in traditional Russian clothing. It is quite spectacular that all of them wear their hair in braids (see fig. 14.67 and 14.68). Men are depicted with beards and braided hair; we also see the names of the people.



Fig. 14.67. Fragment of an old Russian icon portraying the people of Novgorod. They all wear their hair in braids. Taken from [\[636\]](#), flyleaf.



Fig. 14.68. Fragment of the icon; a close-in. Ioakov and Stefan of Novgorod, with braided hair. Their names are written on the icon. Taken from [\[636\]](#), flyleaf.

This icon tells us unequivocally that all the Russians had once customarily worn braids, women as well as men.

HISTORY: FICTION OR SCIENCE?

THE ISSUE WITH BRITISH HISTORY



ANATOLY FOMENKO
GLEB NOSOVSKIY

Contents

[About the authors](#)

[From the publisher](#)

[Introduction](#)

[PART ONE: A brief scheme of the English history in its Scaligerian version](#)

[1. The Oldest English chronicles](#)

- [1.1. *The Anglo-Saxon Chronicle*](#)
- [1.2. *History of the Brits* by Nennius](#)
- [1.3. *Historia Britonum* by Galfridus Monmutensis](#)
- [1.4. Several other “ancient” English chronicles](#)
- [1.5. The names of the cities, ethnic groups and countries known to us today as reflected in mediaeval English chronicles](#)

[2. The Scaligerian chronology of British history](#)

- [2.1. Scotland and England: two parallel dynastic currents](#)
- [2.2. English history of the alleged years 1-445 A.D. England as a Roman colony](#)
- [2.3. The epoch between the alleged years 445 and 830 A.D. Six kingdoms and their unification](#)
- [2.4. The epoch of the alleged years 830-1040 A.D. ends with the Danish conquest and the decline of the Danish Empire](#)
- [2.5. The epoch of the alleged years 1040-1066 A.D. The rule of the old Anglo-Saxon dynasty and its end](#)
- [2.6. The epoch between the alleged years 1066 and 1327 A.D. The Norman dynasty followed by the dynasty of Anjou. The two Edwards](#)
- [2.7. The epoch between 1327 and 1602](#)

[PART TWO: Parallels between the history of England and](#)

Byzantium, Rome and the Horde

3. A rough comparison of the dynastic currents of England and Rome (Byzantium)

4. The dynastic parallelism between the history of England and Byzantium. A general superimposition scheme of the two

5. The dynastic parallelism table

5.1. The English history of the alleged years 640-830 A.D. and the Byzantine history of the alleged years 378-553 A.D. as reflections of the same late mediaeval original. A shift of 275 years

5.2. English history of the alleged years 830-1040 A.D. and the Byzantine history of the alleged years 553-830 A.D. as two reflections of the same late mediaeval original. A shift of 275 years

5.3. English history of 1040-1327 A.D. and Byzantine history of 1143-1453 A.D. A shift of 120 years

5.4. The end of the parallelism. The conquest of Constantinople by the Ottomans in 1453. The fall of Byzantium

PART THREE: The abbreviation and saturation of English history

6. Our conception of the English history

7. How Byzantine and “Mongolian” chronicles became part of the English history

PART FOUR: Despite the attempts of the XVII-XVIII century hoaxers, English chronicles retain a great deal of information concerning the real events of the XI-XVI century. England and Russia, or the Horde

8. The “ancient” Roman consul Brutus as the first Roman conqueror of Britain and simultaneously the first “ancient” Trojan king of the Brits

9. The “ancient” Brutus the Trojan from the English chronicles, the patriarch of the Brits, turns out to be a contemporary of Julius Caesar and Genghis-Khan, Conqueror of the World

10. Biblical events on the pages of the English chronicles
11. The location of the “ancient” Troy
12. The reason why Russia and Britain are both presumed to be insular states according to the English chronicles
13. The location of Britain conquered by Brutus. The itinerary of his fleet
14. Brutus has to fight against Gog and Magog during the conquest of Britain (aka the Tartars and Mongols or the Ten Tribes of Israel)
15. Julius Caesar found himself close to the Russian lands during the conquest of Britain, or Albania
16. The location of London in the X-XII century. The foundation of London in the British Isles as registered chronologically
17. The old coat of arms of London and the English Kingdom of East Saxons depicts the Ottoman scimitars (or crescents)
18. The identity of the Scots and Scotland in the XIII-XIV century. The names of Russia and Scotland appear in the mediaeval English maps around the XV-XVI century
19. The five primordial languages of the ancient Britain. The nations that spoke them and the territories they inhabited in the XI-XIV century
20. The location of the six initial British kingdoms: East Anglia, Kent, Sussex, Wessex, Essex and Mercia
21. The famous King Arthur as a legendary reflection of the Horde that had invaded the British Isles in the XIV-XVI century
22. William I the Conqueror and the Battle of Hastings dated to the alleged year 1066. The Fourth Crusade of 1204
 - 22.1. A mutual superimposition of two famous wars in England and in Byzantium
 - 22.2. The English version of William’s biography
 - 22.3. The Conquest of Constantinople: Byzantine version
 - 22.4. The parallelism between the events related in the English and the Byzantine chronicles
23. Mediaeval Russia, or the Horde, as reflected in later English chronicles.

The identity of the Galatians, who had received an epistle of Paul the Apostle, and the dating of this event

24. The dating of the maps compiled by Matthew of Paris. The epoch when Scythia, or the Horde, became known as “the mother of dragons, the cradle of scorpions, the nest of snakes and the hotbed of demons,” and the reasons behind this reputation

Comments

What mainstream historians say about the New Chronology?

Overview of the e-Series

Overview of the seven-volume print edition

Also by Anatoly T. Fomenko

Also by Gleb V. Nosovskiy

Bibliography

PART ONE

A brief scheme of the English history in its Scaligerian version

1.

The Oldest English chronicles

1.1. The Anglo-Saxon chronicle

We believe the readers to be more or less familiar with the Scaligerian version of Roman and Byzantine history – within the confines of the average university course at least. On the other hand, we are aware of the fact that the Scaligerian version of the “ancient” English history might not be known quite as well to some of the readers. Therefore, in the present paragraph we shall provide a brief structural description of the Scaligerian textbook on the “ancient” history of England.

We could naturally refer to some XX century textbook; however, all of them are in fact texts of a secondary nature, namely, renditions of earlier books on English history – often of poor quality. Therefore, we are more interested in the mediaeval documents of the XVI-XVII century, which these textbooks are based upon. These chronicles are chronologically closer to the period when the Scaligerian version of global chronology was created and solidified – the XVI-XVII century. This makes them a lot more valuable insofar as the reconstruction of real history is concerned, notwithstanding the fact that the texts in question were heavily edited by the Scaligerite historians.

The primary chronicles that we have chosen as basis of our analysis are as follows: the famous *Anglo-Saxon Chronicle* ([\[1442\]](#)), as well as the *History of the Brits* by Nennius ([\[577\]](#)) and the book under the same title written by Galfridus Monmutensis ([\[155\]](#)). In fig. 15.1 we reproduce a photograph of a page from the manuscript of Nennius’ book. We believe this manuscript to date from the XVII century A.D. the earliest.

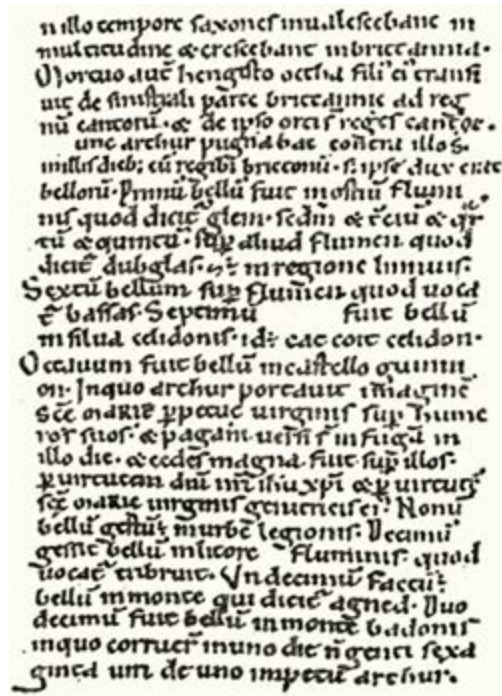


Fig. 15.1. Photograph of a page from the *Historia Brittonum* by Nennius. Taken from [\[155\]](#), page 220.

The abovementioned works de facto serve as the foundation that supports the entire modern conception of the “ancient” and mediaeval English history. Let us reiterate that this conception is strongly dependent on the Scaligerian chronology. An altered chronology shall radically alter our perception of the chronicles.

Finally, we have also used the famous *Chronological Tables* of J. Blair ([\[76\]](#)), which were compiled in the late XVIII – early XIX century, and comprise all the primary historical epochs as perceived by the European chronologists at the end of the XVIII century.

It is presumed that the so-called legendary history of England begins with the Trojan war, or the alleged XII-XIII century B.C. However, the millennium that is presumed to have passed between the Trojan War and the epoch of Julius Caesar, or the alleged I century B.C., is usually regarded as a “dark age.” In the chronological version of Scaliger and Petavius, which was created in the XVI-XVII century and serves as the basis of every modern textbook on the “ancient” and mediaeval history,

the documented history of England begins around 60 B.C., which is presumed to be the year when the British Isles were conquered by Julius Caesar. Historians themselves recognise the fact that the first written evidence dates to circa 1 A.D., or the reign of Octavian Augustus. The *Anglo-Saxon Chronicle* begins its narration with this very year – the alleged 1st year of the new era ([\[1442\]](#), page 4). The *Anglo-Saxon Chronicle* is in fact a collation of several separate manuscripts, namely:

- *Manuscript A* – The Parker Chronicle, which spans the epoch between the alleged years 60 B.C. and 1070 A.D.
- *Manuscript B* – The Abigdon Chronicle I, which covers the epoch of the alleged years 1-977 A.D.
- *Manuscript C* – The Abigdon Chronicle II, which covers the epoch between the alleged years 60 B.C. and 1066 A.D.
- *Manuscript D* – The Worcester Chronicle, which spans the epoch of the alleged years 1-1079 A.D. It is followed by an addendum that is presumed to date from the XII century; it covers the alleged years 1080-1130 A.D.
- *Manuscript E* – The Laud (Peterborough) Chronicle, spanning the alleged years of 1-1153 A.D.
- *Manuscript F* – The Bilingual Canterbury Epitome, which spans the alleged years 1-1058 A.D.

Historians believe all of these chronicles to be duplicates of a single original. In other words, they are all presumed to cover the same sequence of events, differing only in the amount of detail they contain. This is why they were arranged parallel to each other in [\[1442\]](#), which is very convenient, and gives us the opportunity to compare different reports of events that date from the same year. It is also possible that all the abovementioned manuscripts are merely different versions of the same chronicles – different copies, as it were.

Thus, the *Anglo-Saxon Chronicle* spans the epoch between the alleged year 60 B.C. and the XII century A.D. Manuscript E ends abruptly with the

description of events that took place in the alleged year 1153 A.D. Scaligerian history assures us that all of these chronicles were written around the XI-XII century A.D. However, a critical study demonstrates it to be a mere hypothesis, which is based on the Scaligerian chronology, presumably known a priori. For instance, Manuscript A only exists in two “copies,” both of which were made in the XVI century A.D. ([1442], page xxxiii). An earlier copy of the manuscript (the original of both) is said to have perished in a blaze. The history of all the other manuscripts that comprise the *Anglo-Saxon Chronicle* is related in [1442] – and rather vaguely, at that. For instance, we learn of no reasons why they were dated in this particular manner.

One gets the impression that historians employed the following method of dating the chronicles in question: if the chronicles end their narration with the events of the alleged XI-XII century, the existing copies of these chronicles must date from the same epoch. However, this “simple consideration” implies all the events described in the chronicles to be dated correctly. If this fails to be the case, the dating of the chronicles shall change automatically.

We must point out that the problems with reconstructing the true origins of said Old English chronicles are known quite well, and British historians speak of them openly. For instance, the historian Dom David Knowles was forced to make the following statement: “The issue of the origins and respective dependencies between the different versions [of the Chronicle] is so complex that any sort of discussion on the topic implies the use of advanced mathematics” ([1442], page xxxi; see also Comment 1 at the end of Part 2). We must add that the historian has voiced a perfectly valid consideration – involuntarily, perhaps. Modern scientific research in the field of chronology is impossible without the use of mathematics.

G. N. Garmonsway reports further that every modern analysis of the *Anglo-Saxon Chronicle* is invariably based on the revision of its initial publication (John Earle, 1865) made by Charles Plummer in 1892-1899. According to Garmonsway’s cautious remark, the manuscripts A and E are

“associated” with the names of XVI century figures, namely, Archbishop Parker (1504-1575) and Archbishop Laud (1573-1645). It turns out that other manuscripts of the Chronicle “had once belonged to Sir Robert Cotton (1571-1631), and are nowadays part of Cotton’s manuscript collection kept in the British Museum” ([\[1442\]](#), page xxxi; see Comment 2).

Thus, we arrive at the hypothesis that the manuscripts of the Anglo-Saxon Chronicle that we have at our disposal today were actually written in the XV-XVI century the earliest. Why are they dated to the XI-XII century nowadays? As we mentioned it earlier, the answer must be quite simple. The Chronicle ends its narration with the events of the XI-XII century in Scaligerian dating, hence the presumption that the authors of the Chronicle had lived in the XI-XII century. However, firstly, the events of the XI-XII century may well have been described by a much later author, who had lived in the XV, XVI or even the XVII century. Secondly, the Scaligerian dating of the Chronicle’s text depends on the dating of the events it relates. If it turns out that said events really took place in a different epoch, the dating of the text that we have today shall also need to be altered.

The fact that these chronicles use B.C./A.D. datings speaks volumes of their rather late origin. It is common knowledge, even among the Scaligerites, that the chronology was only introduced in the late Middle Ages ([\[76\]](#)). Below we shall be citing a number of facts proving that the authors of the *Anglo-Saxon Chronicle* had already been familiar with the Scaligerian version of the global chronology of the antiquity. This version was created in the XV-XVII century A.D., which is yet another piece of evidence telling us that the version of the Chronicle known to us today is of a rather late origin.

Why do researchers pay so much attention to the *Anglo-Saxon Chronicle* in their reconstruction of the English history? The explanation is very simple – the chronicle in question is presumed to be the first historical text written in English and using the “Years of Grace”

chronology (see [\[1442\]](#), page xxiv; also Comment 3). We must make the following comment in re the transcription of dates used in the *Anglo-Saxon Chronicle*. It is presumed that the Anno Domini dates were known as “Years from the Incarnation of Our Lord” in mediaeval England; another presumption is for the above to be equivalent to the “Years of Grace.” This alleged equivalence of the two ancient eras requires a special analysis, and we shall revert to this below. For the meantime, let us point out the phonetic similarity between the words “grace” and Greece.

It is possible that “Years of Grace” really translates as “Greek years,” implying a chronology that is somehow related to Greece or the Greek faith. It is also possible that the words “grace,” “Greece” and “Christ” are all related in some way – the association may be lost today. Should the above prove veracious, the Greek faith shall be another alias of the Christian religion. Let us remind the reader that, according to our reconstruction, Christ had lived in Czar-Grad on the Bosphorus, or the Byzantine capital; this is also where he was crucified, q.v. in the table below ([\[517\]](#)).

Let us instantly make a disclaimer: we do not consider phonetic and linguistic parallels to be independent proof of anything at all. They can only serve as auxiliary considerations, becoming meaningful inside a parallelism, or superimposition, that covers a period of several centuries. When similar names manifest in both currents under comparison simultaneously inside a rigid superimposition, it lends some credulity to linguistic parallels as well.

The *Anglo-Saxon Chronicle* is written in a rather arid language. It is separated into chapters that correspond to individual years. It goes without saying that there are gaps and omissions. It is presumed that the *Anglo-Saxon Chronicle* describes the events that took place between the I century A.D. and the XI-XII century A.D. (see figs. 15.2 and 15.3). The dryness of the text and the lack of literary embellishments is likely to indicate that the document in question is indeed an important one – possibly edited in the XVII century, but based on real ancient evidence nevertheless. The

correctness of the datings ascribed to the events related in the Chronicle by later chronologists of the XVII-XVIII century is an altogether different issue.

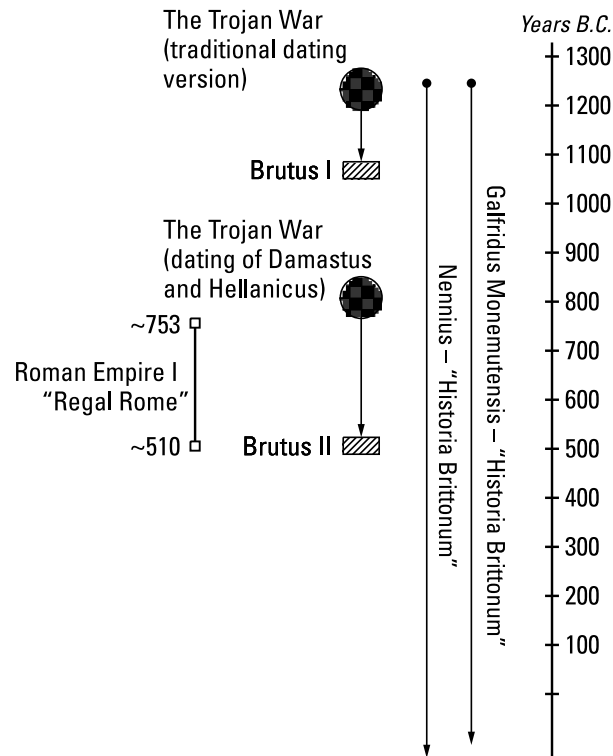


Fig. 15.2. Scaligerian dating of the events described by the famous mediaeval English chroniclers – Galfridus Monemutensis and Nennius. See [\[577\]](#) and [\[155\]](#).

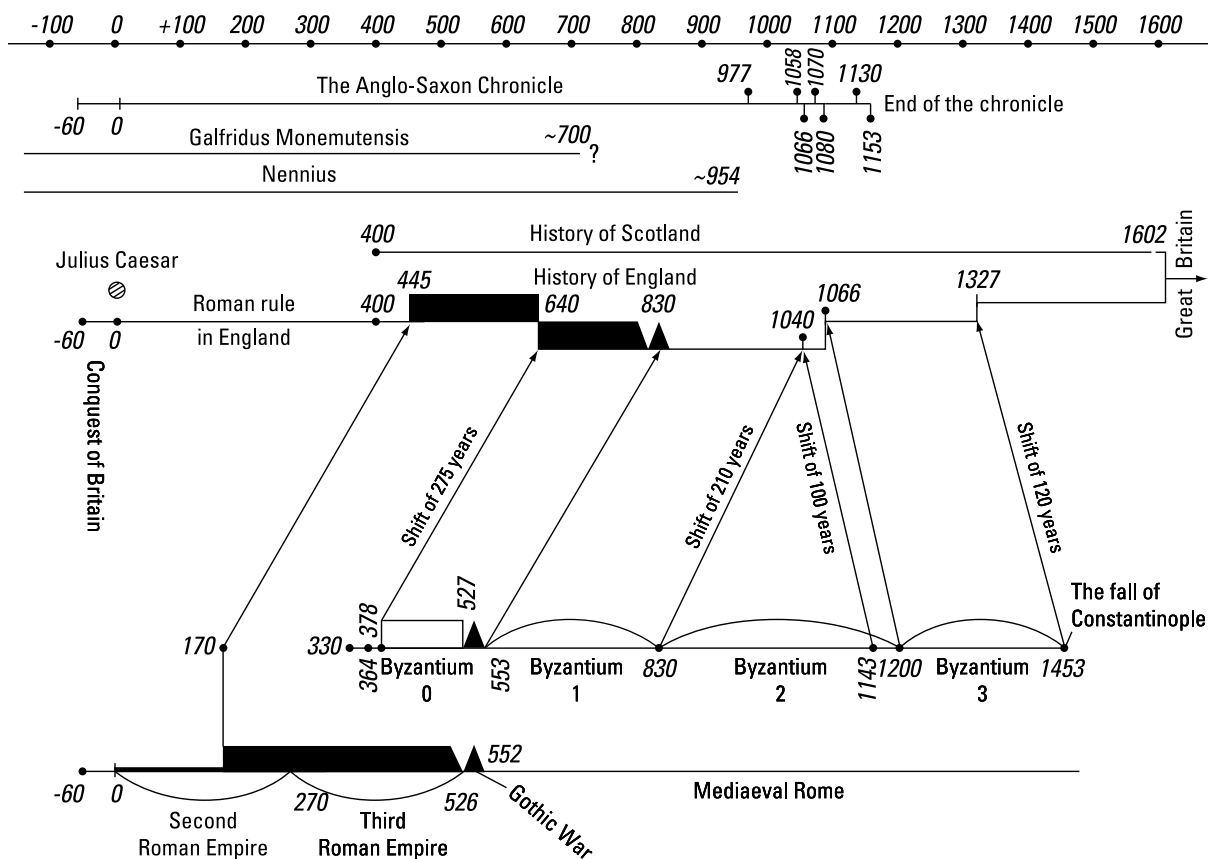


Fig. 15.3. Parallelism between the mediaeval history of England and Byzantium discovered in the course of our research with the application of formal mathematical and statistical methods.

1.2. *History of the Brits* by Nennius

This chronicle is relatively brief, comprising 24 pages of [577]. More than 30 manuscripts of this work are known to us today [577]. Modern commentators report: “The earliest manuscripts date from the IX or the X century A.D., and the latest ones – from the XIII or even the XIV century. The authorship of certain manuscripts is attributed to Gildas. Nennius is seldom mentioned as the author of the oeuvre. What we have at our disposal is most likely to be a compilation... The original text has not survived, but we have an Irish translation of the XI century” ([577], page 269). The text is given according to the publication entitled *Nennius et l’Historia brittonum* (Paris, 1934). Some of the manuscripts are concluded with pages from the “Annales Cambriae,” a manuscript that is presumed to

date from around 954 A.D. The work of Nennius does not have any annual separation or indeed any chronological indication whatsoever, with the exception of the following two fragments. At the beginning of the chronicle there is a brief table entitled “On the Six Ages of the World,” which indicates intervals between a number of Biblical events in years – in accordance with the version of Scaliger and Petavius, which is highly remarkable. Chapter 16 contains a “chronological validation” with approximate intervals between certain events of English history, characterised by extreme brevity.

Thus, the authorship of the text is dubious, and no original had survived. The translation dates from the alleged XI century. The text itself contains no independent chronological scale, which makes the issue of whether or not the manuscripts of the *Anglo-Saxon Chronicle* are dated correctly all the more poignant. A propos, the text of Nennius is written in an unconstrained literary manner, with many rhetorical embellishments. This fact alone betrays the text to belong to a well-developed literary tradition, which had required time and literary experience. It is a possible indication of the chronicle’s late origin – the XVI-XVII or even the XVIII century.

It is presumed that Nennius describes events distributed across the historical interval beginning with the Trojan War (the alleged XII or XIII century B.C.) and ending with the IX or the X century A.D. Scaligerian historians have stretched the rather compendious text of Nennius over the gigantic interval of two thousand years. This has led to great lacunae in his narration as regarded from the Scaligerian point of view. In figs. 15.2 and 15.3 we provide a schematic representation of the epoch allegedly described by Nennius as a dotted line. If we are to believe the Scaligerian chronology, Nennius offhandedly omits entire centuries, making gigantic leaps, without even being aware and carrying on with his narration quite unperturbed.

1.3. *Historia Britonum* by Galfridus Monmutensis

The chronicle in question is presumed to date from the 1130s or the 1140s ([155], page 196). Galfridus is said to have based his work on the text of Nennius, to the extent of repeating the “mistakes” of the latter ([155], page 231, comments to Chapter 17; also page 244). The book of Galfridus is a voluminous oeuvre that comprises some 130 pages of [155]. Unlike the *Anglo-Saxon Chronicle*, the text contains no annual chronological division. The language of Galfridus is a highly evolved acrolect with a great number of rhetorical embellishments and much moralising. It is even presumed that Galfridus had not only been a historian, but also a poet. His book indeed appears to supersede the work of Nennius, which is precisely what the English tradition claims. Galfridus is also said to have based his work on the “Ecclesiastical History of the Angles” by St. Bede the Venerable ([155], page 244).

It is noteworthy that modern historians point out “the distinctly manifest orientation of Galfridus towards the ancient tradition” ([155], page 207). He doesn’t merely refer to the “ancient” themes, but also emulates the style of the “ancient” authors ([155], page 207). It is as though Galfridus was completely immersed in the atmosphere of the “antiquity” as he was writing his book. Modern specialists presume Galfridus to have borrowed some of his stories from the “ancient” authors – Stacius, for instance, without mentioning it openly ([155], page 236).

Modern commentators write that the work of Galfridus had been extremely popular in the Middle Ages: “There are about two hundred [sic! – Auth.] copies of the *Historia* in existence ... made in scriptoria between the XII and the XV century, which is when the first printed edition came out” ([155], page 228). The first printed edition came out in Paris in the alleged year 1508 – the XVI century the earliest, that is.

In figs. 15.2 and 15.3 we provide a schematic representation of the historical epoch allegedly described by Nennius in Scaligerian datings. It virtually covers the same historical interval as the work of Nennius, between the Trojan War of the alleged XII or XIII century B.C. and the alleged VIII century A.D. Although the book of Galfridus is much more

detailed than that of Nennius, it cannot cover this long a period completely, and contains huge lacunae. However, Galfridus doesn't appear to notice this, either – he carries on with his narration smoothly and without haste, without being aware that he skips over entire historical epochs, according to the Scaligerites.

1.4. Several other “ancient” English chronicles

We have used other English chronicles of the alleged IX-XIII century in our research, including the ones collected by V. I. Matouzova in her compilation entitled *The Mediaeval English Sources* ([\[517\]](#)). We shall refrain from giving a detailed characteristic of these chronicles. Instead, we shall present to the reader a most remarkable table that we have compiled in accordance with the materials collected in Matouzova's book, which are based on her analysis of the English chronicles (see the next section).

1.5. The names of the cities, ethnic groups and countries known to us today as reflected in mediaeval English chronicles

Some of the readers might think that mediaeval chronicles refer to London as London, Kiev as Kiev, Russia as Russia and so on. This is occasionally the case in relatively recent texts dating from the XVIII-XIX century. However, this is an exception rather than a rule for the early and primordial chronicles of the XV-XVI century. Ancient chronicle often use completely different names; in this case, one requires a special research, which is often far from easy, in order to understand the real identity of the names in question. Mediaeval texts often use thoroughly different names for referring to the same countries and nations, which usually have nothing in common with the names used today. In other words, the names of the ancient cities and nations known to us today are the ones that became immortalised by the Scaligerian history in the XVII-XVIII century.

However, it turns out that other opinions on these matters were rather

common in the Middle Ages, and they often differ from the consensual ones drastically. It would be very interesting to see how the mediaeval English sources referred to the cities and nations that we believe to be familiar nowadays. Apparently, mediaeval authors had oftentimes adhered to completely different conceptions of the ancient and mediaeval history. It is for this very reason that the modern historians are forever accusing mediaeval chroniclers of ignorance, confusing different historical epochs, collating the “antiquity” with the Middle Ages and so on. We provide several typical examples of how the mediaeval artists saw the “antiquity” in figs. 15.4-15.7. It is perfectly obvious that the “antiquity” in their rendition is the mediaeval epoch of the XIV-XVI century.



Fig. 15.4. Painting from the Museum of Vatican. Approximately dates from 1425 A. D.

We see the Annunciation, which is consensually dated to the alleged I century A.D. However, the setting and the clothes are obviously mediaeval. Taken from [\[713\]](#), page 96.



Fig. 15.5-6. Painting by Piero della Francesca, a mediaeval Italian artist (allegedly dating from 1420-1492 A.D.). The title is as follows: “Battle of Emperor Constantine and Maxentius.” Famous “ancient” theme from the history of the “ancient” Roman Empire (the alleged IV century A.D.). The characters and the setting look typically mediaeval – and hailing from the late Middle Ages to boot. The “ancient” Roman rider looks like a typical mediaeval knight of the XV-XVI century wearing heavy plate armour that covers his entire body. Taken from [\[16\]](#), page 39.



Fig. 15.7. Fragment of Piero della Francesca’s painting entitled “Battle of Emperor Heraclius and Chosroes (allegedly dating from 1420-1492). The theme is said to date

from the VII century A.D. What we really see is a group of late mediaeval knights wearing heavy plate armour; there are helmets with visors on their heads. Taken from [\[16\]](#), page 43.

The table that we have compiled demonstrates the geographical names used by the ancient English chronicles in lieu of their alleged modern equivalents. The identification of these mediaeval names has been made by V. I. Matouzova ([\[517\]](#)).

THE TABLE OF NAMES AND THEIR MEDIAEVAL EQUIVALENCE

(In accordance with the ancient English chronicles)

- *The Azov Sea* = Maeotian Lakes, Meotides fen, Maeotidi lacus, Maeotidi paludes, palus Maeotis, paludes Maeotis, paludes Maeotidae and Palus Meotidienae.
- *Alania* = Valana, Alania, Valas, Polovtsy [*sic!* – see below] and Albania.
- *Albanians* = Liubene, Albani, Alania, Albion = Britain and Albania on the shores of the Caspian Sea (modern Iran?); also Albania as a province of the Great Asia, washed by the Caspian Sea in the East [*sic!*] and the Arctic Ocean in the North.
- *Amazonia* = Maegda Land, Maegda londe and Amazonia.
- *Bulgarians* = Wlgari, Bulgari, Bougreis and the Volga Bulgars.
- *River Bug* = Armilla.
- *The Vandals* = Wandali, Baltic Slavs.
- *Hungary* = Hungaria, Hunia, Ungaria and Minor Ungaria.
- *Byzantium* = Greece or Graecia; Constantinople = Constantinopolis.
- *The Valachians* = Coralli, Blachi, Ilac, Blac, and the Turks [*sic!* – see below].
- *Valachia* = Balchia.
- *Volga* = Ethilia, or Ithil.
- *The Gauls* = Galichi.

- *The Galitsk and Volynsk Russia* = Galacia, Gallacia and Galicia.
- *Germany* = Gothia, Mesia, Theutonia, Germania, Allemania and Jermaine.
- *The Hibernian Ocean* = The English Channel and Hibernicum oceanum.
- *Hibernia* = Ireland [sic!]
- *Gothia* = Germany, Gotland Isle, Scandinavia and Tauris.
- *The Dacians* = Danes, Dani, Daneis, Dacians, Deni [denizens of the Danube region?].
- *Denmark* = Denemearc, Dacia, Dania and Desemone.
- *The Danish* = Daci, Dani, Norddene and Denen.
- *The Dardanelles Strait* = Strait of St. George (branchium Sancti Georgii).
- *The Derbent Strait* = Alexander's Gate, Alexandres herga, Porta ferrea Alexandri and claustra Alexandri.
- *Dnepr* = Aper.
- *The Dogi* = the Russians, q.v. below.
- *Don* = Danai, Thanais and Tanais.
- *The ancient Russia* = Susie, Russie, Ruissie, Rusia, Russia, Ruthenia, Rutenia, Ruthia, Ruthena, Ruscia, Russcia, Russya and Rosie.
- *Danube* = Danubius, Hister, Danuvius, Damaius, Deinphirus, Don, Danai and Thanais.
- *The Iron Gate* (see *Derbent*).
- *Ireland* = Hibernia or Hybernica.
- *Iceland* = Ysolandia.
- *Caucasus* = Tauris, beorg Taurus and Caucasus.
- *Caspian Sea* = Caspia garsecge and mare Caspium.
- *Cassaria* = Khazaria [sic! – see below].
- *Kiev* = Chyo [sic!], Cleva [sic!] and Riona [sic!].
- *The Chinese* = Cathaii.
- *The Coralli* = Valachians, q.v. above, and Turks, q.v. below.
- *Red Sea* = mare Rubrum.

- *The English Channel* = Hibernicum oceanum.
- *Marburg* = Merseburg.
- *Moesia* = Germany, q.v. above.
- *Narva* = Armilla.
- *The Germans* = Germanici, Germani, Teutonici, Theutonici and Allemanni.
- *The Netherlands* = Friesia, Frisia and Frise.
- *The Normans* = Nordmenn.
- *Ocean* = garsecg, Oceano, Oceanus, Occeanus and Ocean.
- *The Pechenegi* = Getae.
- *The Polovtsy* = Planeti, Captac, Cumani, Comanii, Alani, Values and Valani.
- *Prussia* = Prutenia [*sic!* – P-Ruthenia = P-Russia].
- *The Prussians* = Prateni, Pruteni, Pructeni, Pruscenii, Praceni and Pruceni.
- *Riona* = Kiev, q.v. above.
- *The Rugi* = Russians and Baltic Slavs, q.v. below.
- *The Ruhr Mountains* = Rithean, or Ural (Hyperborean) Mountains.
- *The Russians* = Russii, Dogi [*sic!*], Rugi [*sic!*], Rutheni [*sic!*] and Ruscenii.
- *The Ruteni* = Russians, q.v. above.
- *Arctic Ocean* = Scythian Ocean, Sciffia garsecg, Oceanus Septentrionalis and mare Scythium.
- *Sithia* = Scythia, q.v. below.
- *The Scandinavians* = the Goths (Gothi).
- *Scythia* = Sithia.
- *The Scythians* = Scithes, Scythae, Cit [*sic!*], Scithia, Scythia, Sice [*sic!*] and Barbaria (barbarians).
- *The Baltic Slavs*, or *Sclavi* = Winedas, Wandali and Roge.
- *Taurus* = Caucasus, q.v. above.
- *Tauris* = Gothia [*sic!*].
- *Tanais* = Don, q.v. above.

- *The Tartars* (and the *Mongols*) = Tartareori, gens Tartarins, Tartari, Tartariti, Tartarii, Tattari, Tatari, Tartarei and Thartarei.
- *Tyrrenian Sea* = mare Tyrene.
- *The Turks* = Coralli, Thurki, Turci, Blachi, Ilac and Blac [*sic!*].
- *The Ural Mountains* = Riffeng beorgum, Hyerborei montes, montes Riph(a)eis, Hyperborei montes.
- *France* = Gallia and Francia.
- *Friesia* = The Netherlands, q.v. above.
- *Khazaria* = Cassaria and Cessaria [*sic!*].
- *The Khazars* = Chazari.
- *Chyo* = Kiev, q.v. above.
- *The Black Sea* = Euxinus, Pontius, mare Ponticum, the Great Sea, or mare, and Majus.
- *Scotland* = Scotia and Gutlonde.
- *Genghis-Khan* = Cingis, Churchitan, Zingiton, Chirkam, Cliyram, Gurgatan, Cecarcarus, Inghischam, Tharsis [*sic!*], David [*sic!*] and Presbyter Johannes [*sic!*].
- *Yaroslav Vladimirovich the Wise, Great Prince of Kiev* = Malesclodus, Malescoldus, Julius Clodius and Jurius Georgius.

We have the following to say in re the identity of Yaroslav the Wise. As we can see, mediaeval English chronicles refer to him as to Malescoldus. However, M. P. Alexeyev quotes other names of this monarch used in the historiographical tradition of the Western Europe in [\[14\]](#). One of these names is Juriscloht; it obviously contains the name Youri (Juris, or Jurius). Another name of Yaroslav is Julius Claudius, or Juliusclodius, no less. This is the name that Guillom of Jumiege, a chronicler from Normandy of the alleged XII century, uses for referring to Yaroslav the Wise. The English author Orderic Vitalius uses the same name for Yaroslav – Julius Claudius ([\[14\]](#)).

This is what we find written in some of the Old English texts: “He fled to the Kingdom of the Dogi, which we prefer to call Russia. When

Malescoldus, the king of this land, had found out who he was, he received him with honour” ([\[1068\]](#) and [\[1010\]](#)). The Latin original is as follows: “Aufugit ad regnum Dogorum, quod nos melius vocamus Russiam. Quem rex terrae Malescoldus nomine, ut cognovit quis esset, honeste retinuit” ([\[1068\]](#)).

Now let us imagine the same text without the comment of the chronicler that the Kingdom of the Dogi was in fact Russia. It would read as follows: “He fled to the Kingdom of the Dogi. When Malescoldus, the king of this land, had found out who he was, he received him with honour.”

Since we are accustomed to the Scaligerian version of history, we would probably interpret this passage as a description of British events, the Dogi being some nation in England and Scotland, and Malescoldus – the king of either Scotland or England. This interpretation would initially strike us as perfectly logical. In reality, the English chronicle uses the name Dogi for referring to the Russians.

One is confronted with another issue of great interest. Who were the famous Scottish kings bearing the name of Malcolm? We have Malcolm I (the alleged years 943-958), Malcolm II (the alleged years 1004-1034), and Malcolm III (the alleged years 1057-1093). Could these names hide the identities of the Scythian Czars (Khans) or their European representatives from the epoch of the “Mongolian” Empire?

The glossary of synonyms, or duplicates, as presented above, shall prove extremely useful in our analysis of the English history.

2.

The Scaligerian chronology of British history

2.1. Scotland and England: two parallel dynastic currents

In figs. 15.2 and 15.3 we see a rough scheme of the British history in its consensual version. It begins with the alleged I century A.D., or the conquest of Britain by Julius Caesar. The English chronicles proceed with what is de facto a rendition of the Scaligerian history of Rome, occasionally mentioning this or the other Roman emperor visiting England. According to these chronicles, no independent English monarchs had yet existed in the epoch of the alleged years 1-400 A.D. (the British Isles appear to have been part of the Great = “Mongolian” Empire for the first four centuries, or in the XIII-XVI century A.D.). For the sake of simplicity, we shall now consider the Scaligerian chronology of Britain as rendered in the work of J. Blair dating from the end of the XVIII century ([76]). The “amendments” made by the historians of the XIX-XX century do not affect the general picture, and are thus of little importance to us. We use quotation marks around the word “amendments” to point out that minor alterations of a blatantly incorrect picture make no sense whatsoever.

In the alleged V century A.D. Rome loses power over Britain, and the first independent monarchs emerge there. From this moment on, British history becomes divided in two – the history of England and the history of Scotland.

In other words, the alleged V century A.D. marks the naissance of two dynastic currents – the English and the Scottish. Both currents appear to be moving in parallel along the time axis, merging in 1603 and becoming the single dynastic current of Great Britain.

In the alleged year 404 A.D. Fergus I, King of Scotland, founds a long

dynasty of Scottish rulers, which continues uninterrupted until 1603 A.D. In 1603, under Jacob I (1603-1625), the United Kingdom of Great Britain comes to existence. One must note that the sequence of the Scottish rulers is well ordered and has virtually no co-rulers. The royal dynasty of Scotland covers the entire interval of 1200 years between the alleged years 404 and 1603 evenly and without superimpositions. This is an example of a “well-written history,” where each king occupies a separate place on the time axis (see the dotted line in figs. 15.2 and 15.3).

Actual English history looks completely different.

2.2. English history of the alleged years 1-445 A.D. England as a Roman colony

The period between the alleged year 60 B.C. and the first years of the new era is considered to be the epoch of the conquest of Britain, started by the Roman troops of Julius Caesar (see fig. 15.3).

The period between the alleged I century A.D. and 445 A.D. is considered to be the epoch of the Roman rule in England, which is ruled by the Roman emperors “remotely.” There are no independent English monarchs or local governors. This period of English history in the rendition of the “Anglo-Saxon Chronicles” is basically a rendition of the Roman imperial history between the alleged I century A.D. and the middle of the V century A.D. in the Scaligerian version.

In the section covering the events of the alleged year 409 A.D., the “Chronicle” reports that the Romans were defeated by the Goths, fleeing from England and never ruling over it again ([1442, page 11). See Comment 4.

2.3. The epoch between the alleged years 445 and 830 A.D. Six kingdoms and their unification

Starting with the alleged year 445, several kingdoms emerge in England, each of them possessing a dynastic current of its own. We are referring to

the following six kingdoms (heptarchies):

- Brittany = Britain,
- Saxons = Kent,
- Sussex = South Saxons,
- Wessex = West Saxons,
- Essex = East Saxons,
- Mercia = Mercia.

These six kingdoms coexist until the alleged year 828 A.D., which is when they merge into a single kingdom of England in the course of a war. This takes place under Egbert, who becomes the first ruler of the united England. According to [\[76\]](#) and [\[64\]](#), the period of circa 830 A.D. can be called the end of the heptarchy: “Under Egbert, King of Wessex, all the Anglo-Saxon kingdoms united into a single state of the early feudal period” ([\[334\]](#), page 172).

2.4. The epoch of the alleged years 830-1040 A.D. ends with the Danish conquest and the decline of the Danish Empire

Starting with the alleged year 830, the English chronicles only refer to a single dynastic current of rulers in the united kingdom of England. The alleged years 1016-1040 mark a watershed in the history of England. In 1016, Knut (Canute the Great, King of the Danes) conquers England and becomes the monarch of England, Denmark and Norway. An old portrait of Canute the Great and his spouse Emma can be seen in fig. 15.8.

This reign is reported to have been rather unstable. After the death of Canute in the alleged year 1035, the Danish Empire falls apart. In the alleged year 1042, the English throne is re-captured by Edward the Confessor, a representative of the old Anglo-Saxon dynasty (1042-1066). An old portrait of his can be seen in fig. 15.9. In fig. 15.3 we mark 1040 as one of the most important breakpoints in the Scaligerian history of England.



Fig. 15.8. Canute the Great, king of Denmark (and, later, England – allegedly regnant in 1016-1035). He and his spouse Emma are laying a cross upon an altar: “Canute accepting the Greek title of Basileus after being baptised a Christian” ([328], page 119). Taken from [328], page 119.



Fig. 15.9. “The seal of Edward the Confessor. We see the same legend on both sides: Sigilium Edwardi Anglorum Basilei. This title was also borne by his predecessors, Ethelstan (946-955) and Edgar (925-940)” ([328], page 119). Taken from [328], page 119.

2.5. The epoch of the alleged years 1040-1066 A.D. The rule of the old Anglo-Saxon dynasty and its end

The reign of Edward the Confessor ends in 1066, which is another famous

breakpoint. According to the Scaligerian chronology, the following important events happened that year – the death of Edward the Confessor, the Norman conquest of England by William I the Conqueror (the Bastard), and the famous Battle of Hastings, wherein William defeats the Anglo-Saxon king Harold and becomes William I, King of England (1066-1087). This important date (1066) is also marked in fig. 15.3.

2.6. The epoch between the alleged years 1066 and 1327 A.D. The Norman dynasty followed by the dynasty of Anjou. The two Edwards

This epoch begins with the Norman reign. The entire first part of the historical period between the alleged years 1066 and 1327 is comprised by the reign of the Norman dynasty ([\[64\]](#), page 357) – the alleged years 1066-1153 (or 1154). The dynasty of Anjou comes to power right after that and reigns between the alleged years 1154 and 1272 ([\[64\]](#), page 357). In 1263-1267 a civil war breaks out in England ([\[334\]](#), page 260). In the late XIII – early XIV century, an oligarchic monarchy emerges in England under the two kings of the new dynasty – Edward I (1272-1307) and Edward II (1307-1327). The end of this epoch is marked by the expansion wars with Wales, Scotland and Ireland. The war ended in 1314, the Scots being the victorious party. As we have estimated, this epoch (the early XIV century) was the epoch of the Great = “Mongolian” conquest. In [Chron5](#) we demonstrate that this conquest also reached England.

Therefore, the fact that a new dynasty came to rule over England around this time is perfectly natural. One must also note that the first three kings of this dynasty all bore the name Edward; the name sounds similar to the word “Horde.”

2.7. The epoch between 1327 and 1602

This period begins with the reign of Edward III (1327-1377), and ends with the formation of Great Britain as a result of the unification of England

and Scotland. The following period (1600 and on) shall not be considered in the present analysis, since it is of no relevance to our analysis of the “ancient” English history.

Summary: We have therefore discovered that the Scaligerian history of England contains a number of remarkable breakpoints, which provide for a natural division of this history into several historical epochs. We shall soon witness this division to be anything but random, and explained by the existence of phantom duplicates and chronological shifts inside the history of England.

NB: It has to be pointed out that Ruthenia or Ruthia as aliases of Russia are perfectly understandable – they derive from the Russian words for “army” (“*orda*” or “*rat*”), as well as “*rada*,” or “council.”

PART TWO

Parallels between the history of England and Byzantium, Rome and the Horde

3.

A rough comparison of the dynastic currents of England and Rome (Byzantium)

As we already know, the “ancient” English chronicles claim that England had remained a Roman colony for approximately the first four hundred years. Moreover, chronicles that relate the English history of this period refer to Rome and Byzantium more often than to England. One therefore comes up with the obvious idea of comparing the respective dynastic currents of England and Rome (Byzantium). This comparison was made somewhat easier to us, since the global chronological map as compiled by A. T. Fomenko and presented in [Chron1](#) and [Chron2](#) already depicts all the primary dynastic currents of Europe and the Mediterranean region as distributed along the time axis, including the emperors of Rome, Byzantium and England. A cursory glance thrown at these two currents of rulers reveals an amazing fact – the reign densities are distributed across both currents with exceptional similarity. Moreover, the dynastic currents of England and Rome (Byzantium) are unique in this respect. There are no other dynastic currents with similar characteristics. Let us explain just what we mean.

Let us divide the period of English history that is of interest to us (the alleged years 1-1700 A.D.) into decades and then count the kings regnant within each decade. For instance, if there was just one monarch within a given decade, the decade in question shall be marked as 1. If there were two kings – either in succession, or as co-rulers, the decade shall be marked as 2, and so on. We shall thus come up with a certain graph that demonstrates the density of a given dynastic current, or the quantity of kings per decade.

Since there were no independent rulers in England between the alleged

years of 1 and 400 A.D., q.v. above, the graph corresponding to the English rulers of this period shall have zero density. Starting with the alleged year 440 A.D. we see six independent dynastic currents in England, q.v. above, existing up until the alleged year of 830, marking the unification of the country. After that we have a single dynastic current that continues until the present day ([\[1442\]](#)).

We have performed the same operation for the dynastic current of Rome, or Byzantium, of the period between the alleged years 1 and 1500 A.D. Here we have collected all the data concerning the emperors of Rome and Byzantium regnant between the alleged I and XV century A.D. In the Scaligerian version, this dynastic current is concentrated around Rome and its colonies on the interval of the alleged I-IV century A.D. After the alleged year 330, it is adjoined by the independent dynastic current of Byzantium with the capital in New Rome, or Constantinople. Both currents coexist and are intertwined to a great extent up until the middle of the alleged VI century A.D. It is presumed that in the VI century Western Rome had lost its imperial dynasty after the famous Gothic War, erroneously dated to the VI century A.D. by Scaliger. From this moment on we only have a single Roman dynastic current – the Byzantine. It ends in 1453 with the fall of Constantinople and the entire Byzantine Empire.

The results of density calculation are presented in figs. 16.1 and 16.2. The bottom graph corresponds to the density of the Roman and Byzantine dynastic current, and the top one – to the English. We have shifted the Scaligerian dates pertaining to the history of England backwards by some 275 years in this comparison.

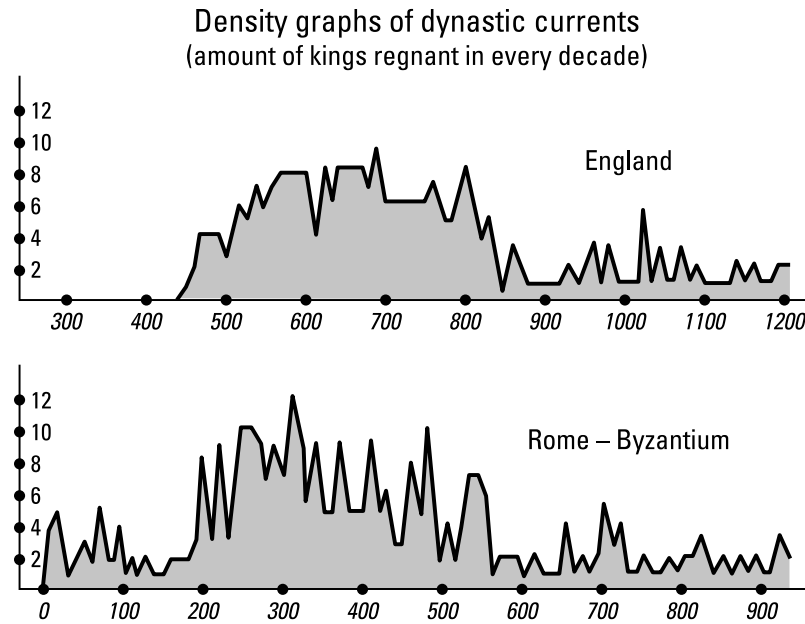


Fig. 16.1. Comparative density distribution on the time axis (representing the quantity of kings regnant in every decade) in the dynastic currents of England and Rome, or Byzantium. The two graphs concur with each other very well. First part of the graphs.

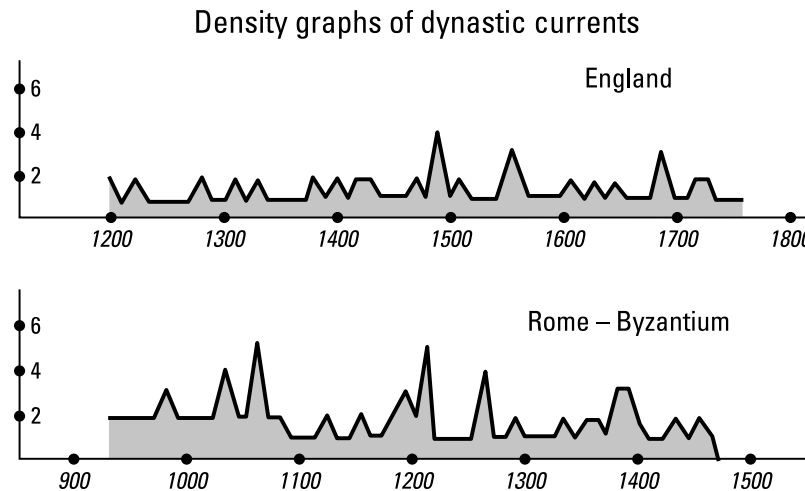


Fig. 16.2. Comparative dynastic current densities for England and Rome, or Byzantium. Continued.

One doesn't need to study the two graphs (figs. 16.1 and 16.2) for too long in order to notice the extreme similarity of the rough characteristics of both dynastic currents under comparison. Indeed, the initial reign densities of both currents are rather low; then we observe the numeric characteristics of both currents soaring simultaneously. Then we see similar density

amplitudes of both currents – the English and the Roman, or Byzantine.

Next we see both density characteristics plummet – once again, almost simultaneously, without any substantial changes to follow. They oscillate around the values of 1 and 2 for the next couple of centuries.

The zone of high dynastic frequency for England covers the period between the alleged years 445-830 A.D., whereas for Rome and Byzantium it falls over the alleged years 170-550 A.D. The length of these dense dynastic intervals is equal for both currents and amounts to circa 380 years. The general duration of the historical intervals under comparison (English and Roman, or Byzantine) equals some 1500 years in both cases.

As we have already mentioned, this pair of graphs is unique. We managed to find no similar dynastic currents in any other country or epoch.

In fig. 16.3 the same data are represented more roughly. We have highlighted the two zones of high dynastic frequency, corresponding to the number of rulers, on the time axis. We can see the chronological shift that combines the two zones roughly equals 275 years. This fact leads one to the following considerations.

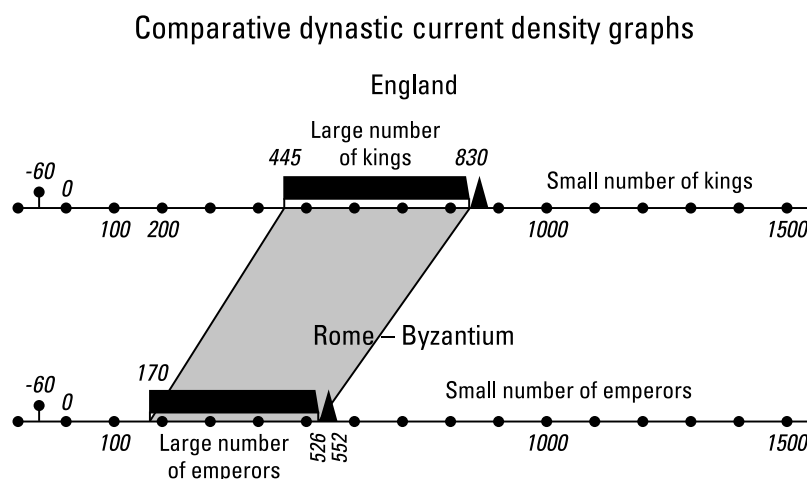


Fig. 16.3. A rough comparison of density graphs drawn for the dynastic currents of England and Rome (Byzantium). In the previous illustration they are drawn in greater detail.

The quantitative comparison that we have just made is very rough, and allows no definite claims; however, the information that we already know leads us to a serious suspicion. Could this strange similarity be explained by the fact that one of these dynastic currents is a mere copy of the other? Alternatively, can both of them be copies of a single original? As soon as we formulate the “heretical” question, we start to discover the facts that make the situation look even stranger. For instance, we are told that the old name of the English is Angles ([\[1442\]](#), pages 12-13), whereas the country itself was known as Angel, Anglia or Angeln ([\[1442\]](#), page 189). “Angles” as the name of a nation is first encountered in the Anglo-Saxon Chronicle (section corresponding to the alleged year 443 A.D.). This term runs through the entire history of England. It is also presumed that the first ruler to call himself the king of England, or Anglia, was called Ethelstan (925-940) – see [\[64\]](#), page 340.

On the other hand, we know of the famous imperial dynasty of the Angeli in Byzantium – a distinguished feudal clan active in the alleged years 1185-1204 A.D. ([\[729\]](#), page 166). Is it really so strange? Could the dynasty of the Angles in the West of Europe and the dynasty of the Angeli in the East have emerged simultaneously in a random way?

This makes sense so far – after all, we have no data to arrive at any radical conclusions so far. However, let us see whether a more in-depth analysis should reveal new facts.

Let us make the following observation to evade confusion. When we refer to a dynasty of the English rulers, for instance, we merely mean the sequence of rulers arranged in succession along the time axis by the Scaligerian chronology. We are not interested in kinship, which is taken into account in studies of dynastic heritage.

4.

The dynastic parallelism between the history of England and Byzantium. A general superimposition scheme of the two

We claim that there is a distinct parallelism between the reign durations of the English kings regnant between the alleged years of 640 and 1327 A.D. and those of the Byzantine emperors between the alleged years of 378 and 830 A.D., and then 1143-1453 A.D. The parallelism is represented schematically in fig. 15.3. In particular, we claim the following to be true.

1) The dynastic history of England between the alleged years of 640 and 1040 A.D. (400 years altogether) duplicates the dynastic history of Byzantium between the alleged years 378 and 830 A.D. (452 years all in all). The two dynastic currents superimpose over each other after a shift of 210 years.

More specifically, we have discovered a separate dynastic current within the saturated dynastic current of England that duplicates the Byzantine in the specified epoch. This “Byzantine current”, duplicated in the English history, is part of the dynastic current of Rome and Byzantium saturated with jointly ruling emperors.

2) The next period in the dynastic history of England (the alleged years 1040-1327), whose duration equals 287 years, duplicates the dynastic history of Byzantium of the alleged years 1143-1453 (a sequence of 310 years). These two dynastic currents superimpose after a shift of 120 years.

3) The period of the Byzantine dynastic history between the alleged years of 830 and 1143 also identifies as the same English dynasty of the alleged years 1040-1327. There is nothing surprising about this fact, since the history of Byzantium contains duplicates of its own. In particular, Byzantine history of the alleged years 830-1143 is a phantom reflection of

the subsequent period in Byzantine history, namely, the alleged years 1143-1453. See more on this topic in [*Chron1*](#) and [*Chron2*](#).

4) The boundaries of the English historical periods that duplicate Byzantine history correspond to the periods of English history discovered above.

5) The boundaries of the Byzantine historical periods that duplicate the respective periods in the history of England are also of a natural character, and divide the Byzantine history into four segments, which we shall name Byzantium 0, Byzantium 1, Byzantium 2 and Byzantium 3.

5.

The dynastic parallelism table

5.1. The English history of the alleged years 640-830 A.D. and the Byzantine history of the alleged years 378-553 A.D. as reflections of the same late mediaeval original. A shift of 275 years

a. English epoch of the alleged years 640-830 A.D. The royal dynasty of Wessex. This is one of the six dynastic current of the early English history (the alleged years 400-830). This dynastic current moves within the period of the “early” English history saturated with rulers, q.v. in figs. 16.1, 16.2 and 16.3. The names and the reign durations are taken from [\[1442\]](#) and [\[76\]](#).

b. Byzantine epoch of the alleged years 378-553 A.D. The dynasty of Byzantine emperors that actually begins with the foundation of the New Rome, or Constantinople, around the alleged year 330 A.D. This dynastic current moves within the period that is saturated with other Roman emperors. Depicted as Byzantium 0 in fig. 15.3. The reign durations are taken from [\[76\]](#).

Commentary. The chronological data were taken from Blair’s tables [\[76\]](#) and complemented by the Anglo-Saxon Chronicle ([\[1442\]](#)). We must point out that there are certain discrepancies between the reign durations indicated in different chronological tables; however, these fluctuations do not affect the general picture of the parallelism. Sections marked “a” contain the full sequence of the English kings, whereas the “b” sections list the Byzantine emperors identified as their doubles, or prototypes. This list

appears to contain nearly every emperor of Byzantium. It is very significant that only a very small number of short-term rulers and co-rulers of England and Byzantium were left outside the discovered parallel.

1a. *England*. Cenwalh, reigned in 643-673 as King of Wessex, and in 643-647 as King of Sussex. The summary reign duration equals 29 years, or 25 years if we are to consider his Wessex reign after 647 exclusively.

■ 1b. *Byzantium*. Theodosius I, reigned since 378 or 379 and until 395 (16 years).

2a. *England*. Queen Seaxburh, wife of Cenwalh. Brief reign of 2 years between 672 and 674.

■ 2b. *Byzantium*. No corresponding duplicate here.

3a. *England*. Cens, reigned for 12 years between 674 and 686 according to Blair ([\[76\]](#)). The Anglo-Saxon Chronicle ([\[1442\]](#)) names two kings, Escwine and Centwine, whose summary reign duration equals 9 years.

■ 3b. *Byzantium*. Arcadius, reigned for 13 years between 395 and 408.

4a. *England*. Caedwalla, brief 2-year reign between 686 and 688.

■ 4b. *Byzantium*. No corresponding duplicate.

5a. *England*. Ine, reigned for 39 years between 686 and 727 according to Blair, and 37 years according to [\[1442\]](#).

■ 5b. *Byzantium*. Theodosius II, reigned for 42 years between 408 and 450.

6a. *England*. Aethelheard, reigned for 13 years between 727 and 740.

[\[1442\]](#) indicates the duration of his reign as 14 years.

■ *6b. Byzantium.* Leo I, reigned for 17 years between 457 and 474.

7a. England. Cuthred, reigned for 14 years between 740 and 754 according to Blair ([\[76\]](#)), and for 17 years according to [\[1442\]](#).

■ *7b. Byzantium.* Zeno, 474-491, reigned for 17 years. This monarch was regnant twice.

8a. England. Sigeberht, 754. Reigned for 1 year; a brief reign.

■ *8b. Byzantium.* No corresponding duplicate.

9a. England. Cynewulf, 754-784. Reigned for 30 years according to Blair, and for 31 years according to [\[1442\]](#).

■ *9b. Byzantium.* Anastasius, 491-518, reigned for 27 years.

10a. England. Beorhtic, 784-800, reigned for 16 years.

■ *10b. Byzantium.* Justin I, 518-527, reigned for 9 years.

11a. England. Egbert, reigned for 38 years between 800 and 838. In 828, the 28th year of his reign, he united six kingdoms into one. This is how England is supposed to have come to existence. He ruled as the king of England for the last ten years of his reign. Egbert is considered to be a prominent ruler in English history.

■ *11b. Byzantium.* Justinian I the Great, reigned for 38 years between 527 and 565. In 553, the 26th year of his reign, he defeats the Goths in the course of the famous Gothic War of the alleged VI century. After that, Justinian becomes the sole ruler of Rome and Byzantium. The last 12 years of his reign are marked by the absence of co-rulers in the West of the empire. He is one of the most famous Byzantine emperors. We see a good concurrence of dates: fundamental events taking place in the 28th and the 26th year of reign, and equal durations of total rule (38

years for each).

5.2. English history of the alleged years 830-1040 A.D. and the Byzantine history of the alleged years 553-830 A.D. as two reflections of the same late mediaeval original. A shift of 275 years

a. England of the alleged years 830-1040. England is already a united kingdom in this period ([\[76\]](#)).

b. Byzantium of the alleged years 553-830 A.D. Marked as Byzantium 1 in fig. 15.3.

12*a. England.* Aethelberth, 860-866. Reigned for 6 years.

■ 12*b. Byzantium.* Justin II, 565-578. Reigned for 13 years.

13*a. England.* Aethelbald, 857-860. Reigned for 3 years.

■ 13*b. Byzantium.* Tiberius Constantine, 578-582. Reigned for 4 years.

14*a. England.* Aethelwulf, 838-857. Reigned for 19 years.

■ 14*b. Byzantium.* Mauritius, 582-602. Reigned for 20 years.

15*a. England.* Aethelred, 866-872. Reigned for 6 years.

■ 15*b. Byzantium.* Phocas, 602-610. Reigned for 8 years.

Commentary. Let us point out that the English chroniclers swapped the respective places of Aethelwulf and Aethelbert ([\[334\]](#)). Their Byzantine doubles, Justin II and Mauritius, are arranged in the opposite order. This confusion is easy to explain – all four English kings of this periods have similar names beginning with “Aethel”.

16a. *England*. Alfred I the Great, Singer of Psalms. Reigned for 28 years between 871 and 901 according to [\[76\]](#), or for 30 years between 871 and 901 according to [\[64\]](#), page 340.

■ 16b. *Byzantium*. Heraclius, 610-641, reigned for 31 years.

17a. *England*. Edward the Ancient, 900-925. Reigned for 25 years.

■ 17b. *Byzantium*. Constans II Pogonatus, 641-668. Reigned for 26 years.

18a. *England*. Athelstan, 925-941. Reigned for 16 years. Presumably, the first monarch to have titled himself King of England ([\[64\]](#), page 340).

■ 18b. *Byzantium*. Constantine IV, 668-685, reigned for 17 years.

19a. *England*. Period of strife; a war with Northumbria. The Anglo-Saxon Chronicle mentions three kings of this period – Edmund I, regnant for 7 years between 941 and 948, Eadred, regnant for 7 years between 948 and 955, and Eadwig, regnant for 4 years between 955 and 959. All of their reigns were short.

■ 19b. *Byzantium*. The famous strife in Scaligerian history of Byzantium (allegedly, late VII – early VIII century). Also a sequence of short-term emperors: Leontius II, 695-698 or 694-697, Tiberius III, 697-704 or 698-705, Justinian II, 705-711, Philippicus Vardan, 711-713, Anastasius II, 713-715 (or 716), and Theodosius III, 715 or 716-717.

Thus, the two periods of turmoil in English and Byzantine history, superimpose well over each other, which makes them simultaneous after the superimposition of the English and the Byzantine history. We have refrained from delving deeper into this period, due to the fact that the respective chronicles are extremely confused.

20a. *England*. Edgar, 959-975, reigned for 16 years, and Edward the Martyr, 975-978, reigned for 3 years. The sum of their reigns equals 19 years. Their names are similar, and the chroniclers may have collated them into a single monarch.

■ 20b. *Byzantium*. Leo III the Isaurian (or Syrian), reigned for 24 years.

21a. *England*. Aethelred II the Unready, 978-1013, reigned for 35 years. An ancient coin depicting this monarch can be seen in fig. 16.4.



Fig. 16.4. An old coin portraying Ethelred II, King of England (the alleged years 978-1016). Kept in the Hermitage. Taken from [\[990\]](#), table 42.

■ 21b. *Byzantium*. Constantine V the Copronymus, 741-775, reigned for 34 years.

22a. *England*. Canute the Great (the Dane), 1017-1036, reigned for 19 years. His death brings forth the dissolution of the Danish Empire. Thus, the epoch in question ends with another breakpoint in the history of England. Let us note that the fragment of the English history that we have under consideration can be identified as the respective period in Byzantine history after a shift of circa 210-275 years.

■ 22b. *Byzantium*. Constantine VI Porphyrogenetus, 780-797, reigned for 17 years. We have come to the end of the period marked in [Chron1](#) as the First Byzantine Empire of the alleged years 527-840. We have also

approached a natural breakpoint in Byzantine history.

English chronicles conclude this epoch with two short-term rulers: Harold I the Dane, regnant for 3 years between 1036 and 1039, and Harthacnut, regnant for 2 years between 1039 and 1041. We have found no Byzantine duplicate for Harthacnut, but there is one for Harold I, which shall be discussed below. One must also note that the name Hartha is very similar to the word “Horde”. It is possible that Harthacnut isn’t a name in the modern sense of the word, but rather an alias – Horde-Khan, Khan of the Horde, or something along those lines. Since the name Cnut resembles Can-T, or Khan-T, it is possible that the last letter was added later as a suffix. Alternatively, the name may translate as “The Horde’s Whip”, or “The Scourge from the Horde”, “knut” being the Russian word for “whip”. There were many similar aliases in the middle ages – for instance, Attila was known as “the Lord’s Scourge”. In fig. 16.5 one sees an ancient coin portraying Harthacnut ([\[990\]](#), table 42).



Fig. 16.5. An old coin portraying King Harthacnut (the alleged years 1035-1042). Kept in the Hermitage. Taken from [\[990\]](#), table 42.

We continue our uninterrupted motion forward along the timeline of the English history. The discovered parallelism with Byzantium continues; however, it becomes all the more vivid if we are to skip the following epoch of Byzantium 2 (see fig. 15.3) and proceed directly with Byzantium 3 (1143-1452). As we have already explained, the two epochs duplicate each other in Scaligerian history. The duplication isn’t exact; therefore, the sections marked as “b”, which contain the emperors of the Third Byzantine

Empire, shall also be complemented by their duplicates from the Second Byzantine Empire. We shall thus consider our motion forward along the respective timelines of England and Byzantium. It turns out that the parallelism that we have discovered continues, up until the fall of Constantinople in 1453.

5.3. English history of 1040-1327 A.D. and Byzantine history of 1143-1453 A.D. A shift of 120 years

a. England of the alleged years 1040-1327.

b. Byzantium of the alleged years 1143-1453 A.D. Marked in fig. 15.3 and Byzantium 3. The epoch of Byzantium 2 is its phantom reflection.

23a. England. Edward the “Confessor”, 1041-1066, reigned for 25 years. The death of Edward signifies the beginning of the so-called Norman invasion, which must be the reflection of the Great = “Mongolian” conquest of the XIV century as reflected in the English chronicles. Some of the old chronicles used the term “Normans” for referring to the Slavs; the Slavic origins of the Normans were also pointed out by the XVI century historian Mauro Orbini ([\[617\]](#), page 111). Normans were called Russes in the old Arabic and Greek texts ([\[866\]](#), Volume 3, page 522).

Commentary. It is presumed that after the death of Edward (of the Horde?) the Confessor, the throne went to Harold II Godwinson. He only reigned for one year, and got killed in the Battle of Hastings in the alleged year 1066. However, it is known that he had de facto acquired great power as early as in 1054, when Edward was still alive ([\[64\]](#), page 343). At the same time, the English chronicles place another “short-term” Harold before the reign of Edward the Confessor, namely, Harold I the Dane (“Harefoot”), who had reigned for three years between 1036 and 1039. It is possible that this Harold I is merely a reflection of Harold II.

■ 23b. *Byzantium*. Manuel I Comnenus, 1143-1180, reigned for 37 years. A period of turmoil begins in Byzantium after his death. The famous crusade and the conquest of Constantinople in 1204 is considered to be its culmination.

24a. *England*. The “double Harold”, or Harold I the Dane, 1036-1039, followed by Harold II, 1066. Harold II reigned for a mere 9 months. Apparently, this “double Harold” is a reflection of the “double Isaac Angelus” of Byzantium, who had reign twice – his second reign lasted less than a year.

■ 24b. *Byzantium*. Isaac II Angelus, 1185-1195. He lost the throne in 1195, and ascended to the Byzantine throne for the second time in 1203. His reign lasts for less than a year; his final dethronement results from the conquest of Constantinople by the crusaders in 1204.

25a. *England*. The Norman conquest of England. The famous Battle of Hastings in the alleged year 1066.

■ 25b. *Byzantium*. The conquest of Byzantium by the crusaders. The famous Fourth Crusade of the alleged years 1199-1204. We shall consider the parallelism between these events in more detail below.

26a. *England*. William I the Conqueror (“the Bastard”), also known as William I of Normandy, 1066-1087, reigned for 21 years. He founds the new Norman dynasty in England (see fig. 16.6).



Fig. 16.6. History of England in its Scaligerian rendition. What we see in the illustration is believed to be a portrait of William the Conqueror (the alleged years 1066-1087).
Taken from [\[1221\]](#).

- 26b. *Byzantium*. Theodore I Lascaris, 1204-1222. Reigned for 18 years. He founds the new Nicaean Empire in Byzantium. He became reflected as Basil I of Macedonia in Byzantium 2 (867-887; a 19-year reign).

27a. *England*. William II Rufus, or “the Red”, 1087-1101. Reigned for 14 years (see fig. 16.7). We have a 14-year reign here; his Byzantine duplicate reigned for 11 or 12 years, q.v. below.



Fig. 16.7. A sculpture that is presumed to represent William II The Red nowadays (the alleged years 1087-1100). However, there appears to be no old lettering anywhere on the statue. Taken from [\[1221\]](#).

■ *27b. Byzantium.* Apparently, there is another confusion in the chronicles that describe the early days of the Norman dynasty in England and the Nicaean Empire in Byzantium. The duplicate of William II is either omitted, or identifies as the same Isaac II Angelus, with his full reign counted this time – 1185-1195 and then 1203-1204, or 11-12 years in total. The chroniclers may have been confused by the double reign of Isaac II.

28a. England. Henry I Boclerc, 1101-1135, reigned for 34 or 35 years (see fig. 16.8). We reproduce a photograph of an old coin minted under Henry I. The inscription on the coin instantly draws our attention – it is set in some unusual script, which has got nothing in common with the Romanic characters. It would be interesting to decipher the writing on the coin. However, the commentary given in the modern publication ([\[1221\]](#)) doesn't utter a word about the lettering, which can nevertheless be read and translated. The inscription begins to make sense if we are to read it using the Old Russian alphabet, which is forgotten today.

Nevertheless, several specimens of this alphabet have survived (see fig. 3.23 in Chapter 3 of [Chron4](#)), and it was deciphered by N. Konstantinov ([\[425\]](#)). Let us reproduce this table once again (see fig. 16.9). If we are to use this alphabet, we shall come up with a coherent Russian text: “Avva + Or Ianoviche (or Iakoviche)” – Avva Uar Ivanocich (or Yakovich). The first word was commonly used for addressing the nobility in the Middle Ages, and Uar is either a Christian name or the word “Czar”. The last word is a patronymic. The letter for N or K is the only one that wasn’t included in N. Konstantinov’s table; we reconstructed it contextually.



Fig. 16.8. A mediaeval English coin with “illegible” lettering. Presumably minted by Henry I, King of England (the alleged years 1100-1135). It is most noteworthy that the application of N. Konstantinov’s table ([\[425\]](#)) to the decipherment of the lettering upon the coin leaves one with a coherent Slavic (Russian) text: “Avva Or Ianoviche (or Iakoviche)”. Taken from [\[1221\]](#).

Cyrillic letters	Their cryptographic interpretation	Symbols from Cyprus	Their cryptographic interpretation	Altered graphemes	Their cryptographic interpretation	Pictogram of Cheronese	Its cryptographic interpretation
Г	— A	Ɔ	— A	∴	— Г	𐤀	— Б
Э	— E	‡, #	— B, H	⊙	— Д		
И, Ӣ	— И	†	— E	¥	— З		
Ь	— Ъ, Ь	⊙, ⊙	— Л	=, II	— К		
Ѹ	— Ч	⊙	— О	∴	— М		
Ю	— Я	†, †	— П	m	— О		
		X, ʌ	— Р	ζ	— С		
		^, S	— С	§β	— Ф		
		μ, w	— Т				
		ʒ, ʒ	— У, Ю				
		*	— Х				

Fig. 16.9. Table for converting the Russian letters that strike us as uncanny nowadays as found in a number of Russian texts dating from the XVII century into modern Cyrillic characters. Compiled by N. Konstantinov. See fig. 3.23 in Chapter 3 of [Chron4](#) for an example of such a text. Taken from [\[425\]](#).

One must also mention the name Henry (or Heinrich) in this respect. There are many kings bearing that name in the mediaeval history of the Western Europe. It is possible that the name had once stood for Khan-Rex, or Khan and Czar. This may be the manner in which the chroniclers of the Western Europe used to address their faraway and powerful rulers – the Czars, or Khans, of the Great = “Mongolian” Empire, who had controlled nearly all of the Eurasian continent in the XIV-XVI century, according to our reconstruction. After the fragmentation of the Empire, the initial meaning of the title Khan-Rex was forgotten in Europe, and the former title transformed into the name Henry (Henri, or Heinrich).

■ 28b. *Byzantium*. John III Duca Vatas, reigned for 32 years between 1222 and 1254 or 1256. His reflection in the phantom duplicate of Byzantium 2 is Leo VI the Philosopher, regnant for 26 years between 886 and 912.

Commentary. We must make the following observation that concerns the graphical representations of the mediaeval English kings. As we shall see below, many of the “royal portraits” shown to us today are of a very late origin. This is clearly visible from a perusal of [\[1221\]](#). Authentic old portraits, such as the coarse “portrait” of Henry I as seen on one of his coins, are extremely scarce. There is also this tendency that whenever we are confronted with an authentic old inscription that accompanies such a portrait, it usually says something that radically differs from whatever modern historians suggest. It is little wonder that the representatives of the so-called historical science prefer to remain reticent about such inscriptions (declaring them “illegible”, for instance).

Thus, authentic old portraits of the English kings that predate the XV century are either altogether nonexistent, or of dubious origins.

29a. *England.* Stephen of Blois, 1135-1154, reigned for 19 years (see fig. 16.10). Stephen is the last representative of the Norman dynasty in England ([\[64\]](#), page 357). The next king, Henry II, is the founder of the new Anjou dynasty.



Fig. 16.10. Stained glass window with the alleged portrait of Stefan, King of England (the alleged years 1135-1154). Taken from [\[1221\]](#).

■ 29b. *Byzantium*. Michael VIII, reigned for 23 years (from 1259 or 1260 until 1282 or 1283). His reflection in the phantom duplicate of Byzantium 2 is Roman I, regnant for 26 years between 919 and 945. Michael VIII is the founder of the new Byzantine dynasty – the Palaiologi (regnant in 1261-1453).

Thus, a rigid chronological shift that superimposes the respective historical periods in England and Byzantine history, the English dynasty of the Normans identifies as the Byzantine dynasty of Angeli. The Anjou dynasty that came in its wake can be identified as the Byzantine dynasty of Palaiologi.

30a. *England*. Henry II Plantagenet, reigned for 35 years between 1154 and 1189 (see fig. 16.11). One must point out the semantic identity

of the names Plantagenet and Porphyrogenetus – they both mean “born in a shirt,” which is a common medical term (see below).



Fig. 16.11. The sculpture that is presumed to represent Henry II, King of England (the alleged years 1154-1189). However, there is no old lettering to be seen anywhere.
Taken from [\[1221\]](#).

- 30b. *Byzantium*. Andronicus II Palaiologos, regnant for 46 years between 1282 or 1283. If we are to count the period between 1283 and 1320, when his co-ruler Andronicus III began his reign, we shall come up with a figure of 37 years. His duplicate in Byzantium 2 is Constantine VII Porphyrogenetus (910-959 or 912-959, regnant for 47 or 49 years).

Commentary. The name Porphyrogenetus translates as “porphyry-born” – “born in a royal attire”, in other words. This is apparently a reference to one of the rare cases when a child is born in a “shirt”, or wrapped up in the placental remains. “Planta” sounds similar to “placenta”. Such births were considered omens – good or bad, but at any rate a mark of a special destiny. The name we see in the English version is “Plantagenet”, which translates as “wrapped in a sheet at birth” ([\[237\]](#)) – obviously the same thing.

31a. *England*. Henry II is the founder of the famous House of Plantagenet, which ends in 1399 with Richard II (see fig. 16.12). This dynasty spans the period of 1154-1399 ([\[1447\]](#), page 346).



Fig. 16.12. The Scaligerian history of England. This portrait is presumed to represent Richard II, King of England (the alleged years 1377-1399). The English king looks just like a Byzantine emperor, with an orb and a sceptre in his hands. From [\[1221\]](#).

- 31b. *Byzantium*. Michael VIII, the immediate predecessor of Andronicus II, is the founder of the famous Palaiologi dynasty, which spans the period between 1261 and 1453 and ends with the fall of Constantinople in 1453 ([\[1447\]](#), page 636).

Thus, the rigid chronological shift that we have discovered superimposes the two famous dynasties over one another – the Palaiologi and the House of Plantagenet. The reign of the Byzantine Palaiologi ends in 1453, and the English Plantagenet dynasty ends in 1399.

32a. *England*. Richard I Coeur de Lion, 1189-1199, reigned for 10 years (see fig. 16.13). The duration of his reign is close to 13 years, or

the duration of the individual reign of his Byzantine duplicate, q.v. above.



Fig. 16.13. The statue that is presumed to represent the English king Richard I Coeur de Lion (the alleged years 1189-1199). It is likely to be of a very recent origin. Taken from [\[1221\]](#).

■ 32b. *Byzantium*. Andronicus III Palaiologos, 1320-1328-1341. Formally, his reign duration equals 21 years (1320-1341); however, his individual reign only lasted for 13 years (1328-1341). His co-ruler Andronicus II ceased to reign in 1328.

33a. *England*. John Sunter the Landless, 1199-1216, reigned for 17 years (see fig. 16.14).



Fig. 16.14. Painted sculpture presumed to represent King John (the alleged years 1199-1216). No old lettering anywhere. Taken from [\[1221\]](#).

■ 33b. *Byzantium*. John VI Cantacusen, 1341-1355, reigned for 15 years.

34a. *England*. Henry III, 1216-1272, regnant for 56 years, q.v. in fig. 16.15. Henry III is the last representative of the Anjou dynasty in England. The Byzantine dynasty of Palaiologi remained regnant only marginally longer.



Fig. 16.15. Stained glass presumably depicting the English king Henry III (1216-1272).
No old lettering anywhere. Taken from [\[1221\]](#).

It would make sense to revert to the initial meaning of the name Henry. Above we have voiced the hypothesis that it had once stood for “Khan-Rex” (Khan-Czar). In fig. 16.16 we reproduce an ancient miniature from the manuscript of Matthew the Parisian ([\[1268\]](#), page 131). We see the Archbishop of Canterbury bless Henry III, King of England. The name Henry is transcribed without vocalisations, with nothing but three consonant Latin letters HNR (fig. 16.17). This transcription makes it even more obvious that the name Henry is a derivative of the title Khan-Rex.



Fig. 16.16. Old drawing from the manuscript of Matthew of Paris, allegedly dating from the XIII century. We see the Archbishop of Canterbury blessing the English King Henry III. The name Henry is transcribed as three consonants – HNR. Taken from [\[1268\]](#), page 131.

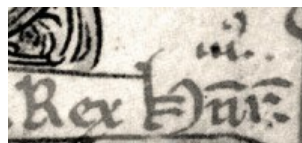


Fig. 16.17. Close-in of a fragment of the previous illustration with the name HNR.
Taken from [\[1268\]](#), page 131.

■ 34b. *Byzantium*. John V Palaiologos, 1341-1391, reigned for 50 years. His reflection in Byzantium 2 is Basil II, Scourge of the Bulgars, regnant for 49 or 50 years (975-1025 or 976-1025).

35a. *England*. Edward I, 1272-1307, regnant for 35 years (see fig. 16.18).



Fig. 16.18. Scaligerian history of England. Presumably, a portrait of Edward I (the alleged years of 1271-1307). Taken from [\[1221\]](#).

■ 35b. *Byzantium*. Manuel II Palaiologos, 1391-1425, reigned for 33 or 34 years.

36a. *England*. Edward II Caerwarven, 1307-1327, reigned for 20 years (see fig. 16.19).



Fig. 16.19. Painted sculpture presumed to represent Edward II (the alleged years 1307-1327). There is no old lettering to be seen anywhere. Taken from [\[1221\]](#).

■ 36b. *Byzantium*. John VIII Palaiologos, 1424-1448, reigned for 23 or 24 years.

5.4. The end of the parallelism. The conquest of Constantinople by the Ottomans in 1453. The fall of Byzantium

In figs. 16.20-16.24 one sees the scheme of the parallelism that we discovered. Let us reiterate that such excellent concurrence is only possible after a rigid chronological shift. In other words, we shift the entire dynasty, without making any relative changes inside it. In fig. 16.25 the scheme of the parallelism is drawn differently, so as to allow for a visual estimate of the reign duration correlation. It turns out that the numeric value of this “distance” between the English and the Byzantine dynasties is very small, and falls into the range of values characteristic for the a priori dependent dynasties (see [Chron1](#) and [Chron2](#) for more detail). Let us remind the reader that under “dependent dynasties” we understand

different reflections of the same original.

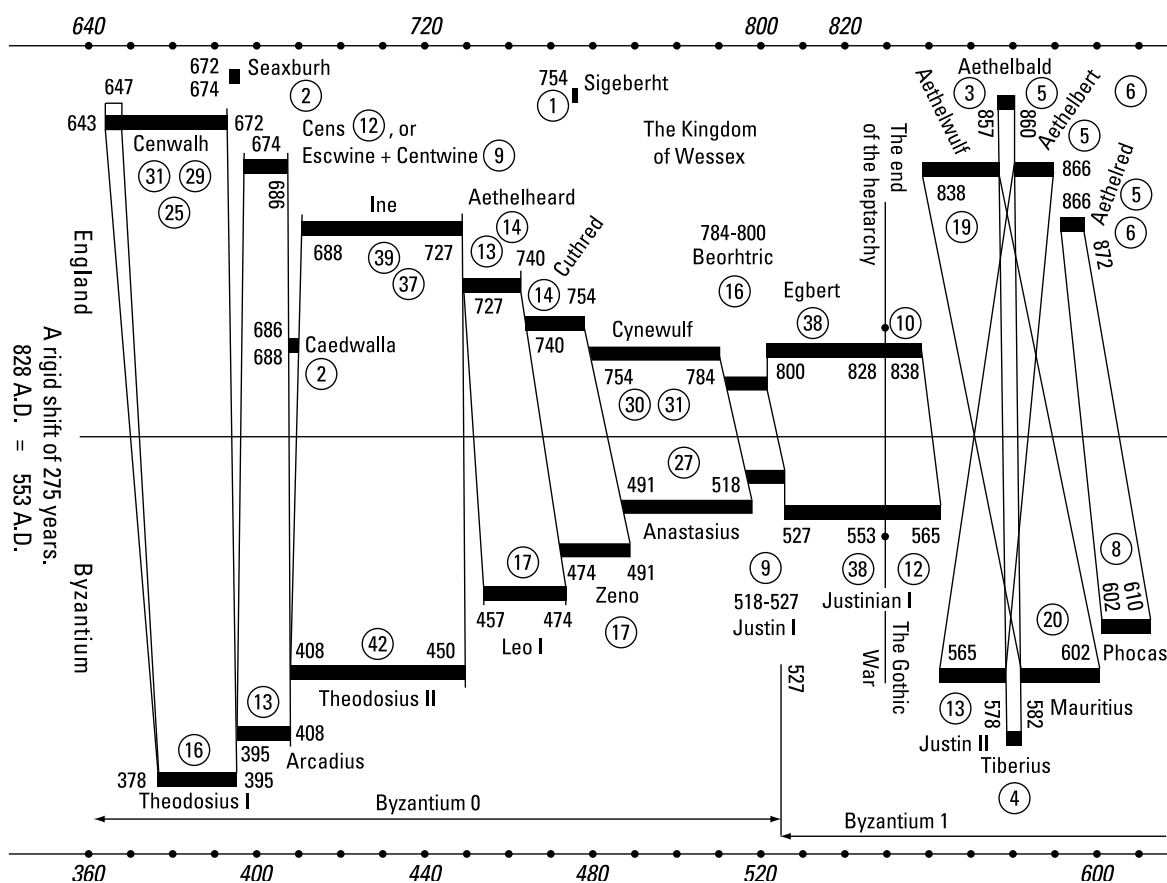


Fig. 16.20. The dynastic parallelism between the English kings and the Byzantine emperors with a rigid chronological shift of 275 years. Beginning of the parallelism.

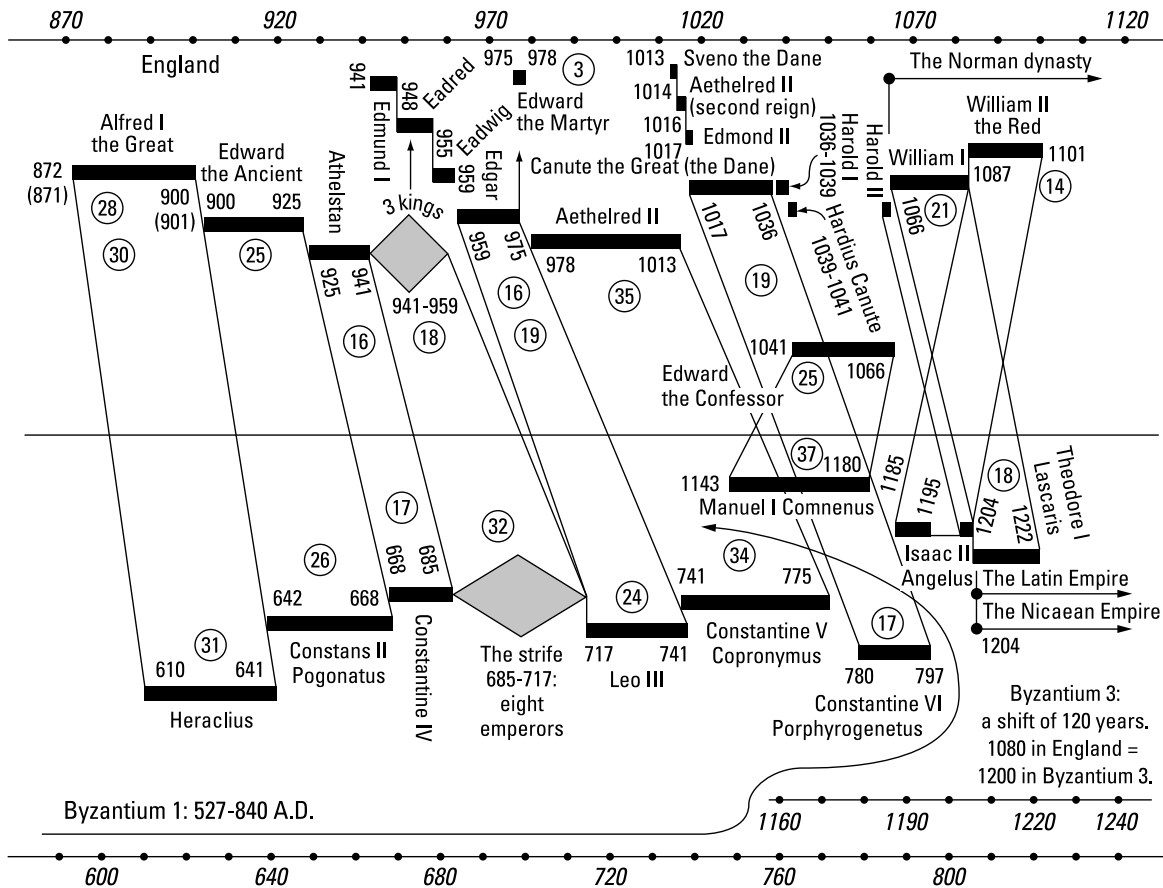


Fig. 16.21. The dynastic parallelism between the English kings and the Byzantine emperors with a rigid chronological shift of 275 years. Continued.

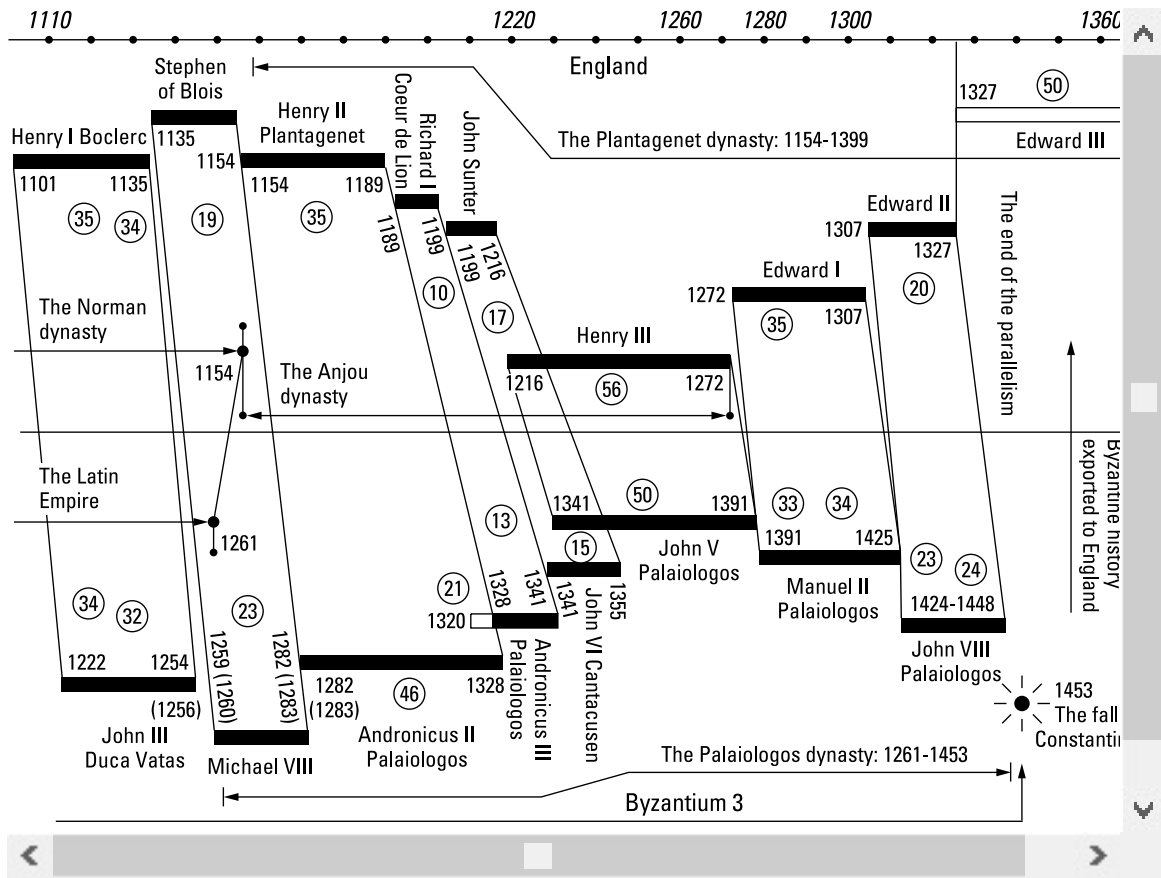
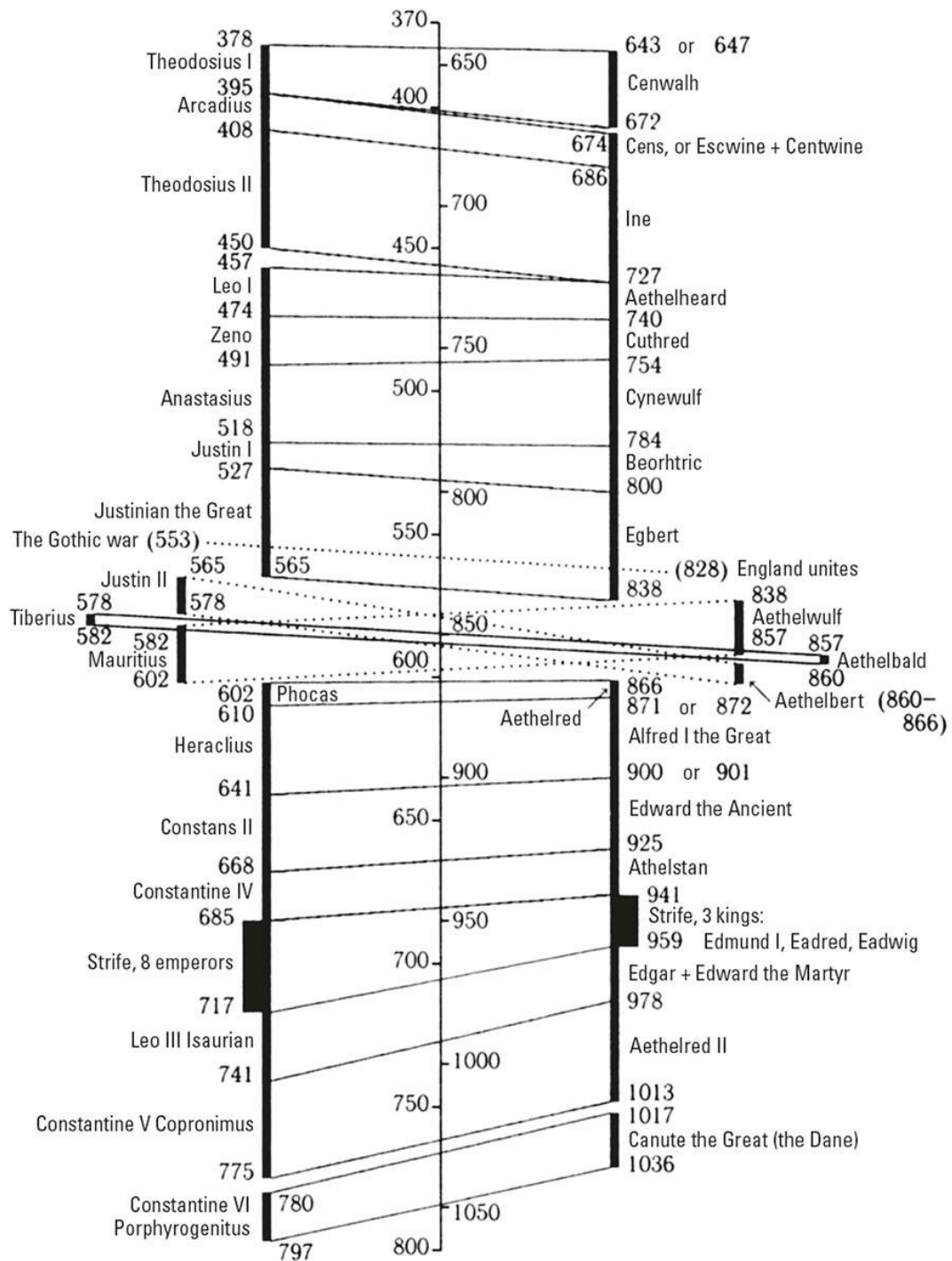
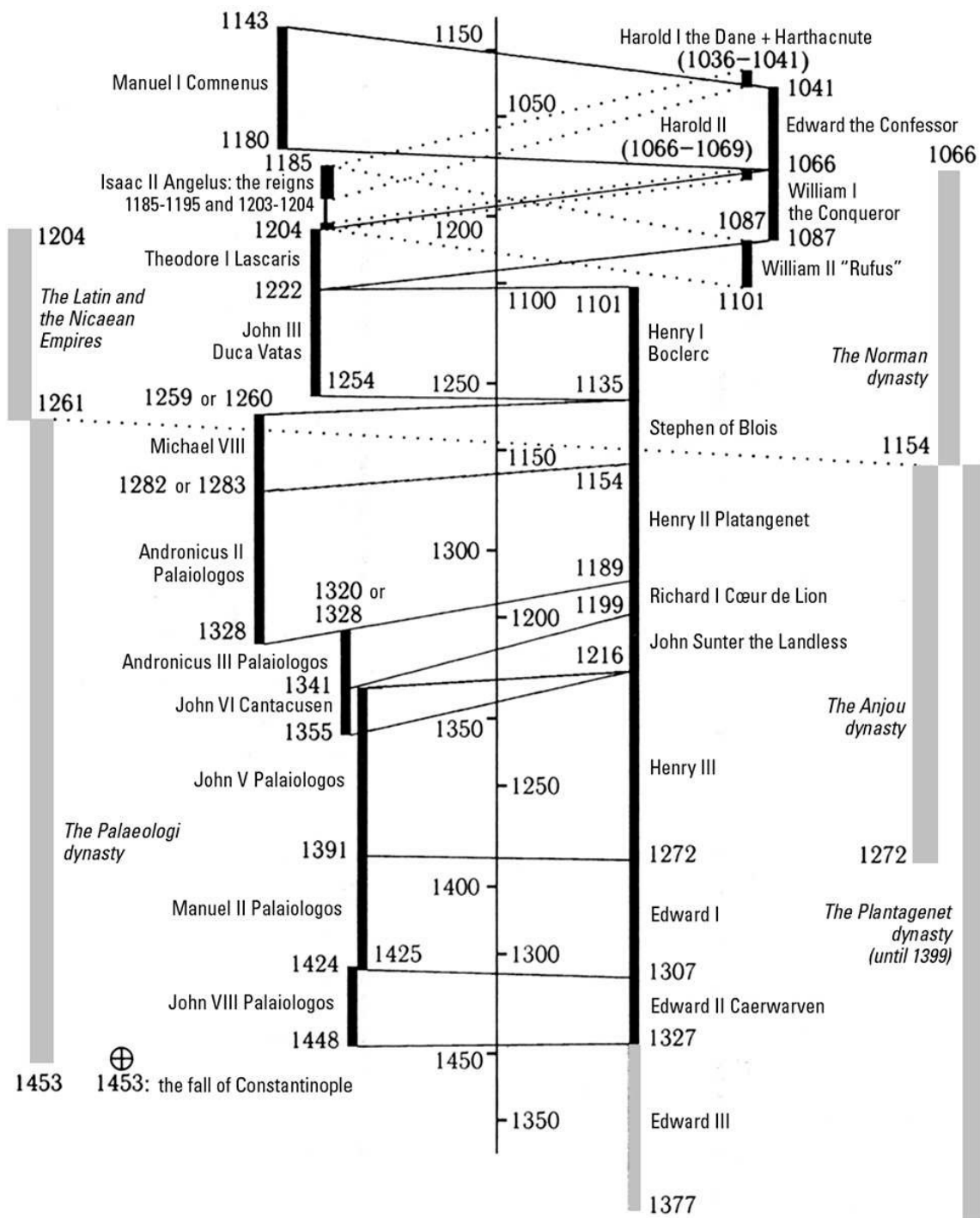


Fig. 16.22. The dynastic parallelism between the English kings and the Byzantine emperors with a rigid chronological shift of 275 years. The end of the parallelism.



The English dynastic current of 643-1036 A.D. superimposed over the Byzantine dynastic current of 378-797 A.D. with a rigid shift of approximately 275 years.

Fig. 16.23. The Anglo-Byzantine dynastic parallelism. A general view. The initial phase.



The English dynastic current of 1041-1327 A.D. superimposed over the Byzantine dynastic current of 1143-1453 A.D. with a rigid shift of approximately 120 years.

Fig. 16.24. The Anglo-Byzantine dynastic parallelism. A general view. The final phase.

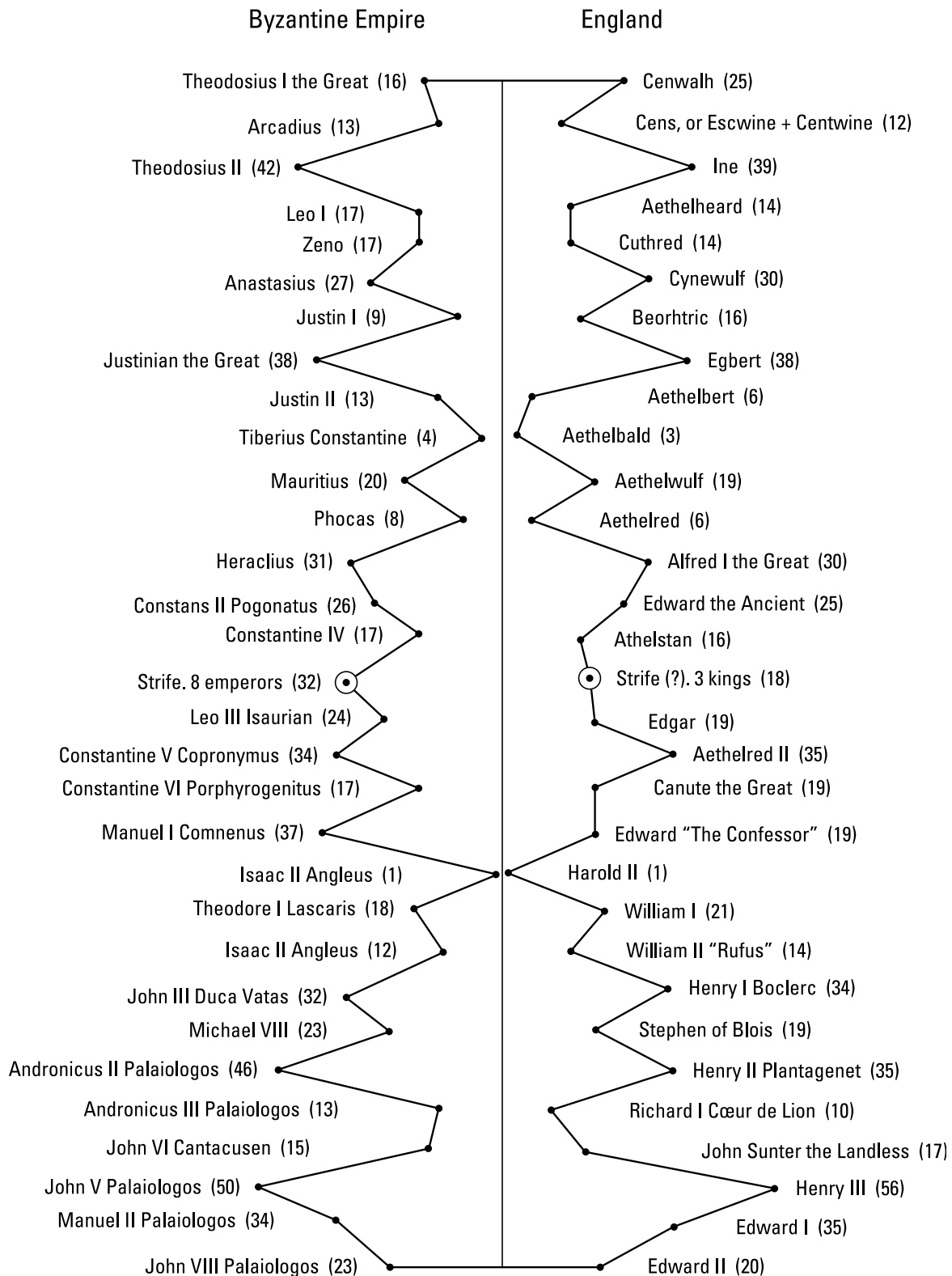


Fig. 16.25. A comparative reign duration graph for the mediaeval English kings and the mediaeval Byzantine emperors. These two dynastic currents prove mutually dependent. They are most likely to be duplicates of a single real dynasty dating from the epoch of the XIV-XVI century.

Thus, the English and Byzantine dynasties of the Middle Ages are dependent statistically. This brings us to the question about their original. What did mediaeval history look like in reality?

PART THREE

The abbreviation and saturation of English history

6.

Our conception of the English history

A preliminary answer is directly implied by the parallelism that we have discovered, as represented in figs. 15.2 and 15.3, as well as figs. 16.20-16.25.

It would be natural to assume a later epoch to be the original – one that is closer to us chronologically. This is obviously the Byzantine epoch of 1143-1453, or the epoch that we have called Byzantium 3. As it was discovered in [Chron1](#), it is the original of every other phantom reflection – the ones indicated as Byzantium 0, Byzantium 1 and Byzantium 2 in fig. 15.3. To put it more generally, the entire Byzantine history known to us today is a collation of several duplicates of the same epoch – 1143-1453 A.D.

As we have discovered above, the entire English history as constructed around the skeleton of the dynastic current of its rulers duplicates the history of Byzantium and the Horde as a phantom reflection. The parallelism ends in 1327 – some 100 years before the end of the Byzantine epoch (1453). Therefore, the history of England duplicates that of Byzantium or the Great = “Mongolian” Empire of the XIV-XVI century.

Mediaeval English history up to 1327 comprises several duplicates of the Byzantine epoch of 1142-1453, or the “Mongolian” epoch of the XIV-XVI century. Let us formulate the following hypothesis to serve as the summary of our observations.

1) English history of the alleged years 1-400 in its Scaligerian version describes England as a Roman colony, and relates Roman events for the most part. As we demonstrated in [Chron1](#), Roman history of this period reflects the real events that took place in the “Mongolian” Empire around the XIII-XVI century A.D.

2) Chronicles ascribed to the English history of the alleged years 400-

830 describe the phantom Rome and Byzantium 0, therefore reflecting the real Byzantine events of the XIII-XV century A.D., or the history of the Great = “Mongolian” Empire of the XIV-XVI century.

3) Chronicles ascribed to the English history of the alleged years 830-1040 describe the phantom Byzantium 1, acting as the reflection of real events that took place in Byzantium of the XIII-XV century, or the Great = “Mongolian” Empire of the XIV-XVI century.

4) Chronicles ascribed to the English history of the alleged years 1040-1327 A.D. describe Byzantium 3, which is also the phantom Byzantium 2. These chronicles reflect real Byzantine events of the XIII-XV century, or the history of the Great = “Mongolian” Empire of the XIV-XVI century. The name England (Anglia) is apparently derived from the name Angeli as borne by the representatives of the regnant Byzantine dynasty in 1185-1204 A.D.

5) Our hypothesis claims that the “ancient” and mediaeval English chronicles that we have at our disposal today describe real events that took place in Byzantium around the XII-XV century, as well as the Great = “Mongolian” Empire in the XIV-XVI century. Historians erroneously date these events to deep “antiquity”, or the epochs that predate the XII century A.D. Generally speaking, the “ancient” English chronicles are of Byzantine and “Mongolian” origin; they were transferred to the modern England in the epoch of its conquest by the Horde and then integrated into the actual history of the British Isles.

6) Real documented history of England, which refers to actual British events, is most likely to begin around the XI-XII century A.D. Whatever stray fragments of information we have at our disposal cover the interval between the XI and the XIII century very sparsely. This layer was then overdubbed by a second layer of chronicles relating the history of Byzantium and the Great = “Mongolian” Empire. Modern textbook history of Britain in the XI-XVI century is thus a collation of the actual British history and the Mongolian/Byzantine layer.

7) English history as we know it today only begins to reflect the actual

events that took place in Great Britain starting with the XVI-XVII century, without any Byzantine or “Mongolian” elements. That is to say, the Scaligerian history of England is more or less correct starting with the XVI-XVII century. A schematic representation of our hypothesis can be seen in fig. 17.1.

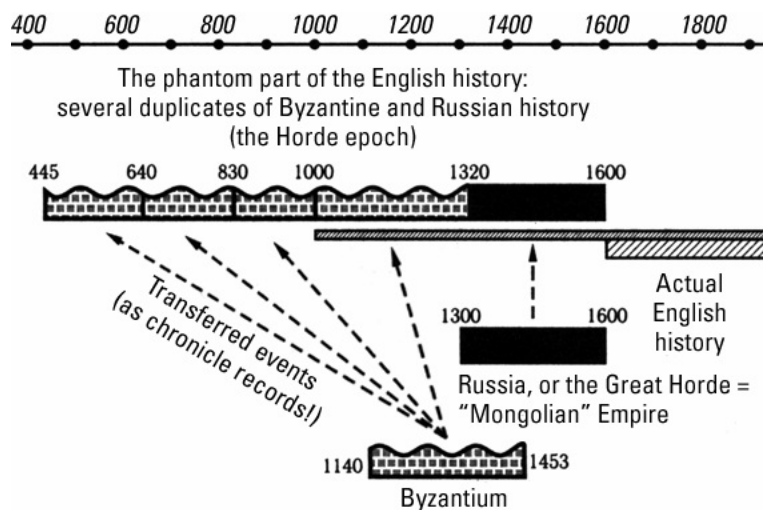


Fig. 17.1. A general scheme of English history in our reconstruction. History of England begins with several duplicates of Byzantine history. The events that took place on the British Isles are only known to us starting with the XIV century and on. It is possible that some records have survived from the epoch of the XI-XIII century, but there are very few of those.

7.

How Byzantine and “Mongolian” chronicles became part of the English history

If we are to disregard the picture painted by the Scaligerian chronology, the answer will be simple enough.

Starting with the XIII century, waves of crusades sweep over Byzantium. The crusaders were avenging the crucifixion of Andronicus, or Christ, in Czar-Grad in 1185. Feudal crusader states of the XIII-XIV century are founded all across the territory of Byzantium and neighbouring regions. Their inhabitants are a mixture of the local populace and the crusaders from the Western Europe, Russia and Asia. Said regions develop a cultural life of their very own, likewise Byzantium – in particular, this manifests as the compilation of historical chronicles.

The early XIV century is the epoch of the Great = “Mongolian” conquest. In 1453, Constantinople falls under the onslaught of the Ottomans = Atamans, originally hailing from Russia, or the Horde. Byzantium is laid waste, and a large part of its population decides to emigrate. Many intellectuals and aristocrats flee to Europe and to lands more distant, including the British Isles. These refugees take the Byzantine historical chronicles with them as priceless mementoes of their past.

According to our reconstruction, the same epoch of the XIV century marks the conquest of many lands, including the Western Europe, by the Ottomans and the Horde. Britain appears to have been conquered around the same time (see [Chron5](#)). We see the foundation of the enormous Great = “Mongolian” Empire. The island of Great Britain becomes an imperial province of the Horde, whose local governors are subordinate to Russia, or the Horde, and the Ottomans. Chronicles written in Britain around this time reflect the life of the entire Empire and its faraway capital apart from

the local events, which were possibly de-emphasised.

After the passage of some time, the inhabitants of the insular Britain begin to write their own history. The “new” history of the “ancient” England gets written in the XVI-XVII century; this takes place in the course of the Reformation. After the fragmentation of the Great = “Mongolian” Empire in the XVI-XVII century, historians of the provinces that attain independence begin to write the “new ancient history” of their countries with great haste. In particular, they try to erase the very existence of the Great Empire from the annals of world history. According to the ploy of the rebellious rulers and their court historians, the Empire must be forgotten forever. See [*Chron6*](#) for more on this “progressive Reformist programme”.

A campaign of re-writing and tendentious editing of the old chronicles is launched in England, as well as the Western Europe and the Romanovian Russia. Moreover, after the violent mutiny of the Reformation, many real events of the XIV-XVI were erased from historical memory forever, over the course of several generations. The English Scaligerites of the XVI-XVII century declare the old chronicles of Byzantium, the Horde and the Ottoman Empire, which they edited in accordance with their own agenda. These chronicles serve as basis for the “ancient” history of the actual British Isles.

Large parts of Byzantine and “Mongolian” history that had originally pertained to the vast territories of Europe and Asia become transferred (albeit on paper only, obviously enough) to the relatively small territory of the British Isles and their environs. This leads to the inevitable “shrinkage” of many major events. The great and powerful Czars, or Khans, of the Empire, transform into local rulers under the quill of the Scaligerite editors. This leads to a great distortion of historical proportions. The Great = “Mongolian” Empire vanishes from the pages of the “carefully edited” chronicles for centuries to come. Whatever information defies oblivion despite these efforts gets arbitrarily moved backwards in time with the aid of the erroneous chronology, transforming into “ancient myths”.

This results in the creation of such English chronicles as the *Anglo-Saxon Chronicle*, *Historia Brittonum* by Nennius, and so on. A while later this recent version of the “ancient” British history rigidifies. Historical research of the XIX and XX century brings nothing but minor amendments, the addition of new data and new layers of varnish. Nowadays, having discovered strange and amazing duplicates inside the “English history textbook” with the aid of statistical methods, we are beginning to realise that the real English history had been a great deal shorter. Our objective can therefore be formulated as the location of Byzantine and “Mongolian” originals inside the Scaligerian version, and the restoration of their true chronological and geographical identity.

PART FOUR

Despite the attempts of the XVII-XVIII century hoaxers, English chronicles retain a great deal of information concerning the real events of the XI-XVI century. England and Russia, or the Horde

8.

The “ancient” Roman consul Brutus as the first Roman conqueror of Britain and simultaneously the first “ancient” Trojan king of the Brits

Above we have given our analysis of the reign durations and periods, discovering the mutual superimposition of the English and Byzantine history. We are instantly confronted with the question of whether or not this corollary of ours receives any validation from the part of the “ancient” English chronicles. Let us attempt to read them from a new and unprejudiced viewpoint, casting away the false conception of their “great antiquity” that the modern textbooks insist upon.

We shall proceed to relate a number of well-known facts from the Scaligerian version of British history. Let us turn to the two works entitled *Historia Brittonum* written by Nennius and Galfridus Monemutensis, as well as the *Anglo-Saxon Chronicle*.

Galfridus claims the “ancient” Brutus to be the first king of the Brits ([155], page 5). The conquest of Britain is described as follows. After the end of the Trojan War and the fall of Troy, the ship of Aeneas arrives to the shores of Italy. Two or three generations later, his descendant Brutus is born ([155], pages 6-7). However, Nennius is of the opinion that the time interval between Aeneas and the “ancient” Brutus is substantially greater ([577], page 173). He claims the Trojan War to predate the birth of the “ancient” Brutus by several hundred years. However, these discrepancies are of no importance to us, since we already realise all these “ancient” dates to be the creation of the Scaligerian historians dating from the XVII-XVIII century. They have nothing in common with reality.

The “ancient” Trojan Brutus leaves Italy shortly afterwards and arrives in Greece, becoming the leader of the Trojan survivors. He gathers a large

fleet and departs from Greece, accompanied by a large army. A while later the Trojans disembark on an island, engage the locals in combat, defeat them and found the new kingdom – Britain.

According to Galfridus Monemutensis, the “ancient” Trojan Brutus is the first in the sequence of British rulers considered legendary today, since the Scaligerian chronology dated the events in question to a phantom antediluvian epoch.

Nennius tells a similar story of the “ancient” Brutus the Trojan, albeit more concisely. Nennius claims very explicitly that Brutus the Trojan “came to this island, which was named after him – Britain. He had sown his seed there, and made it his dwelling. Britain has been an inhabited land ever since” ([\[577\]](#), page 173). Thus, mediaeval authors had been convinced that the name Britain derives from that of the “ancient” Trojan Brutus.

Further on, Nennius tells us of the opinion shared by several chroniclers about the fact that “the Isle of Britain was named after Brittas, son of Isicion and grandson of Alan” ([\[577\]](#), page 172). However, the most popular and credible version, which Nennius proceeds to cite right away, insists that Britain was named after “Brutus, the Roman consul” (*ibid.*). We also find out that Brutus was of Alanian origin. We have already identified the Alanians as one of the Slavo-Scythian nations (see the table of mediaeval names above, for instance). In particular, “Alanians” happens to be an old name of the Polovtsy; the latter term stands for “Russian warriors fighting in the fields” (cf. “pole,” the Russian word for “field”). The very same nation was also described in a number of chronicles as the Polyane; the name “Poland” is another derivative (see [Chron5](#) for more details). Isicion, the father of Brittas, or Brutus, is most likely to be IS-Khan – a distorted version of the name Jesus-Khan (the Christian Khan). Bear in mind that Genghis-Khan, also known as the Conqueror of the World, had founded the Great = “Mongolian” Empire in the XIV century.

The *Anglo-Saxon Chronicle* reports the “first inhabitants of this land to have been Britons, who had come from Armenia [sic! – Auth]” ([\[1442\]](#),

page 3; see Comment 6).

The term Armenia is used for referring to Romania, or the Roman and Byzantine Empire, which was also known as Romea and Romania. We see this country associated with Britain once again.

This chronicle evidence is naturally declared erroneous today. The commentary of a modern historian is as follows: the incorrect name Armenia should be read as Armorica, or Brittany (*ibid.*). However, replacing Armenia by Armorica doesn't alter anything substantially. Old English chronicles are therefore of the opinion that Britain had first been conquered by the "ancient" Trojan Brutus, and simultaneously name its conqueror a Roman, or Romean, character known as Consul Brutus, who is believed to have come here with his fleet, founding the British Kingdom and becoming the first king of the island.

9.

The “ancient” Brutus the Trojan from the English chronicles, the patriarch of the Brits, turns out to be a contemporary of Julius Caesar and Genghis-Khan, Conqueror of the World

Everything appears to be clear so far. The only thing that remains is the estimation of the epoch when this famous Roman Brutus had lived. The answer can be found in any Scaligerian textbook on world history – there was the famous Roman consul named Brutus, a friend and brother-in-arms of Julius Caesar, who had taken part in many of his expeditions; he is believed to have lived in the alleged I century B.C. Brutus eventually betrayed his protector; Caesar’s bitter words “And thou, Brutus!” are known to us from childhood – they were uttered when Brutus had perfidiously struck Caesar with his sword.

A propos, the words of Caesar sound as “*Tu quoque, Brute!*” in the dignified “ancient” Latin. Apparently, this simply means “*Ty kak, brate!*” – the Slavic for “How could you, brother?” The possibility that the “ancient” Roman Julius Caesar could have spoken Slavic looks perfectly absurd from the consensual Scaligerian point of view. However, there is nothing surprising about it insofar as our reconstruction is concerned. Moreover, Julius Caesar (or Youri the Czar, considering the frequent flexion of L and R), appears to have been the Czar, or the Khan, of the Great = “Mongolian” Empire. He naturally spoke Slavic, likewise his brother, who transformed into “Brutus” on the pages of Scaligerian history. The “sweet-sounding” ancient Latin can be identified as Church Slavonic, deliberately mutilated to the point of being unrecognizable (see [Chron5](#) and [Chron6](#) for more details).

Let us however return to the “ancient” English chronicles. It is common

knowledge that the treacherous murder of Caesar figures as one of the brightest episodes in the biography of the “ancient Roman” Brutus. However, Old English chronicles refer to virtually the same episode, claiming that the “ancient” Trojan Brutus, the first king of the Brits, also killed his father – presumably accidentally, with an arrow that hit the Trojan “father of Brutus” by mistake ([577], page 173). This must be a somewhat distorted rendition of the legend about Brutus the “Roman” slaying Julius Caesar, his former friend and protector. In both versions, the English and the Roman, the people of the country banish Brutus as a result of this murder (or manslaughter).

Our simple and natural hypothesis that the legendary conquest of Britain was carried out by this very “Roman” Brutus, a contemporary of Caesar, is confirmed by the chronicles, although they do not make any direct references to Brutus the “Trojan” being either an ally or a foe of Caesar’s. Indeed, every English chronicle without exception claims Britain to have been conquered by Julius Caesar for the first time. Caesar arrived to the island with the Roman military fleet of 80 vessels ([1442], page 5). The conquest of the island required some effort, and so Caesar returned to Britain with a fleet that already counted 600 ships, no less. The natives were defeated as a result, and the Romans founded a kingdom in Britain. Moreover, Nennius claims that “Julius Caesar was the first Roman to have sailed towards the Isle of Britain; he had conquered the kingdom of the Brits and crushed the opposition of the natives” ([577], page 176). Thus, if Brutus was the first Roman to have landed on the island, and the same is also said about Caesar, the two must have been contemporaries and allies, who had conquered the island together. Let us present the summary as a table.

a. The “ancient” Trojan *Brutus* is the first king of the Brits.

■ *b.* *Julius Caesar*.

1a. *Brutus* is the first Roman (and also Trojan) to arrive to the island, conquer it and found a kingdom there.

■ 1b. *Julius Caesar* is the first Roman who came to the island, conquered it and founded a kingdom.

2a. *Brutus* arrives in Britain accompanied by a large military fleet.

■ 2b. *Julius Caesar* invaded Britain as the leader of a large naval force.

3a. The “ancient” Trojan *Brutus* “accidentally” kills his father with an arrow.

■ 3b. The Roman *Brutus*, a friend and contemporary of *Julius Caesar*, perfidiously kills Caesar, “his fatherly protector.”

4a. The murder of *Brutus* the father by his son, Brutus the Trojan, was foretold by a seer ([\[577\]](#), page 173).

■ 4b. The murder of *Julius Caesar* by his friend Brutus the Roman was also foretold by a diviner (see Plutarch’s report in [\[660\]](#), for instance).

5a. The “ancient” Trojan *Brutus* was exiled from his homeland as the perpetrator of a major crime.

■ 5b. The people of Rome banish Brutus the Roman to punish him for the murder of *Julius Caesar*.

6a. The Roman consul *Brutus* stands at the very source of British history.

■ 6b. *Julius Caesar*, who lived in the alleged I century B.C., is the conqueror of Britain. Scaligerian history considers the “real” history of Britain to begin with this very epoch.

Common sense dictates that the epoch of the first conquest of Britain by Brutus the Trojan, which is presumed to have preceded the new era by many centuries, and the epoch when Britain was conquered by Julius Caesar (the alleged I century B.C.), need to be superimposed over each other. The chronological shift that separates these two renditions of the same events from each other in the Scaligerian textbooks equals some 700 or 800 years at least.

We therefore claim that the “ancient” Trojan and Roman consul Brutus, the forefather of the Brits and the key character to stand at the source of British history, to be the very same person as Brutus the Roman from the epoch of Julius Caesar (the alleged I century B.C.). The “duplication” only occurred in chronicles, brought to life by the quills of Scaligerite historians in the XVII-XVIII century.

Connoisseurs of the “ancient” history may recollect yet another Roman consul named Brutus – the third historical character to bear this name. His lifetime is dated to the alleged VI century B.C. He is believed to have banished the Roman kings from Rome and founded the Roman republic. According to our research, the epoch of Brutus the republican, or the alleged VI century B.C., is yet another phantom duplicate of Caesar’s epoch (see [Chron1](#) for more detail). We see “three Bruti” as a result, all of them phantom reflections of the same military leader, who must have lived in the XIV-XV century A.D. and conquered the British isles, founding a new province of the Great = “Mongolian” Empire here and naming it after himself alongside Czar Youri, who was transformed into Julius Caesar by the Scaligerite chroniclers. The island was named after the brother of Czar Youri. Bear in mind that, according to our reconstruction, the brother of Genghis-Khan identifies as Batu-Khan, aka Ivan Kalita, or Caliph.

The ideas that we voice and the facts listed above are completely at odds with the Scaligerian chronology, and not just the chronology of Britain. Modern historians try to work their way around the embarrassing evidence of Brutus the Trojan being a Roman consul as contained in the ancient

chronicles of Britain, likewise the fact that the “ancient” Brits had been the descendants of the “Roman” Brutus and the Romans. In particular, the modern commentators of Nennius and Galfridus (A. S. Bobovich and M. A. Bobovich) try to put the reader at ease in the following manner: “The idea to trace the lineage of the Brits to the Romans is hardly original: the Frankish rulers had already traced their genealogy to the Trojans in the VI century” ([\[155\]](#), page 270). We might add that they were perfectly justified in doing so, q.v. in [Chron1](#). Further on, historians make the following cautious remark: “There are several Bruti known in Roman history” (*ibid.*). After placating us with this vague statement, they don’t ever return to the topic again. We are beginning to realise why – otherwise they would have to make the inevitable conclusion that the “ancient” Brutus the Trojan had been a contemporary of Julius Caesar, which contradicts the chronology of Scaliger and Petavius.

This instantly moves the so-called “ancient and legendary” history of Britain forward in time by more than two thousand years, which superimposes the epoch of the alleged XIII-I century B.C. over the epoch of the XIII-XVI century A.D. As we shall see below, none of these events could have predated the XIV century A.D.

10.

Biblical events on the pages of the English chronicles

Historia Brittonum by Galfridus Monemutensis is based on the chronological foundation of Biblical history – Galfridus occasionally inserts phrases such as “Samuel the Prophet had ruled over Judea in that epoch” ([\[155\]](#), page 20). These occasional references are scattered all across the chronicle of Galfridus and form a rough skeleton of Biblical history, weaving the Biblical kings and prophets into the British historical fabric. However, Galfridus gives us no absolute datings; his entire chronology is of a relative character – all he tells us is the name of the Biblical king or prophet who had lived around the time when this or the other event took place in British history. Therefore, an unbiased analysis of the English chronology leads us to the necessity of delving into the Biblical chronology.

Our analysis of the Biblical chronology identifies the Biblical epoch as the XI-XVI century A.D., q.v. in [Chron1](#), [Chron2](#) and [Chron6](#). Therefore, the “ancient” history of Britain, which is linked to the events described in the Bible, is also moved forward in time – from the Scaligerian “chronological depths” to its proper place in the late Middle Ages.

11.

The location of the “ancient” Troy

The opinions of the modern historians and archaeologists on the real locations of certain famous “ancient” cities are often arbitrary and lack any kind of substantiation at all, q.v. in [Chron1](#). For instance, the XIX century historians locate the famous Homer’s Troy at the southern end of the Hellespont straits, whose name apparently translates as “Sea of Helen” – “Helen” + “Pontus” (sea). Then H. Schliemann allegedly “proved” some nondescript settlement in these parts to have “really” been the famed and powerful Troy; however, his “proof” doesn’t hold water. Moreover, there are reasons for serious suspicions of forgery – we are referring to the so-called “gold of Priam” that is presumed to have remained buried on this site for over two millennia and found by Schliemann during excavations (see more details in [\[443\]](#); also [Chron2](#), Chapter 2:5.1.5).

Scaligerian chronology is of the opinion that Troy was destroyed in the XII-XIII century B.C. ([\[72\]](#)), and has never been rebuilt since then. However, certain mediaeval Byzantine authors mention Troy as an existing mediaeval city – Nicetas Aconiatius and Nicephorus Gregoras, for instance ([\[200\]](#), Volume 6, page 126). As we said in [Chron1](#), the “ancient” Titus Livy indicates a place called Troy and a Trojan region in Italy. Certain mediaeval historians directly identify Troy as Jerusalem, for example, [\[10\]](#), pages 88, 235, 162 and 207. This cannot fail to confuse the historians of today.

Let us remind the readers of the other name of Troy – Ilion, whereas the alias of Jerusalem is Aelia Capitolina ([\[544\]](#), Volume 7). We can clearly see the similarity between the names Alia and Ilion.

In [Chron1](#) we cite data that lead us to the presumption that Homer’s Troy identifies as Constantinople, or New Rome, whereas the Trojan War is the very first world war in history. It took place in the XIII century

A.D., which postdates the Scaligerian dating by some 2600 years.

The identification of the Great Troy as Constantinople is de facto implied by the sources that tell us about the epoch of the crusades. Chronicler Robert de Clari reports the Great Troy to have stood next to the entrance to branchium Sancti Georgii ([\[286\]](#), page 210). The name is presumed to apply to the Dardanelles straits; however, it is common knowledge that Villehardouin, another famous chronicler of the Fourth Crusade, uses the name for referring to both the Dardanelles and the Bosphorus. M. A. Zaborov also points out that “Villehardouin uses this name [the pass of St. George – Auth.] for referring to both the Dardanelles and the Bosphorus” ([\[286\]](#), page 238).

Therefore, the Great Troy may have been located near the entrance to the Bosphorus, which is exactly where we find Constantinople today.

Thus, there was absolutely no need for seeking the “remnants” of the Great Troy among the numerous Turkish settlements, all similar to one another, which is where Schliemann appears to have “discovered” his faux Troy. It shall suffice to point at the famous ancient city of Istanbul.

The famous mediaeval “Romain de Troie” by Benoit de Sainte-Maure was finished between the alleged years 1155 and 1160. “The oeuvre is based upon the ‘Legend of Troy’s Destruction’ written by a certain Dares, allegedly a living witness of the Trojan War [apparently, one of the crusaders – Auth.], Benoit regards the antiquity through the prism of contemporaneity... He bases his narration to the heroic epos of the ancient Greece, whose characters are transformed into noble knights and fair ladies, whereas the Trojan War itself becomes a series of jousting tournaments... Medea figures as a court lady dressed in French attire of the middle of the XII century” ([\[517\]](#), page 235).

However, in this case the Trojan War becomes an event of the crusader epoch, according to Benoit de Sainte-Maure. As for the “prism of contemporaneity” applied to Sainte-Maure’s references to Troy, it is an attempt of making the ancient sources conform to their Scaligerian standards. Their descriptions of the “antiquity” are radically different from

those of the XVII-XVIII century.

12.

The reason why Russia and Britain are both presumed to be insular states according to the English chronicles

The fact that Great Britain is an island should hardly surprise anyone – unlike Russia, which doesn't remotely resemble an island geographically. Nevertheless, the *Chronicle of the Dukes of Normandy* written by the famous chronicler Benoit de Sainte-Maure in the alleged XII century A.D. ([\[1030\]](#)) claims the following to be true.

“They have an isle called Kansi, and I believe it to be Rosie [Russie in another copy – Auth.]. Its shores are washed by a vast salty sea. Like bees from hives, thousands of them swarm out into battle, full of rage, with their swords ready; moreover, this nation can attack large kingdoms and win great battles” ([\[1030\]](#), see Comment 5).

Russia is referred to as Rosie or Russie here ([\[517\]](#), page 240). If we turn to the table of mediaeval names cited above, we shall get additional proof to the fact that the country mentioned in this manner is indeed Russia. V. I. Matouzova, who had included this text into her book entitled “Mediaeval English sources,” comments this passage as follows: “Rosie – Russia. The presumed insular geography of the country resembles the reports...” ([\[517\]](#), page 244). V. I. Matouzova also mentions several other chroniclers who had believed Russia to be an island, in particular Arabs and Persians. One needn't think that the “Arabs and Persians” in question wrote their book in modern Persia or the Middle East. As we demonstrate in [Chron1](#), [Chron2](#) and [Chron6](#), Persia is the name that the old chronicles had used for referring to P-Russia, or the White Russia (hence the name Prussia). Apart from the Middle East, Arabic was also used in Russia (see [Chron4](#), Chapter 13).

The Isle of Kansi as mentioned in a number of old chronicles is Scandinavia. However, Scandinavia also isn't an island. Could the name Kansi be a slight corruption of Khansi, or "khanskiy" (the khan's)?

The Chronicle of St. Edmond's Monastery, which dates from the alleged XIII century, reports the Tartars to have invaded Hungary coming from "the islands" ([\[1446\]](#); also [\[517\]](#), pages 100-101).

What could be the matter here? The Tartars, or Cossacks, are known to have inhabited the continent and not any islands of any sort. The easiest we can do is accuse the old authors of total ignorance, which is the usual practise with the modern historians, who are only too glad to leave the problem well alone.

However, another explanation is possible. The English word "island" may have had a different meaning originally – possibly, a collation of "Asia" and "land," or "Asian land." Some country in Asia? Without vocalisations we shall come up with SLND in both cases, and the vowels were extremely impermanent before the invention of the printing press, changing all the time, q.v. in [Chron1](#).

Everything becomes instantly clear. Russia could indeed have been considered a faraway Asian land by the Westerners; even today, a larger part of its territory is in Asia and not Europe. The English chroniclers of the Middle Ages were perfectly correct to call Russia an Asian land, which invalidates yet another reason to accuse them of ignorance.

If the Old English authors used the word Russia for referring to an Asian land, could "England the island" have indeed been a faraway land in Asia initially, transforming into the insular Great Britain somewhat later?

We have already discovered the parallelism between the English and the Byzantine, or Mongolian, history. Both Russia (aka the Horde) and Byzantium are Asian countries for any Western European chronicler.

Where had England, or Britain, really been located in the XI-XIV century A.D.? As we can see, the answer isn't just far from obvious – it was extremely hard to find. Jumping ahead, let us merely indicate Byzantium, or a part of the "Mongolian" Empire.

13.

The location of Britain conquered by Brutus. The itinerary of his fleet

The answer to the question formulated in the name of the section seems to be apparent – “ancient” Britain had been where it remains until this day. However, let us refrain from jumping to conclusions so far.

Bear in mind that after having “murdered his father involuntarily,” Brutus was exiled from Italy, and so he went to Greece ([\[155\]](#), page 7). However, the exact location of the country whence he was banished remains questionable, as well as the very fact of his exile. We shall refrain from giving any estimates presently.

It is presumed further that upon arriving to Greece and “reviving ancient ties of blood, Brutus found himself among the Trojans” ([\[155\]](#), page 7). Several wars break out in Greece and Italy. Galfridus pays a great deal of attention to these wars. Then Brutus assembles his army and heads off accompanied by a fleet. This fleet is presumed to have headed towards the modern British Isles via the Atlantic. Is this indeed the case? What if the chronicles really describe military operations in the Mediterranean and on the territory of Greece and Byzantium?

For instance, the army of Brutus comes to Sparatin. Modern commentary of historians: “Location unknown” ([\[155\]](#), page 230). Of course, if we are to presume that Brutus travelled at a distance from the Mediterranean, we shall find no such city anywhere. However, if the events took place in Greece, the city can be easily identified as the famous Sparta.

Further Galfridus describes the itinerary of Brutus’ fleet, which is presumed to “prove” the fact that Brutus had indeed travelled via Atlantic and arrived to the shores of the British Isles. However, Galfridus

apparently “repeats the error contained in his source – the *Historia brittonum* of Nennius, who had, in turn, misinterpreted Orosius” ([155], page 231). Further we find out that “likewise Nennius, Galfridus erroneously places the Tyrrhenian Sea beyond the Herculean Columns. The Tyrrhenian Sea is the name used for the part of the Mediterranean that washes the western coast of Italy” ([155], page 231).

Galfridus didn't make any mistakes of any sort – he is referring to complex military manoeuvres inside the Mediterranean (near the coast of Italy in particular, which is where we find the Tyrrhenian Sea). The fleet of Brutus must have remained in the Mediterranean; modern historians accuse Galfridus and other chroniclers of “mistakes” for the sole reason that they attempt to apply the modern Scaligerian ideas of the ancient history to authentic ancient texts. The numerous contradictions that emerge from this approach are immediately blamed on the ancient authors, whereas it should really be the other way round.

Further Galfridus describes a battle between the army of Brutus and the Greeks at River Akalon ([155], page 8). Modern commentary is as follows: “This name must be a fantasy of Galfridus... E. Faral's book ... voices the assumption that the description of the Trojan victory over the Greeks was borrowed by Galfridus from the story told by Etienne de Blois about the victory of the crusaders over the Turks at a river referred to as ‘Moskolo’ by the author, in March 1098” ([155], page 230).

Real events described by Galfridus slowly begin to emerge from underneath the thick coats of Scaligerian whitewash. The author describes the epoch of the crusades using some ancient documents as his source – Byzantium in the XI-XIII century A.D. It is also possible that the campaign of Brutus (“brother”), or the campaign of Julius Caesar (Youri the Czar) identifies as the Great = “Mongolian” Conquest of the XIV century started by Czar (Khan) Youri = Georgiy Danilovich = Genghis-Khan and continued by his brother Ivan Kalita = Caliph. This conquest had at some point reached the British Isles. See more in re the “Mongolian” conquest in Part 1 of the present book.

Thus, the conquest of Britain partially transfers into the XIV century A.D. from the I century B.C., being also a partial reflection of the Trojan War of the XIII century A.D., which was fought for Constantinople = Troy = Jerusalem = Czar-Grad.

A while later, the fleet of Brutus arrives to “the island known as Albion in those days” ([155], page 17). According to the modern commentary, “Albion (or Albania) is one of the oldest names used for Great Britain (or a part thereof) as registered in the ancient sources” ([155], page 232). Galfridus keeps using Albania as a synonym of Britain ([155], page 19).

We learn that Britain and Albania are two different names of a single country. Once we renounce the Scaligerian point of view, which stubbornly tries to identify Britain of the XI-XIII century as modern Britain, we shall recognize this “British Albania” as either the Balkan Albania, which had been a Byzantine province in the Middle Ages, or the White Russia (Alba). Thus, Galfridus explicitly locates mediaeval Britain in the “early days” in the vicinity of Byzantium.

Albion is still used as the old name of Britain. This results from the fact that the “ancient” history of Britain was based on Byzantine and “Mongolian” chronicles that wrote about the Balkan Albania as well. The name eventually transformed into “Albion.” Alternatively, the British Isles became named Albion as a result of the “Mongolian” conquest in the XIV-XV century, when the country was invaded by the troops of the White Horde (Alba = White).

14.

Brutus has to fight against Gog and Magog during the conquest of Britain (aka the Tartars and Mongols or the Ten Tribes of Israel)

Having disembark on the shores of Albania, “Brutus named the island Britain after himself, while his companions became Brits” ([155], page 17). It is possible that Albania the Asian country became Albania the island due to the fact that Brutus had reached it by sea – the disembarkation in Byzantium transformed into the conquest of an island (or, alternatively, chronicles tell us about the Russian fleet invading the islands that shall eventually be known as the British Isles.

Who does Brutus encounter here? Giants, no less – apparently, a reference to the various nations that populated the territory of Byzantium and Russia (the Horde): “One of these giants was particularly repulsive; his name was Goemagog” ([155], pages 17-18). According to Galfridus, this giant was exceptionally strong and fearsome. The army of Brutus attacked the twelve giants with Goemagog among them. The Brits are pushed back initially, but finally “crush the giants completely, save for Goemagog” ([155], page 18). The battle against Goemagog continues, and finally the Brits manage to defeat him as well.

In fig. 18.1 we see an ancient miniature entitled “King Arthur Fights the Giant” ([155], pages 64-65). Over the head of the giant we see the name Gigas (or Gog, q.v. in fig. 18.2). As we shall demonstrate in further publications, Arthur’s battle with the giant reflects the Biblical battle between David and Goliath, or the battle between Dmitriy Donskoi and Mamai-Khan in 1380.



Fig. 18.1. Ancient miniature depicting the fight between King Arthur and a giant. We see the legend “Gigas” over the head of the latter – Gog, that is. Let us remind the reader that Gog and Magog were the names used for the “Mongols and the Tartars.” Taken from [\[155\]](#), page 64-65.



Fig. 18.2. A fragment of the previous illustration with the name “Gigas.”

What real events may Galfridus be describing in this poetic manner of his?

1. The victory of the Brits (“brothers”), or the crusaders, who managed to conquer Byzantium.
2. The fight against Goemagog, one of the most dangerous opponents.

Who is Goemagog? We have mentioned him briefly in Part 1. Let us now expound the manner at greater length.

The commentary of the modern historians is as follow: “Galfridus combines two names into one – Gog and Magog” ([\[155\]](#), page 232). The commentator of the chronicle points out further that Gog and Magog are mentioned frequently in the Bible – the Book of Revelations and the

prophecy of Ezekiel. Let us remind the reader what the Biblical book of Ezekiel tells us about these fearsome and mighty nations:

“Set thy face against Gog, the land of Magog, the chief prince of Rosh, Meshech and Tubal, and prophesy against him, and say, Thus saith the Lord God; Behold, I am against thee, O Gog, the chief prince of Rosh, Meshech and Tubal... Gog shall come against the land of Israel” (Ezekiel 38:2-3, 38:18 and on). The Biblical author believes these two nations to bring death and destruction.

The Book of Revelation also speaks of the armies of Gog and Magog with fear: “Satan shall be loosed out of his prison, and shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle: the number of whom is as the sand of the sea” (Revelation 20:7).

According to the modern commentator, “Folk tradition eventually transformed Gog and Magog into malicious giants. Statues of Gog and Magog have stood in London ever since the Middle Ages (near the entry to the City, next to the modern city hall)” ([\[155\]](#), page 232).

These two mediaeval nations are quite famous; according to a number of chroniclers, they can be identified as the Goths and the Mongols. In the XIII century the Hungarians identified Gog and Magog as the Tartars ([\[517\]](#), page 174). This fact alone suffices to realise that the events described by Galfridus took place in Byzantium and Russia (Horde). In fig. 18.3 we reproduce an old illustration from the “Chronicle” by Matthew of Paris, which depicts the invasion of the Tartars. The mediaeval author of the miniature portrays the Tartars as Europeans that look distinctly Slavic – long fair hair et al, q.v. in fig. 18.4. This fact concurs perfectly well with our reconstruction, which claims that the “Tartar” invasion had really been Slavic.



Fig. 18.3. Ancient miniature from the Chronicle of Matthew of Paris depicting the invasion of the Tartars. The “Tartar” in question looks perfectly European and has a Slavic face. Taken from [\[1268\]](#), page 78.



Fig. 18.4. A close-in of a fragment of the previous illustration. The face of the “Tartar” looks typically European.

We must also point out the following circumstance, which is of paramount importance. According to old folk tradition, that had been referenced in the Russian textbooks up until the XIX century, the Muscovite Kingdom “was found by Mosoch, the Biblical patriarch” – hence the Greek name of Moscow (Moska). Thus, the Biblical reference to the “prince of Rosh, Meshech and Tubal” is most likely to be telling us about the Russian Mosokh as well as Tubal (Tobol) in Siberia, q.v. above. But when did the foundation of Moscow really take place? Even in the Millerian and Romanovian history the first mention of Moscow dates from the XII century A.D. the earliest; in Part 1 we demonstrate that Moscow may have been founded even later. Even if we are to assume that the actual name Moscow might predate the foundation of the city by a few hundred years, we shall see that the mention of Gog, Magog and the Prince of Rosh,

Meshech and Tubal in the Old English manuscripts dates them to the epoch of the XII-XIII century A.D. the earliest.

In [Chron6](#) we demonstrate that the Great = “Mongolian” Conquest of the XIV century and the Ottoman = Ataman conquest of the XV-XVI century that had followed it was described in the Bible as the conquest of the “Promised Land” by the tribes of Israel. Apparently, the very fact that the Tartars and the Mongols, or Gog and Magog, were identified as the tribes of Israel is referred to directly in the ancient chronicles; old maps also make it perfectly obvious ([\[953\]](#)).

Historians report the following: “The invasion of the Mongols and the Tartars ... was considered to be an ‘omen’ of the imminent Apocalypse, and many have identified those nations as Gog and Magog, including Matthew of Paris” ([\[953\]](#), page 178). Several geographical maps of the Middle Ages “depict the nations Gog and Magog beyond the Caspian Sea, chased there by Alexander of Macedon. This is where the Tartars came from... Matthew writes about the Tartars and the Mongols who suddenly swarmed Europe from behind their mountains. He traces the lineage of the Tartars to the ten tribes of Israel pushed behind the mountains by Alexander of Macedon, thus fusing several myths into one, likewise Peter Camestor and other scientists – the myth of Gog and Magog as well as the one of the Ten Tribes” ([\[953\]](#), pages 180-181).

Let us also consider the ancient mediaeval map of the alleged XIII century as cited in [\[953\]](#), page 181 (number XIV.2.1, Cambridge, CCC, 26). The following is written there: “Closed-off area beyond the Caspian mountains. Here be the Jews that the Lord saved us from after the prayer of King Alexander; they shall come before the Judgement Day as the Lord’s scourge, and they shall herald the demise of all the other nations” ([\[953\]](#), page 182).

There is another ancient map with a similar inscription: “The Lord hath heard the prayer of King Alexander, and made the Jews dwell behind these mountains in reclusion. They shall break free before the Judgement Day and wipe out every nation to comply with the will of the Lord. The

mountains stand tall and strong; forbidden and impenetrable are the Caspian Mountains” ([953], page 182). Let us consider another old map (XIV, 2.3, London, BL, Royal 14 C. VII, f. 4v-5, allegedly dating from the XIII century). According to the quotation provided by L. S. Chekin, the following is written here: “Nine tribes remain here – Gog and Magog, confined by Alexander. This is where the Tartars came from – the ones who are said to have brought their armies here from behind the mountains of rock, conquering vast territories” ([953], page 183). In fig. 18.5 one sees an ancient miniature from the Book of Revelation (a copy dating from the second half of the XVII century). The miniature is entitled “The Nations of Gog and Magog Surrounding the Citadel of the Holy” ([623], page 70). We see numerous horsemen wearing helmets and shields, with chain mails over their shoulders. The XVII century authors must have still remembered that the Book of Revelation referred to the Cossack (or Tartar) cavalry, heavy and light.



Fig. 18.5. Miniature entitled “The Nations of Gog and Magog Surrounding the Camp of the Holy” from the Book of Revelations with comments by Andrew of Caesarea. Second half of the XVII Century. According to historians themselves ([953], pages 180-181), the riders depicted as the nations of Gog and Magog are in fact Israelites storming some city. Taken from [623], page 70.

This is the commentary of L. S. Chekin, a historian. “Gog and Magog... These nations were confined behind the Caspian (or Caucasus) Mountains by Alexander of Macedon, which is where they shall await the Judgement Day. Gog and Magog are mentioned in various versions of the legend of Alexander and a number of eschatological prophesies (pseudo-Methodius of Patar, the Words of the Sybil, etc.)... The new motifs – namely, identifying Gog and Magog as the ten ‘missing tribes’ of Israel, one of which, in turn, is revealed to be the Mongols and the Tartars, became reflected in the maps of the Middle East compiled by Matthew of Paris... According to the map XIV.2.3.1, now, after the Tartars had already ‘revealed themselves’, nine of the tribes remain, cloistered here by Alexander ... The fictitious travel diary written by some author who had adopted the pseudonym of John Mandeville (circa 1360) discusses the possibility that Gog and Magog might choose a maritime escape route ... whereas the Turkish traveller Evlia Celebi (circa 1650) mentions Gog and Magog, locked up somewhere near the Bosphorus by Alexander, as well as iron ships of some sort, whose function remains unclear” ([\[953\]](#), pages 205-206).

Our reconstruction provides a perfect explanation for the numerous reports that mediaeval chronicles (some of which were quoted above) make about Gog and Magog = the Tartars = the Israelites (cf. the Russian word “*koleno*” used as a synonym of “tribe” in the present case and the word “column” in the meaning of a military formation). The realisation that dawns upon us is that the events discussed earlier all took place in Russia (the Horde) and the Ottoman = Ataman empire of the XIV-XVI century. Western Europeans of the XV-XVII century had referred to them as to Gog and Magog, or the Mongols and the Tartars, or the “tribes of Israel” (the Theomachists). This is why they dwell secluded in Russia (the Horde), on the territories “beyond the Caspian Sea and the Caucasus,” q.v. above. Everything is crystal clear – the Bosphorus is where we find the famous Czar-Grad, or Istanbul, the capital of the Ottoman (Ataman) Empire, an ally of Russia (the Horde) in the XIV-XVI century. This was

whence the famous Ottoman fleet sailed forth into long voyages.

As we can see, certain mediaeval texts appear to reflect the grandiose trans-oceanic expeditions undertaken by Russia (the Horde) and the Ottoman (Ataman) Empire in the XV-XVI century – the American continent was conquered as a result of these ([\[953\]](#), pages 205-206). This is why the old maps and chronicles as quoted above (apparently dating from the XVI-XVII century) have preserved the memory of some “iron ships” built by Gog and Magog, although a vague one; it defies the understanding of modern historians who cannot operate outside the paradigm of Scaligerian history ([\[953\]](#), pages 205-206). Nevertheless, Scaligerian history has kept the memory of America colonised by the ten “missing tribes of Israel,” no less (see [Chron6](#) for more details).

L. S. Chekin continues to emphasise that the Jews from the ten “missing tribes” of Israel “were occasionally believed to inhabit the Caucasus and Scythia; the Christian tradition ... likened them to Gog and Magog. In particular, they were believed to have been driven beyond the Caspian Mountains by Alexander the Great and cloistered there... This gave new reasons for identifying the missing tribes of Israel as Gog and Magog... Both myths (of Gog and Magog as well as the missing tribes of Israel) were applied to the Mongols and the Tartars... The Jews were proclaimed the collaborators of the latter” ([\[953\]](#), page 209).

According to our reconstruction, all the various names listed above (the Mongols, the Tartars, the Ten Tribes of Israel and the nations of Gog and Magog) really refer to the same historical “character” – namely, the army of Russia (the Horde) and the Ottoman (Ataman) Empire, which had colonised vast lands in Eurasia and America around the XIV-XV century, founding the Great = “Mongolian” Empire.

Thus, we must draw an important conclusion once we return to the English chronicle of Galfridus. During their disembarkation in Byzantium (or England), in the epoch that cannot possibly predate the XIII century, the army of Brutus (Brother) ran into a number of large ethnic groups, among them the Goths = Cossacks = Russians = the Horde = the

“Mongols” (Great Ones). They had played a very important role in mediaeval Europe and Asia in the XIII-XIV century A.D.

15.

Julius Caesar found himself close to the Russian lands during the conquest of Britain, or Albania

Let us recollect that the epoch of Brutus (Brother) is also the epoch of Julius Caesar = Youri the Czar = King George. In this case, the military campaigns of Brutus must be somehow described in the texts that refer to the campaigns of Julius Caesar.

When Galfridus comes to the end of the Brutus section, he commences with his story of Julius Caesar, having presumably skipped several hundred years. As we understand today, he begins the same story “the second time over,” or comes back to the events of the same XIV-XV century, albeit related in a different manner.

According to Galfridus, “Roman history tells us that after the conquest of Gaul, Julius Caesar came to the Ruthenian coast. Having seen the Isle of Britain thence, he made an enquiry about this land and the people living there” ([155], page 37).

Scaligerian historians are of the opinion that the above passage is yet another demonstration of the author’s mediaeval ignorance. Modern commentary reads as follows: “The Ruthenians identify as a Gaulish tribe that had inhabited Aquitania (the South-East of Gaul). It is impossible to see Britain from there, and so Galfridus is making a mistake in his reference to the Ruthenians” ([155], page 238).

Who are the Ruthenians? Let us turn to the glossary that we have compiled from the materials of V. I. Matouzova ([517]); we shall find the answer immediately. The Ruthenians were Russians, and many mediaeval chronicles use this name for referring to them. The name may be a derivative of the word Horde (in its Slavic forms *Orta*, *Ruta* and *Rat*) – the Russian army, in other words.

It is common knowledge that the Russian army had waged many wars in Byzantium, attacking Czar-Grad (or Constantinople), among other things. Therefore, the Russians had indeed occupied certain Byzantine provinces in the Middle Ages, and it was easy to see Albania, or Byzantium, from one of the adjacent territories.

We therefore believe the Ruthenians as mentioned by the English chronicles in the context of Caesar's conquest of Britain, or Albania, to be the same nation as the Russians in the XIII-XIV century A.D.

The Great = "Mongolian" conquest began in the XIV century; the Russians (or Ruthenians) came to France, known as Gaul in the Middle Ages, as a result of this military expansion, and not just Gaul, but Western Europe in general and beyond that, q.v. in [Chron5](#). Galfridus is therefore perfectly correct to report that the Ruthenians had lived in Gaul. "Ruta" (or "Rutha") translates as "Horde," as simple as that.

Let us revert to the campaigns of Julius Caesar as described by Galfridus. Caesar invades into Albania, or Britain, assisted by a fleet. This is where he engages in combat with the Brits ([\[155\]](#), page 38), defeating them and conquering their country. Let us stop and reflect on the identity of the Brits in the XII-XIV century. The Scaligerian "explanation," which calls them the "descendants of Brutus," doesn't really explain anything. Our experience in these matters leads us to the assumption that the Brits of the XIII-XIV century can be identified as some real Mediterranean nation.

Let us once again turn to the dictionary of mediaeval synonyms that we compiled after the book of V. I. Matouzova ([\[517\]](#), see above). We shall instantly see that mediaeval sources use the word "Pruten" for referring to the Prussians (PRTN). This may well be the mediaeval equivalent of BRT, or the Brits mentioned by Galfridus, and one can therefore assume that Caesar had fought the Prussians in the Middle Ages. Britain, or BRTN, as mentioned by the sources of this epoch, is most likely to identify as PRTN = Prutenia, or mediaeval Prussia. The name Prutenia may also have been used for the White Horde.

However, another answer is possible. According to the *Anglo-Saxon*

Chronicle, the language of the Brits was Welsh ([\[1442\]](#), page 3). However, the Welsh, or the Walachians, were already identified as the Turks, or the Ottomans (q.v. in the table of mediaeval synonyms referenced above). In this case, the Brits may have been identified as the Turks (or the Ottomans) – in some of the chronicles at least. This brings us back to the Byzantine or Russian (“Mongolian”) localisation of the early British history.

16.

The location of London in the X-XII century. The foundation of London in the British Isles as registered chronologically

Many of the modern readers believe that the city known as London today had always been where we know it to be nowadays. However, let us see what the ancient British chronicles have to say on this matter.

For instance, Galfridus tell us the following: “Having finished with his division of the kingdom, Brutus found himself consumed with a burning desire to found a city... He did found one, instantly dubbing it New Troy [sic! – Auth.]. The newly founded town had borne this name for many centuries; eventually, the name transformed into Tronovant. However, later on Lud ... who had fought against Caesar ... gave orders to name the city Caer Lud after himself [the word Caer translates as ‘city’, cf. Cairo; more on the subject below – Auth.]. This had eventually led to a great fight between himself and his brother Nennius, who bitterly resented the fact that Lud wanted to obliterate the very name of Troy from the memory of their descendants” ([155], page 18).

This is what the chronicle tells us further on: “The name transformed into Caerludane, and then, after one language had replaced another, into Lundene, and finally Lundres” ([155], page 37). The modern commentary is as follows: “Trinovant – the old name of London” ([155], page 232). The name Londres exists until the present day – this is how the French and the Spanish transcribe the name London.

Thus, ancient English chronicles claim Lud, or London, to be the former Trinovant, or New Troy. What is New Troy? Most likely, the New Rome, or Constantinople, aka Czar-Grad. This corollary is in excellent correspondence with everything that we have discovered above, and also

suggests a Byzantine and “Mongolian” localization of the events pertaining to the early British history.

Galfridus appears to be telling us about some old military campaign of Brutus (Brother) that dates to the XI-XII century. This campaign had resulted in the foundation of New Troy, which later became known as Constantinople. Alternatively, he describes the “Mongolian” conquest of the British Isles in the XIV century by the brother of Genghis-Khan, which had resulted in the foundation of a city that became known as New Troy, or Czar-Grad. This city eventually became known as London.

Let us cite another typical fact and recollect the famous city of Tyrnovo in Bulgaria. The name resembles Trinovant and translates as “New Troy,” being a collation of “Troy” and “Nova” (Tyr + Novo). The name Trinovant may therefore be of Byzantine origin and come from the Balkans. The Russian word for “new” is “*noviy*” – cf. also the Latin “*novus*.” New Troy must have thus been used as the name of London once. This is precisely what we learn from the chronicle of Galfridus, which reports the transformation of the name New Troy into Trinovant. The “transformation” results from the two parts of the word changing order.

The City of Lud must simply mean “City of LD,” or “City of LT” – the city of the Latins, or the city of the “people” (*lyudi*) in Russian. A capital under this name may well have become reflected in British chronicles. Bear in mind the foundation of the Latin Empire in Byzantium around 1204 in Scaligerian chronology. Its capital may have been known as Caer Lud, or “Latin City.” According to Nennius, the word “*caer*” had once meant “city” in the language of the Brits ([\[577\]](#), page 190).

The name Caer (Cair) Lud also provides us with another reason to identify New Troy as Constantinople and thus also London of the XII-XIII century. The first consonant of the word “Caer” may have stood for “TS” as opposed to “K” – the two were frequently confused for each other. In this case CR means “Czar,” and Czar-Grad is another name of Constantinople.

Therefore, *Caer Lud*, or London as described in the ancient British chronicles, is most likely to be the City of the Latin Czars (CR LT, Czar-Grad or Constantinople). It may also have been known as “Czar of the People,” or “Sovereign of Nations,” bearing in mind the similarity between the words “Lud” and “*lyudi*” (people).

A propos, the Egyptian city of Cairo and the “ancient” city of Babylon, which Scaligerian historians locate between Tigris and Euphrates, also dating it to times immemorial, were depicted as two neighbouring cities on certain ancient maps – a fragment of one such map is reproduced in fig. 18.6. The modern commentary states that “Cairo and Babylon are depicted as neighbouring cities” ([\[1268\]](#), page 145).

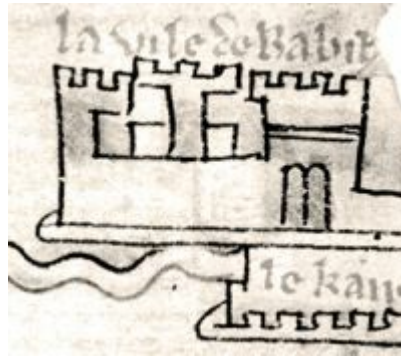


Fig. 18.6. Fragment of an old map where Cairo and Babylon are drawn as neighbours.
Taken from [\[1268\]](#), page 145.

The “ancient” city of Babylon is also depicted as standing right next to the Egyptian pyramids on an ancient map reproduced in fig. 18.7 (see [\[1177\]](#), Volume 1, page 245). We can see the Nile, large pyramids, and the city of Babylon, or Babylonia, near them – on top and to the right. The most interesting fact is that the compilers of this ancient map apparently believed Babylon to have been a Christian city. Indeed, at its very centre we see a tall tower topped by a cross (see fig. 18.8). The tower itself resembles a Muslim minaret – on its top we see something that resembles balconies used by muezzins when they call Muslims to congregate for their prayers.



Fig. 18.7. The city of Babylon is placed right next to the Egyptian pyramids in an old map from the manuscript entitled *Notitia Dignitatum*, which is supposed to date from the IV-V century A.D. The original is presumed to have perished – however, we have copies of the “Spirensis” codex allegedly dating from the X century. However, this codex also “disappeared in the XVI century,” according to [\[1177\]](#), page 244. Taken from [\[1177\]](#), page 245.



Fig. 18.8. Close in of a fragment of the previous illustration depicting the “ancient” city of Babylon. We see a tall tower in the centre of the city (a Muslim minaret?) with a Christian cross on its dome.

If this is the truth, we find another evidence of Christianity and Islam being two different offshoots of a formerly united religion. We shall

naturally find no Christian crosses upon modern minarets; however, we believe the schism between the two religions to date from a relatively recent epoch, namely, the XVI-XVII century.

Let us revert to the name “Caer,” or “Cair,” which had once stood for “city.” As we have seen above, nearly every ancient city founded by the Brits had this word as part of its name, which reflects a memory of its origin – the word Czar. For instance, the chronicle of Nennius tells us the following: “These are the names of all the British cities existing to date, 28 of them altogether: Caer Gwartigirn, Caer Gwyntgwick, Caer Myncip...” ([155], page 190). And so on, and so forth. The name of every British city begins with the word Caer.

It is easy enough to understand that the entire narration of Galfridus that concerns the toponymy of the name London is offhandedly declared erroneous by the representatives of the modern historical science. According to the learned historians, “The toponymy of the name London suggested by the author (namely, its derivation from the name Lud), is thoroughly inconsistent. Ancient authors (such as Tacitus and Ammianus Marcellinus) call the city Londinium or Lundinium. The real toponymy remains debatable” ([155], page 237).

Thus, after the crusades of the XI-XIII century certain chronicles began to use the name New Troy for referring to Czar-Grad, or New Rome. After the foundation of the Latin Empire around 1204, the capital of Byzantium was called the Latin City, or Caer Lud (Czar of the People), and, finally, London. This name was transported to the insular Britain when the ancient Byzantine and “Mongolian” chronicles ended up there.

Nennius lists 28 British cities in his chronicle, claiming the list to be exhaustive ([577], page 190). Caer was the word the Brits had used for “city” ([577], page 283). However, the ancient capital of Egypt in Africa is called Cairo. The word itself might be a derivative of “Czar.” Therefore, the word “caer” must be Eastern in origin, likewise the ancient history of Britain.

Galfridus proceeds to tell us that the city of New Troy, or London, had

been founded on River Thames ([\[155\]](#), page 18). We believe the name to have been a reference to the Bosphorus initially, which is where we find Constantinople. This strait is very long and relatively narrow; it does look like a river on maps, and connects the Black Sea with the Sea of Marmara.

Let us also take a closer look at the word Thames. Bearing in mind the Oriental manner of reading words from the right to the left and the word “sound,” a synonym of the word “strait” ([\[23\]](#), page 941). Reversed and unvocalized, it looks as “DNS” – possibly, a version of TMS (Thames). The word may therefore have been used for referring to a strait in general before becoming an actual name of a river in England.

There is also some important evidence to the fact that many modern British names were imported from Byzantium in the Russian naval chart of 1750 as reproduced in the atlas entitled *Russian Naval Charts. Copies from Originals* ([\[73\]](#)). We believe the Czar-Grad, or Constantinople, to be the historical prototype of London; this city is located next to the Sound of St. George – a name used for referring to both the Bosphorus and the Dardanelles in the Middle Ages, q.v. above. Is there anything of the kind anywhere in the vicinity of the British Isles? There is, in fact – the long and narrow strait between Ireland and Great Britain is referred to as the “Sound of St. George” in the map of 1750, q.v. in fig. 18.9.



Fig. 18.9. Fragment of a Russian military naval chart of 1750 where the strait between England and Ireland is called the Strait of St. George. Copy from the original that was kept in the study of Peter the Great. Apparently, the name “Strait of St. George” came from Byzantium together with the Byzantine chronicles. Taken from [\[73\]](#). Alternatively, it may have been brought here during the “Mongolian” conquest, when the army of the Horde sent by Genghis=Khan, or Youri (George) came to the British Isles.

The name is most likely to have migrated to the British Isles as a result of the “import” of the old Byzantine and “Mongolian” chronicles.

Alternatively, it is yet another trace of the Great = “Mongolian” Conquest, when the British Isles were conquered and populated by the army of Russia, formerly known as the Horde. This army had managed to conquer almost the entire world under the banners of their Great Czar, or Khan – Youri, also known as Julius Caesar, Gyurgiy, King George, Genghis-Khan and St. George the Victorious. It is perfectly natural that we should find his name upon the maps of the lands discovered and conquered by his army.

17.

The old coat of arms of London and the English Kingdom of East Saxons depicts the Ottoman scimitars (or crescents)

The city of London on the British Isles is also most likely to have been founded by the “Mongols,” or the “Great Ones,” in the epoch of the Great Conquest instigated by the Horde and the Ottomans in the XIV-XV century. It would make sense to turn to the map of John Speede dating from 1611-1612 ([\[1160\]](#), pages 166-167). Here we see the city of London as part of the East Saxon Kingdom, q.v. in figs. 18.10. and 18.11. In the top part of fig. 18.11 we see the legend “East Saxons King Dome.” The second part of the word “kingdom” in its archaic transcription is written separately, at the bottom on the left – immediately above the name London. This might be a reference to the fact that London had been the capital of the East Saxon Kingdom.



Fig. 18.10. Fragment of a map by John Speede dating from 1611-1612. We see the East Saxons Kingdom indicated upon it, as well as its coat of arms (the House of London) with three sabres that look very much like the Ottoman scimitars and can be interpreted as Ottoman crescents. Taken from [\[1160\]](#), pages 166-167.



Fig. 18.11. Close-in of the East Saxon coat of arms (House of London) from the map of John Speede. Taken from [\[1160\]](#), pages 166-167.

Let us also point out the most significant fact that concerns this part of the

map. Next to London and the legend “East Saxons King Dome” we see a large coat of arms, which is of the utmost interest to us (see fig. 18.11). What we see is a military shield with three scimitars drawn upon a field of red – they look distinctly Ottoman, as professional weapons with wide and heavy front parts of the blade. Furthermore, the way the scimitars are drawn on the shield makes them resemble three Ottoman crescents. One must bear in mind that the map dates from the early XVII century, when the Reformation had already begun, likewise the falsification of the ancient history. It is possible that the old crest of London and the East Saxon Kingdom had borne even more explicit scimitars, or crescents. Let us enquire about their possible origins, especially given that the mediaeval Saxons had never used anything remotely resembling these Turkish weapons (at the very least, Scaligerian history reports nothing of the kind).

Apparently, what we see is a very vivid trace of the “Mongolian,” or Ottoman conquest. The presence of the Ottoman scimitars, or crescents, on the crest of the East Saxon is explained well by our reconstruction, which claims the name London to have been transferred to the banks of the Thames by the Horde and the Ottomans, or the Atamans, in memory of the old London – Czar-Grad or Troy on the Bosphorus, that is. The crescent is the ancient symbol of Czar-Grad, as we explain in [Chron6](#). Later on, after the conquest of Constantinople by the Ottomans in 1453, the crescent became the imperial symbol of the Ottoman = Ataman Empire, which means there is nothing surprising about the fact that the capital of the British Isles founded by the “Mongols” and the Ottomans had once borne the symbol of Constantinople upon its crest – the crescent, or the Ottoman scimitar.

The military nature of this mediaeval coat of arms is emphasised by the fact that the three scimitars, or crescents, are drawn upon a shield, q.v. in fig. 18.11. It is a military crest. We see the same coat of arms on the map compiled by John Speede – in the symbol of the East Saxon Kingdom (fig. 18.12), as a figure of a warrior with a shield decorated by three scimitars, or crescents.



Fig. 18.12. Another representation of the crest of the East Saxons from the left part of John Speede's map. Warrior with a shield with three Ottoman scimitars against a red field. Taken from [\[1160\]](#), page 166.

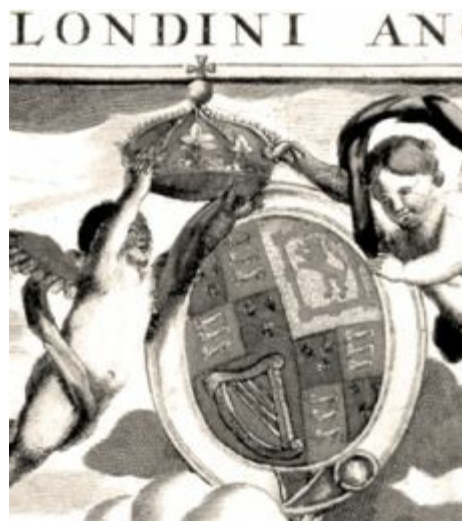


Fig. 18.13. Coat of arms of London from a map of London dating from 1700. There are no more Ottoman crescents, or scimitars – we see groups of three oddly elongated leonine shapes against a field of red – this is what the initial Ottoman crescents have transformed into. Taken from [\[1160\]](#), page 271.

One must point out that the plan of London compiled by Johannes de Ram a century later, in 1700, also depicts the London coat of arms ([\[1160\]](#), page 271). It is significant that there are no scimitars or crescents left anywhere anymore; the red field remains, though, q.v. in fig. 18.13. Instead of the crescents we see several triads of lions, their disposition being the same as

that of the initial symbols used by the East Saxons (crescents, or scimitars). Even the shape of the leonine bodies resembles a crescent to some extent. This may be a result of the editing campaign that had afflicted English history. Ottoman, or Ataman symbols weren't welcome in the ancient history of the new, post-Reformist Britain. Crescents were replaced by lions or wiped out altogether. The red field was kept – obviously, nothing about it had struck the reformists as dangerous. We refer to similar “progressive activities” conducted in the course of the Romanovian reform that had concerned the ancient Russian coats of arms (the XVII-XVIII century; see Part I of the present book). Upon coming to power, the Romanovs commenced to wipe out the old Horde and Ottoman symbols from Russian coats of arms, works of art and so on – diligently and systematically. In particular, the Romanovian artists were known for transforming crescents present in many Russian coats of arms into boats and other curved figures, pursuing the objective of purging the old state symbolism of the “Mongolian” Empire from everyone's memory. As a result, much of the authentic history of the XIV-XVI century was forgotten by the early XVIII century, or got disfigured beyond recognition.

The identity of the Scots and Scotland in the XIII-XIV century.

The names of Russia and Scotland appear in the mediaeval English maps around the XV-XVI century

The name Scotland stands for “Land of the Scots,” and there is nothing new or surprising around this fact. However, few people know that the Scots had formerly been known as the Scythians, which is written explicitly in Manuscript F of the *Anglo-Saxon Chronicle*, for instance ([\[1442\]](#), page 3, Comment 4). The Scots are referred to as “SCITHI” here. This ancient English chronicle openly identifies the Scots as the Scythians, and Scotland as Scythia (Scyth-Land).

We discuss the identity of the Scythians at length in [Chron5](#). The Scythians are mentioned by many mediaeval authors – they identify as the Slavic nations primarily. In [Chron5](#) we demonstrate that the word Scythian is likely to derive from the Slavic word “*skitatsya*” (to wander). The word “*Kitay*” (the Russian for “China”) must stem from the same root. During the Great = “Mongolian” Conquest, the Slavs, or the Scythians, had spread across the Western Europe in particular, having also given their name to Scotland when they populated it in the XIV-XV century.

Old maps of Scotland are of the utmost interest in this respect. In fig. 18.14 we reproduce a map of Scotland included in the “Chronicle” by Matthew of Paris, allegedly dating from the XIII century ([\[1268\]](#), page 7). We instantly notice that a large area in the north-west of Scotland is called Ros (see fig. 18.15). The name is definitely related to that of Russia, and must be another trace of the Great = “Mongolian” Conquest, which had resulted in the advent of the Russian settlers (or the Horde) to Scotland.



Fig. 18.14. Old map of Scotland from the Chronicle of Matthew of Paris allegedly dating from the XIII century.

One cannot miss the large area in the Northwest of Scotland named “Ros” – apparently, the “Russian Land.” This must be a result of the Great = “Mongolian” Invasion, when the Scots (or the Scythians) settled all across Scotland. Taken from [\[1268\]](#), page 7.

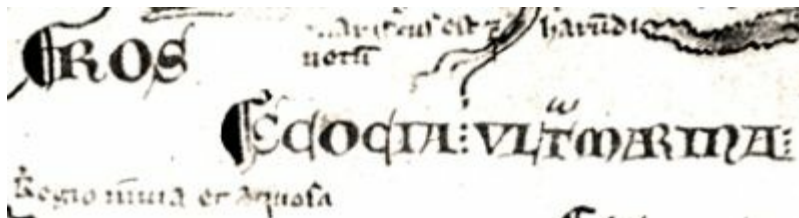


Fig. 18.15. A close-in of a fragment of the previous illustration with the name Ros right next to Scocia. Taken from [\[1268\]](#), page 7.

Another map (the one compiled by John Speede in 1611-1612) calls the same region Kingdom of the Scots. A fragment of this map can be seen in

figs. 18.16 and 18.17. Also, let us ponder the word “kingdom,” which had formerly been written as “King Dome” (see fig. 18.11, for instance). This word is possibly a derivative of the Slavic “Khan-Dom,” or the House of the Khan. The Eastern “Mongolian” title Khan transformed into the word king, whereas the old Slavic word for “house” (*dom*) still means virtually the same thing in a number of Western European languages, albeit transcribed in Romanic characters.



Fig. 18.16. Fragment of John Speede’s map compiled in 1611-1612. The area formerly known as Ros is already referred to as “Kingdom of the Scots.” We see the Scots identified as the Russians (inhabitants of Ros). Taken from [\[1160\]](#), page 167.



Fig. 18.20. Map of Scotland dating from 1755. Part one. Taken from [\[1018\]](#).



Fig. 18.21. Map of Scotland dating from 1755. Part two. Taken from [\[1018\]](#).



Fig. 18.22. Map of Scotland dating from 1755. Part three. Taken from [\[1018\]](#).



Fig. 18.23. Map of Scotland dating from 1755. Part four. Taken from [\[1018\]](#).

However, the most remarkable map in this respect is the map of the British Isles compiled by George Lily in the alleged year 1546 ([\[1459\]](#), map XLIV;

see fig. 18.24. We see the same region of Scotland named *Rossia* – *Russia*, in other words! See figs. 18.25 and 18.26. Thus, some XVI century maps of Britain depict a large area of Scotland under the name of *Rossia*. Modern British maps contain no such names, obviously enough – they must have vanished in the Reformation epoch (the XVI-XVII century), when all such Russian names got edited out so as to vanquish the very memory of the Great = “Mongolian” Empire.

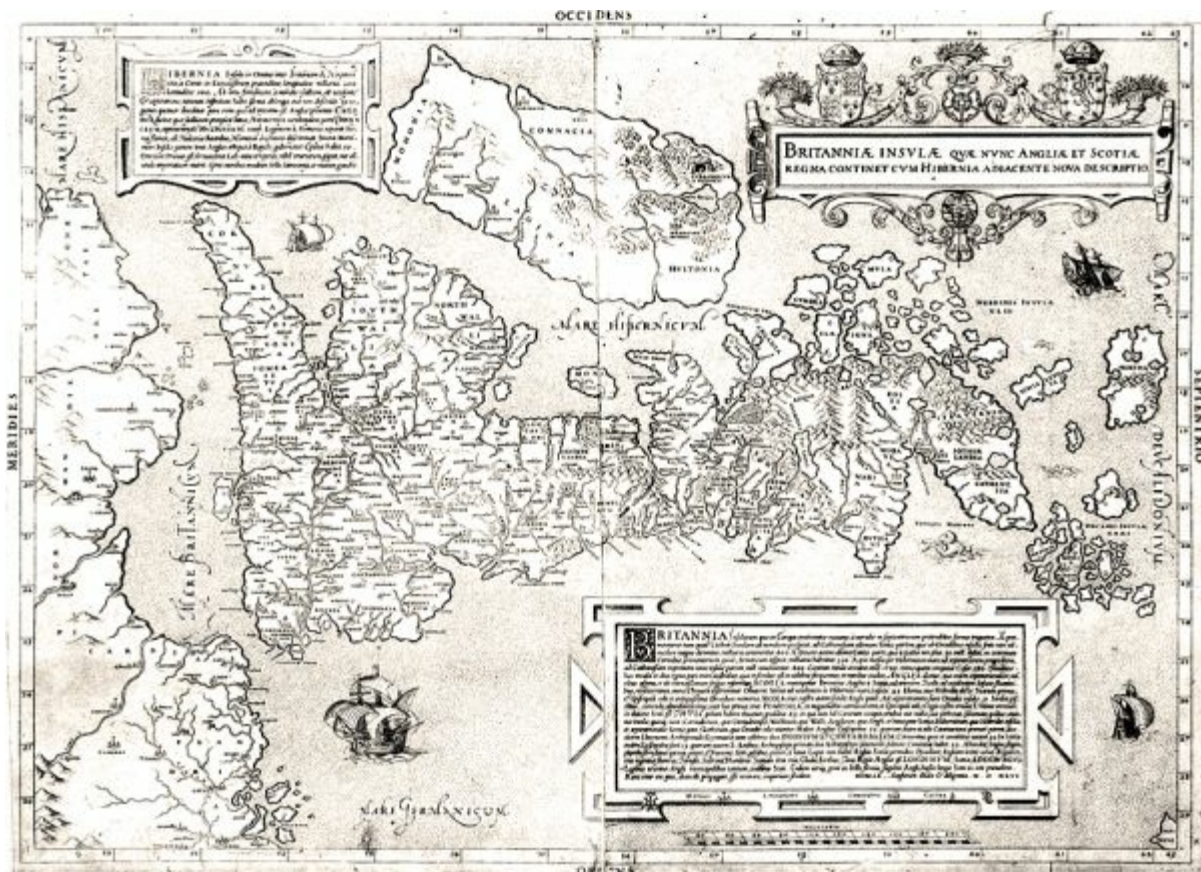


Fig. 18.24. Map of the British Isles compiled by George Lilly, allegedly dating from 1546. We see a region in Scotland that is called *Rossia*, or *Russia*. Taken from [\[1459\]](#), map XLIV.



Fig. 18.25. Close-in of a fragment of George Lily's map with the region of Rossia in Scotland and its environs. Incidentally, we find River Hispana (Spain?) right next to it.



Fig. 18.26. Close-in of a fragment of George Lily's map where we see a region called Rossia.

A propos, the name Ros was also present in mediaeval maps of England – for instance, the very same map of George Lily indicates an area called Ros next to London and Gloucester (see fig. 18.27).



Fig. 18.27. Another fragment of George Lily's map where we see the town of Ros near Glocestri – the name may also be related to the word "Russia." Taken from [\[1459\]](#), map XLIV.

Another map of Britain (dating from 1754) uses the word Ecosa for referring to the area called Rossia elsewhere (see fig. 18.28). This word is very similar to the word Cossack – the Cossack region. The terms are synonymous, since the Russian Conquest was carried out in the XIV century by the army of the Horde, or the Cossack troops (see more on this in [Chron5](#)). Apparently, these parts of Scotland were populated by a large number of the Cossacks who came here as settlers from Russia, or the Horde, in the XIV-XV century.



Fig. 18.28. Map of Britain dating from 1754. Here we see the area formerly known as Ross called Ecosse – possibly, a derivative of the word “Cossack.” Taken from [\[1018\]](#).

The above explains another interesting old name of Scotland that we find in mediaeval maps – Scocia (see the same map by Matthew of Paris as partially reproduced in fig. 18.15). The name is written on the map rather clearly (the Romanic letter C resembles “q” to some extent). The entire Scotland is called Scocia on another old map that allegedly dates from 1493; its fragment is reproduced in figs. 18.29 and 18.30. As we are beginning to realise, the name might be derived from the Slavic word “*skok*,” roughly equivalent to “gallop.” Seeing as how the Cossack army of the Horde was extremely cavalry-oriented, it is perfectly natural that names containing the root “*skok*” would become associated with the Russian cavalry, becoming immortalised in geography and history wherever the mounted invaders chose to settle.

as Scocia Inferior ([\[953\]](#), page 220). Historians couldn't fail to notice this; they cautiously comment in the following manner: "The form 'Scotia', which was usually applied to Scotland, is also used for referring to Scythia here [on some of the ancient maps – Auth.]... The legend that claims the Irish and the Scottish to be of Scythian origin (both nations were known as 'Scotti' dates to the IX century at the very least" ([\[953\]](#), page 221).

By the way, certain mediaeval maps also indicate a Scythian Desert in African Egypt ([\[953\]](#), page 220). This is also perfectly in order, since our reconstruction claims Egypt in Africa to have been part of the Great = "Mongolian" Empire at some point.

Let us sum up. We have discovered the following synonyms of the name Scotland in a number of old maps: Ros, Ross, Rossia, Scotia, Ecosa and Scocia, all of them references to the Cossacks or to mounted warriors.

Now let us turn to the map of Britain ascribed to the "ancient" Ptolemy nowadays (the alleged II century A.D. – see fig. 18.31). This map was included in his Geography, which was published as late as in the XVI century (by Sebastian Munster – see [\[1353\]](#)). What does Ptolemy call the "Russian" part of Scotland that we discovered on other maps? His map has got the word "Albion" right at the centre; above it we see the name Orduices Parisi (see fig. 18.32). The name must translate as "P-Russians (White Russians) from the Horde." Albion, which is the name of the entire island, also translates as "White" – possibly, in memory of the White Horde, whose army had settled in the British Isle during the invasion of the XIV-XV century. Also, Ptolemy's map indicates the name of London in its old form – Trinoantes, or New Troy (see fig. 18.31).



Fig. 18.31. Map ascribed to the “ancient” Ptolemy nowadays, which was published as late as in the XVI century. In the centre of the map, over the word Albion, we see the legend “Orduices Parisi,” which may have once stood for “P-Russians (White Russians) from the Horde.” Taken from [\[1353\]](#).



Fig. 18.32. Fragment of a map of England ascribed to Ptolemy with the legend

“Orduices Parisi.”

The map of Ireland dating from 1754 is just as interesting (see fig. 18.33). Here we see the city and the area of Roscommon (fig. 18.34). The name may have initially stood for “Russian Commune” – alternatively, the second part may be a derivative of the Old Russian word for “horses” – “*komoni*.” Also, let us remind the reader that our reconstruction suggests the word “Irish” to be another form of the word “Russian.”



Fig. 18.33. Map of Ireland dating from 1754. We see the county of Roscommon and a city named similarly. It is possible that the name had once stood for “common land of

the Russians”; alternatively, it may be derived from Russ-Komoni, or “Russian horsemen” – the Cossacks once again. Taken from [\[1018\]](#).



Fig. 18.34. A close-in of a fragment of the previous map with the name Roscommon.

Also, let us recollect the ancient names of London. According to the ancient English chronicles, the city had been known under a variety of different names ([\[155\]](#)). Among them – New Troy, Trinovant, Caerlud, Caeludane, Londinium, Lundres and, finally, London ([\[155\]](#), pages 18, 37 and 232). As we mentioned above, the name Londres is used by the French until the present day, q.v. in the French map of 1754 referred to above (see fig. 18.28). A close-in with the name Londres can be seen in fig. 18.35. This leads us to the following hypothesis. Could the name Lond-Res have initially stood for “Land of the Russians”? The phonetic similarity is definitely there. Later on, in the epoch of the Reformation, many of the old names transformed into something else – for instance, the British Reformists were offended by such references to the old Imperial power, and replaced Londres by London, which is already harmless enough. The French, who had lived across the channel, were more concerned with problems of their own and less so with the ancient names of foreign lands, which might be why the word Londres has survived in French.



Fig. 18.35. Close-in of a French map of Britain dating from 1754. The name of the capital is Londres in French – possibly, “Land of the Russians” (Land + Res). Taken from [\[1018\]](#).

Thus, we see a large number of vivid “Russian traces” left by the Ottoman (Ataman) conquest of the XIV-XV century in certain maps of Britain up until the XVIII century. These “anachronisms” were eventually replaced with other names.

We have discussed the name of Scotland in the Middle Ages at length (Ros, Ross, Rossia and so on). There are other Slavic roots in the toponymy of the British Isles. Another good example is Moravia, q.v. on the old map in fig. 18.25. This area is adjacent to Ross, and its border is defined by River Ness. It is common knowledge that Moravia is a Slavic region of Europe – a part of the modern Czech Republic, to be more precise. The name must have also been brought to Britain by the “Mongolian” conquerors; however, it is absent from the modern maps of Britain. In the map of the XVIII century we see it transformed into Murray. This form doesn’t resemble “Moravia,” and shouldn’t provoke any unnecessary questions.

Let us return to the chronicle of Nennius, who reports the following in the chapter entitled “Adventures of the Scots and their Conquest of Hibernia.”

“If anyone wishes to know more about the times when... Hibernia had remained desolate and wasn’t inhabited by anyone, this is what I have learnt from the wisest of the Scots. When the Children of Israel were making their escape from the Egyptians across the Black Sea, the latter party was swallowed by the watery depths, according to the Holy Writ... There was a distinguished Scythian living in Egypt around this time, with a large kin and a great many servants, a refugee from his own land... The surviving Egyptians decided to banish him from Egypt, lest their entire country should fall under his rule” ([\[577\]](#), page 174).

The Scythians were banished as a result, sailing forth and conquering

Hibernia. Nennius describes this event as the conquest of Hibernia by the Scots ([\[577\]](#), page 175). The mediaeval Hibernia is identified as Ireland nowadays; however, it may well have been Spain (Iberia), or some other land. The Great = “Mongolian” Conquest had engulfed enormous parts of Europe, Asia, Africa and America. The descendants of the conquerors who had finally settled in England may have written about the conquest of other lands in their chronicles.

And so, the English chronicler Nennius traces the genealogy of the Scots to the Scythians. His legend of the Egyptian Scythian, who had conquered Britain when the Pharaoh drowned in the Black Sea, chasing the Biblical Moses, allows us to date the conquest of Britain. We shall come up with the XV century A.D. according to [Chron6](#), which is a perfectly natural date for the colonisation of England by the Scythians, or the army of the Russians (the Horde) and the Ottomans. This expansion wave must have reached England in the XV century, followed by expeditions to America sailing across the Atlantic (see [Chron6](#) for more details).

Let us revert to the book of Nennius. It is little wonder that the commentary of the modern historians is somewhat irate. They write the following: “Which Scythia does he mean? Bede the Venerable uses the name ‘Scythia’ for Scandinavia. The legend of the ‘Scythian’ origins of the Scots may owe its existence to the phonetic similarity between the names Scythia and Scotia” ([\[577\]](#), page 272). For some reason, the modern commentator doesn’t mention the fact that the name “Scots” is transcribed as “Scythi” (Scythians) in certain British chronicles ([\[1442\]](#)). Nothing is gained from the replacement of Scythia by Scandinavia – as we discuss it above, some of the old British chronicles identify Scandinavia (Cansi) as Russia: “Cansi, which I believe to be Rosie [Russie in another copy – Auth.]” ([\[1030\]](#)). Let us reiterate that Cansi must be derived from the word Khan, which leaves us with “Khan’s Russia.”

If Scythia was known as Scotland at some point, the following issue becomes all the more important to us. We have seen that the Russian Czar Yaroslav the Wise became reflected in British chronicles as Malescoldus.

Therefore, his full title must ring as “Malescoldus, King of Scotland.” Scaligerian history is aware of several such kings – could one of them identify as Yaroslav or one of his ancestors who had wound up in “insular Scotland” after a chronological and geographical shift?

19.

The five primordial languages of the ancient Britain. The nations that spoke them and the territories they inhabited in the XI-XIV century

We find some important information on the very first page of the *Anglo-Saxon chronicle*: “Five languages were spoken on this island [Great Britain – Auth.]:

- English,
- British or Welsh,
- Irish,
- Pictish,
- Latin.

... The Picts came from Scythia in the south on battleships; their numbers were few. They had initially disembarked in Northern Ireland and asked the Scots whether they could settle there... The Picts asked the Scots to provide them with wives... Some of the Scots came to Britain from Ireland” ([\[1442\]](#), page 3; see Comment 7).

Does this information contradict the superimposition of the events in question over the epoch of the crusades to Byzantium (the XIII century), or the epoch of the “Mongolian” conquest? It does not; moreover, we find facts to confirm our reconstruction.

1) The name of the Angles (who spoke English) as manifest in the ancient history of Britain reflects that of the Byzantine imperial dynasty – the Angeli.

2) The name Latin must be a reference to the Latin Empire of the XIII century; alternatively, it may be derived from the Slavic word for “people” – “*lyud*” or “*lyudi*.”

3a) The name “British” and its equivalent “Welsh” can also be found in the Byzantine and “Mongolian” history of the Middle Ages. It is a trace of the word Brutus (Brother?), and possibly also a reflection of the name Prutenians, or White Russians, q.v. above.

3b) The English term “Welsh” was also known well in mediaeval Byzantium – it suffices to turn to the table that we have compiled after the book of V. I. Matouzova ([\[517\]](#)) in order to get an answer: the Welsh, or the Wlachians, are identified as the Turks.

In general, the term Wlachian (Wolochian) was common for the mediaeval European discourse. The Wlachians had lived in Romania starting with the alleged IX century A.D. ([\[334\]](#), page 352). They founded the Walachian Principality. It is very significant that another name of Walachia had been Czara Romynyanska, or the Romanian Kingdom ([\[334\]](#), page 354). Walachia had reached its peak in the XIV century; its history is closely linked to the history of Turkey. Mediaeval Walachia had waged violent wars against the Ottoman Empire, which were occasionally successful. In the late XIV – early XV century the rulers of Walachia were forced to become vassals of the Ottoman = Ataman Empire ([\[334\]](#), page 356). Thus, the name of Walachia is closely linked to that of the Ottoman Empire.

Moreover, the name Wlachian is also known to us from the actual history of Constantinople. One of the emperor’s primary residences had been the Wlachern Palace ([\[286\]](#), pages 226-229). “The palace had been a residence favoured by the Comneni” ([\[729\]](#), page 137). The Greeks called it Wlachernes.

“Walachia (transcribed as “Blakie”) is a geographical term frequently used by Robert de Clary (as well as Geoffroi de Villehardouin) for referring to some part of the Eastern Balkans, as it is believed” ([\[729\]](#), page 135). Byzantine authors called this territory the Great Wlachia; in other words, the principality had been located on the territory of the modern Bulgaria.

Thus, the Old English term Welsh originally referred to the Balkan

Walachia of the XI-XV century, or, alternatively, to Byzantium and the Ottoman Empire of the XV-XVI century.

4) We needn't look long to find the prototype of the English Picts in the East. It is common knowledge that the old name of Egypt is Copt, or Gypst ([99]). Therefore, the Picts of the ancient English chronicles are most likely to identify as the Gypts or the Copts – Egyptians or Kipchaks, in other words.

A propos, the *Anglo-Saxon Chronicle* is perfectly correct when it tells us that “the Picts came from Scythia in the South” ([1442], page 3). Indeed, according to our reconstruction as presented in *Chron6*, the Biblical Egypt can be identified as Russia, or the Horde, whose southern regions had been inhabited by the Kipchaks. African Egypt is also a southern country in relation to Scythia.

5) Finally, how can we identify the Irish language? The *Anglo-Saxon Chronicle* tells us that some of the Scots came from Ireland ([1442], page 3). Moreover, during some historical periods at least, “the term Scots was used for referring to the Scots of Ireland and to the Irish Kingdom of Argyll” ([1442], page 3, Commentary 5; see also Comment 8). Therefore, Ireland had once been inhabited by the Scots. The fact that we managed to identify the Scots of the XII-XV century as the Scythians must also imply that the term “Irish” had been synonymous to the term “Russian” in the epoch in question (RSS or RSH = Russia sans vocalizations); the name “Ireland” may also have referred to Russia once.

The fact that we identify mediaeval Ireland during a certain historical period as Russia (and Scotland, as Scythia) may be perceived as irritating by some of the readers who were raised on Scaligerian history. Nevertheless, this is precisely what the ancient English chronicles are telling us.

Galfridus names the Normans, the Brits, the Saxons, the Picts and the Scots among the nations that had inhabited Britain initially ([155], page 6). We have already mentioned the Brits, the Picts and the Scots; let us now consider the Normans and the Saxons.

6) The Normans did play an important role in mediaeval Byzantium and took part in crusades. However, it is possible that the name is another variation of “Roman” (same old Romans, aka, Romanians, aka Romeans). We already mentioned the fact that in Europe and Asia the word commonly used for “Norman” had been “Rus” (Russian) – in Arabic and in Greek, for instance, q.v. in [\[866\]](#), Volume 3, page 522). Furthermore, Mauro Orbini, a XVI century historian, believe the Normans to be of a Slavic origin (see [\[617\]](#), page 111; also [Chron5](#)).

7) This is what historians tell us about the Saxons: “The Saxons were German tribes who had lived in the North of Europe – primarily, in the territories adjacent to the North Sea. In the V-VI century Britain was conquered by the Germanic tribes... Most often, Galfridus uses the term “Saxons” for referring to all these Germanic conquerors, although he occasionally mentions the Angles separately” ([\[155\]](#), pages 229-230).

According to N. M. Karamzin, “Herodotus reports that the Scythians, whom the Persians called Sacs, called themselves Scolots [or Scots – Auth.]” ([\[362\]](#), Volume 1, Comment 1). Furthermore, the same author tells us that “Menander calls the Turks ‘Sacs’, and Theophanos uses the term Massagets” ([\[362\]](#), Volume 1, Comment 51). Thus, the mediaeval Saxons, or Sacs, can be identified as the Scythians, or the Turks. It also becomes clear why Theophanos also used the term “Massagets” – it can be interpreted as “Muscovite Goths,” since they had been Slavs and originated from Russia, or the Horde. The European origins of the Turks also become obvious from the following passage of Karamzin: “Oriental historians claim Japheth’s oldest son to have been called Turk, and the patriarch of said nation ... which is of the same root as the Tartars” ([\[362\]](#), Volume 1, Comment 51). Mediaeval chroniclers classified all Europeans as descendants of Japheth – see the “Lavrentyevskaya Chronicle,” for instance ([\[460\]](#), columns 3-4).

Therefore, the ancient English chronicles aren’t referring to hypothetical minor nations that had inhabited the modern British Isles in times immemorial, but rather gigantic mediaeval nations and kingdoms that had

played important roles in European and Asian history of the XI-XVI century. This history was localised and compressed much later, when the Byzantine and “Mongolian” chronicles were transferred to the British Isles, giving birth to local history, compressed geographically and expanded chronologically.

20.

The location of the six initial British kingdoms: East Anglia, Kent, Sussex, Wessex, Essex and Mercia

The answer to the question formulated in the name of the section was de facto given to us in the previous section.

East Anglia, Kent, Sussex, Wessex, Essex and Mercia can be identified as mediaeval European nations of the XIII-XV century that took part in the conquest of Byzantium and the Great = “Mongolian” Invasion, namely:

1) East Anglia is most likely to identify as White Russia (cf. Albion) – also known as Prutenia and Prussia (cf. Britannia), or the White Horde. In fig. 18.36 we reproduce a fragment of an old map that allegedly dates from 1501, where the name “White Russia” is transcribed as RVSIA ALBA SIVE MOSCKOVIA ([\[1218\]](#), Map 4). In other words, White Russia or Moscovia. Apparently, the name Alba was transferred here after the Great = “Mongolian” Conquest of the British Isles, being the name of the white horde – hence Albion.



Fig. 18.36. Map fragment from an edition of Ptolemy's *Geography* allegedly dating from 1513. Muscovite Russia is called RVSIA ALBA SIVE MOSCKOVIA – “White Russia, or Moscovia.” Taken from [\[1218\]](#), map 4.

2) The inhabitants of Kent identify as the Saxons according to J. Blair ([\[76\]](#)). A part of Germany is still known as Saxony. As we explain above, mediaeval Saxons can be identified as the Scythians, the Russians and the Turks, all of them being different names of a single nation.

3) Sussex, the land of the South Saxons, identifies as the Southern Saxony or Southern Scythia, q.v. above.

4) Wessex, the kingdom of the West Saxons as described in the old English chronicles, identifies as Western Saxony or West Scythia, q.v. above.

5) Essex as described by the old English chronicles identifies as East Saxony or East Scythia, q.v. above.

6) Mercia from the old English chronicles. The picture isn't quite clear

here; we can suggest several variants. For instance, it might identify as Germany (from its mediaeval name Moesia, q.v. in the table of mediaeval synonyms above). The city of Marburg, for instance, was formerly known as Merseburg ([\[517\]](#), page 263). Alternatively, ancient British chronicles may have used the name Mercia for referring to Turkey (one might recollect the city of Mersin in Turkey). Marseilles in France comes to mind as well.

At any rate, we see all of the “ancient Saxon kingdoms” can be located in the XIII-XVI century Europe – it wasn’t until much later that their names were transplanted to the insular British soil. As a result, these territories have “shrunk” and entered school textbooks as the first six kingdoms of England in this shape (dated to the alleged V-VIII century A.D.)

21.

The famous King Arthur as a legendary reflection of the Horde that had invaded the British Isles in the XIV-XVI century

Some of the readers may be unaware of the fact that the legendary English King Arthur, who is considered one of the greatest rulers of the “ancient” England and whose lifetime is dated to roughly the V century A.D. (q.v. in [\[564\]](#), page 835) had maintained relations with the Russian Czar. One of King Arthur’s companions refers to “the King of Russia, the most austere of knights ...” This fact is reported by Liamon, the author of the poem cycle entitled “Brutus, or a Chronicle of Britain” ([1239]). His lifetime is dated to the beginning of the alleged XIII century (see also [\[517\]](#), pages 247-248). It is believed that a Russian princess or queen was stolen away from Russia and taken to Britain under King Arthur ([\[517\]](#), page 248).

In fig. 18.37 we reproduce a drawn copy of the cross upon the grave attributed to King Arthur nowadays ([\[155\]](#), pages 64-65). The lettering upon it is of the utmost interest to us. It can be interpreted as Latin (“Here lies ...”, etc.). On the other hand, the first word may be read as the Greek word Nicia (see fig. 18.37) – Nicaea or Nike, in other words, which translates from the Greek as “victor.” Also, the representation of Arthur’s name is extremely interesting – we see it transcribed as Rex Artu Rius (Rex Horde Rus, in other words, or the King of the Russian Horde. Mark the fact that “ARTU” and “RIUS” are written as two separate words; had the author of the lettering wanted to transcribe the name as a single word, he could have done it easily – there is plenty of space, q.v. in fig. 18.37. However, if the two words needed to be separated by some sign, the amount of space available would not have sufficed, which is why we see the word “Rius” written below “Artu.”



Fig. 18.37. An old stone cross on the grave ascribed to the “ancient” English King Arthur. Taken from [\[155\]](#), pages 63-65.

Later on the name of the king transformed into Arturus, which is also a collation of “Horde” and “Rus,” but less obviously so – this appears to have happened in the XVIII century, the objective being to make the Russian (Horde) origins of the title more vague.

It would also be expedient to note that in the Old English texts the name “Arthur” had been transcribed as “Ardur” ([\[517\]](#), page 247). This makes it sound even closer to the word “Horde” (“*Orda*,” or “*Arda*”). Moreover, some modern philologists point out that the name Arthur had initially been written as two words, AR + DU, the second one translating from the Celtic as “black”; they cite Celtic mythology as proof (see [\[564\]](#), page 835, Comment 5, for instance). In this case the name “Arthur” translates as “Black Horde.” Let us remind the reader that Russia had consisted of several Hordes (White, Blue, Golden, etc.). It is possible that the entire Horde had once been known as the “Black Horde” in the Western Europe, hence the name Arthur.

Therefore, what we learn from the ancient sources is that the legendary English King Arthur had in reality been a Czar of the Russian Horde. We encounter another trace of the Russian, or “Mongolian” conquest of the

XIV-XV century, whose waves had also reached the British Isles.

The legends about the Knights of the Round Table are very famous ([564], pages 135 and 573). It is presumed that the knights had formed a state council of sorts, presided by King Arthur, and occupied themselves with the affairs of the state. We are beginning to realise that this English legend must carry an echo of the Horde Council, also known as the Cossack Circle (hence the round shape of the English “Council Table”). In Ukrainian, the State Council is still called “*rada*,” or “Horde.”

The Russian word for “artillery weapon” (“*orudiye*”) may be derived from the word “Horde” (“*orda*”), likewise the word *artillery*. Let us also discuss the possible etymology of the English word “cannon,” which may be derived from the Russian word “*samopal*” (transcribing as “самопал”). It had been used for referring to firearms up until the XVII century ([187], page 154). If a foreigner attempts to read the Cyrillic word “самоп” as though it were set in Romanic characters, he shall come up with the word CANNON, seeing how M had occasionally been transcribed as two letters N collated into one (this is still visible in case of “m” and “nn”). The Russian letter п could have been read as “n.” This is how the Russian word “*samop*” (“*samopal*”) transformed into the English word “cannon.”

It is most likely that Arthur had never been a local English king; the legend of King Arthur reflects the memories of Russia, or the Horde, which had once conquered the British Isles. This is why the Scaligerian history of Britain cannot find a proper place for King Arthur – his reign is dated to the dark ages these days, an epoch we know nothing of, and one that can house virtually anything. Starting with the XVII-XVIII century and on, Arthur has been regarded as a legendary character for the most part. For instance, we encounter the following words in William Caxton’s preface to Thomas Malory’s *Le Morte Darthur*:

“Then all these things considered, there can no man reasonably gainsay but there was a king of this land named Arthur. For in all places, Christian and heathen, he is

reputed and taken for one of the nine worthy, and the first of the three Christian men. And also, he is more spoken of beyond the sea, more books made of his noble acts, than there be in England, as well in Dutch, Italian, Spanish, and Greekish, as in French... Then all these things aforesaid alleged, I could not well deny but that there was such a noble king named Arthur” ([\[564\]](#), page 9).

This preface was presumably written to the 1485 edition of “Le Morte Darthur”; in reality, the text cannot predate the XVII century. As we shall demonstrate in further publications, King Arthur is a composite character comprising the three following layers: Emperor Andronicus, or Christ (XII century), Khan (Emperor) Dmitriy Donskoi (XIV century) and the Ottoman = Ataman conquest of the XV-XVI century.

22.

William I the Conqueror and the Battle of Hastings dated to the alleged year 1066. The Fourth Crusade of 1204

22.1. A mutual superimposition of two famous wars in England and in Byzantium

Below we provide an example of English and Byzantine historical events identified as one and the same, respectively. Namely, we shall compare the Scaligerian version of the famous war waged by William I the Conqueror around the alleged year 1066 to its duplicate – the famous Fourth Crusade of circa 1204.

As we have seen in fig. 15.3, which is a scheme of the dynastical superimposition of Byzantine history over its British double, the epoch of the Fourth Crusade falls right over the epoch of William I.

22.2. The English version of William's biography

In brief, the biography of William in its Scaligerian rendition is as follows (see [\[64\]](#), page 343, for instance). His full name reads as follows: Duke William I of Normandy, also known as the Conqueror and the Bastard ([\[1442\]](#), page 197; also [\[64\]](#)). An old portrait of this monarch can be seen in fig. 16.6.

Edward the Confessor died heirless in 1066. The crown went to one of his dukes, a very powerful figure – Harold II Godwinson, King of Norway and England, without any claims for the throne made by any party ([\[1442\]](#), pages 196 and 197). However, a short while after the ascension of Harold to the throne, William the Bastard, Duke of Normandy, came up with a claim for the kingdom. William declared that Edward had singled him out

as his heir on his deathbed; then he turned to the Pope for help, and managed to make him an ally. Next he sent embassies to Germany and France with pleas for help. William had gathered “a large army of adventurers who came from France, Flanders, Brittany, Aquitania, Burgundy, Apulia and Sicily – a whole horde of swashbucklers ready to loot and pillage England” ([64], page 343). William gathered a huge fleet to invade England. It is interesting that a gigantic old carpet still exists in Baille, 70 metres long and 50 centimetres wide – it is dated to the alleged XI century. The carpet depicts the fleet of William the Conqueror who raises his sails. There are at least 1255 faces and objects depicted on the carpet; some of its fragments can be seen in figs. 18.38-18.42.



Fig. 18.38. “The Conquest of England by the Normans. An XI century carpet from Baille” ([264], Volume 1, page 577). What we see is but a fragment of a truly enormous carpet. Taken from [264], Book 1, page 577.



Fig. 18.39. Fragment of the ancient carpet kept in the city library of Baille. Wool on linen. Manufactured around the alleged years 1073-1083 ([\[930\]](#), page 156). Taken from [\[930\]](#), page 155.



Fig. 18.40. Fragment of the ancient carpet from Baille. Taken from [\[1052\]](#), inset between pages 52 and 53.



Fig. 18.41. Fragment of the ancient carpet from Baille. Taken from [\[1052\]](#), inset between pages 100 and 101.



Fig. 18.42. Fragment of the ancient carpet from Baille. Taken from [\[1052\]](#), inset between pages 100 and 101.

It turns out that the famed Bayeux Tapestry was made a great deal later. We have discovered a horoscope with a zodiac to be part of the artwork. In “The Baptism of Russia” we demonstrate that it transcribes the following date: 15 March 1495 A.D.

While William was waiting for a suitable wind, the Norwegians cast anchor in the Gamber estuary, led by the treacherous Tostig, brother of Harold.

Harold had turned his army against the enemy and defeated Tostig at York. However, the coast was left unprotected, and a host of Normans disembarked at Pevensey. In spite of his wounds, Harold hastened to drive his army back and to meet his enemy. He did not wait for reinforcements. A violent battle was fought at Senlac Hill near Hastings. Harold got killed, and his army was crushed. “The victory at Senlac Hill was one of the most decisive ones in history; the entire England fell in the hands of the Norman duke, who got crowned in London” ([\[64\]](#), page 344).

William became the lawful monarch of England after his inauguration. He had launched a wave of terror; many Englishmen were declared traitors, and their estates were confiscated. This had provoked a series of rebellions, which were suppressed with great cruelty and savoir-faire. His reign is considered a breakpoint in English history; many pages of the English chronicles are dedicated to his biography – the *Anglo-Saxon Chronicle*, in particular. William is the founder of the Norman dynasty, which had lasted until the alleged year 1154 and was later replaced by the

Anjou dynasty.

22.3. The Conquest of Constantinople: Byzantine version

Now let us give a brief synopsis of the conquest of Czar-Grad, or Constantinople, in its Scaligerian version, using [\[334\]](#) for reference. The Fourth Crusade of 1202-1204 was a brainchild of Pope Innocent III. The crusade ended with the conquest of Constantinople and a change of dynasty in the Byzantine Empire. This crusade is presumed to be the most famous in European history. There are many sources in existence that relate this campaign, presumably written by its actual participants. As we demonstrated earlier, the crusades of the early XIII century were reflected in history as “the ancient Trojan War.” See “The Origins of Russia as the Horde” for more details. It is possible that the campaign of 1203-1204 is also a partial reflection of the Great = Mongolian conquest of the early XIV century, which ended up in the XIII century as a result of a chronological error. See more on Innocent II above (Chapter 13, section 23).

The Crusaders requested ships from Venice. Soon, a large fleet set forth towards Constantinople with an army of crusaders. “The plea for help addressed to the Pope and the German king by Prince Alexis, son of the Byzantine emperor Isaac II Angelus, deposed in 1195, served as the *casus belli*” ([\[334\]](#), page 209). The crusaders were supported by the affluent citizens of France and the German Empire. The Pope also supported the crusaders, albeit having formally “forbidden” them to harm the Christian lands. “Thus, all the most influential political forces of Europe were urging the crusaders to invade Byzantium” ([\[334\]](#), page 209). The crusaders were led by a special council of high-ranking leaders. Boniface of Montferrand was appointed the formal leader of the crusade; however, the military council of the crusaders was presided by Geoffroi de Villehardouin, the famous Marshal of Champagne. He was “an eminent crusader politician and took part in every important diplomatic transaction” ([\[729\]](#), page 125).

There is another reason why Villehardouin's name is associated with the Fourth Crusade the most often – he is considered the author of the famous book of memoirs entitled “The Conquest of Constantinople” ([\[1471\]](#); see [\[286\]](#) for more details). Presumably, he had dictated them at the very end of his life.

Scaligerian history proceeds to tell us the following. Having besieged Constantinople in the alleged year 1203, the crusaders restored the power of Emperor Isaac II Angelus. However, he didn't manage to pay them the entire sum that he had initially promised. The infuriated crusaders took Constantinople by storm in 1204 and pillaged it mercilessly. Whole quarters of the city were burnt to the ground; the famous Temple of Hagia Sophia was looted, and its great treasures disappeared without a trace. The crusaders founded a new state in Byzantium – the Latin Empire (1204-1261). 1204 marks the beginning of the last period in Byzantine history (Byzantium 3, q.v. above). The new Greek dynasty of Byzantium begins with Theodore I Lascaris (1204-1222). His ascension to power is a direct result of the Fourth Crusade, the war against Byzantium and the conquest of Constantinople.

22.4. The parallelism between the events related in the English and the Byzantine chronicles

a. England of circa 1066.

■ *b. Byzantium* of circa 1204.

1*a. England*. A great war in England, considered a breakpoint in English history. The alleged year 1066.

■ 1*b. Byzantium*. The famous war known as the Fourth Crusade of 1202-1204. Considered a breakpoint in Byzantine history ([\[287\]](#)).

2*a. England*. The Norman dynasty comes to power in England in

1066; it remains regnant until 1154.

■ *2b. Byzantium.* In 1204 the new Latin Empire emerges on Byzantine territory, likewise the Nicaean Empire.

3a. England. The Norman dynasty ends in 1154, remaining regnant for circa 88 years.

■ *3b. Byzantium.* The Latin Empire ceases to exist in 1261, after 60 years of existence.

The scheme in 15.3 superimposes both these dynasties, or empires, over each other, with a rigid shift of some 100-120 years. The Byzantine epoch of 1204-1453 becomes superimposed over the English epoch of the alleged years 1066-1327.

4a. England. The events are centred around London, the capital of England, and its environs.

■ *4b. Byzantium.* The events are centred around Constantinople, the capital of Byzantium, and its environs.

We have already identified London of the XII-XIV century as Constantinople. Therefore, both capitals become superimposed over each other within the framework of the parallelism in question yet again, confirming the correctness of prior identifications.

5a. England. Harold II is the King of England, regnant as a lawful heir. Harold is considered to have been an Anglo-Saxon king ([\[334\]](#), page 244).

■ *5b. Byzantium.* Isaac II Angelus is the emperor of Byzantium and a lawful ruler.

6a. England. Harold II reigns for some 9 months – less than a year.

The previous ruler named Harold was Harold the Dane (regnant in 1036-1039). The reign durations of Harold II and Isaac II coincide and equal 1 year in both cases.

■ *6b. Byzantium.* Isaac II remains regnant for about 1 year in 1203-1204. This is his second reign; the first one dates from 1185-1195. As we have mentioned above, his first reign must have become reflected in English history as the reign of Harold I.

7a. England. Let us point out the number II in the title of Harold II.

■ *7b. Byzantium.* Similarly, we have II in the title of Isaac II.

8a. England. “Anglo-Saxon” sounds similar to Angelus KS.

■ *8b. Byzantium.* “Angelus” followed by the unvocalized version of the name Isaac shall sound like Angelus SK. We see similar terms as parts of royal titles in England and Byzantium. We shall voice our considerations in re the name Harold below.

9a. England. William I, 1066-1087. King of England. The founder of a new dynasty; regnant for 21 years. His title includes the number I, likewise the title of his Byzantine duplicate.

■ *9b. Byzantium.* Theodore (Tudor?) I Lascaris, 1204-1222. Byzantine emperor; regnant for 18 years, also a founder of a new dynasty. Some sources indicate 1208 as the beginning of his reign.

Let us point out that the English name Tudor is obviously a version of the Byzantine name Theodor. William comes to power after a war. The biography of Theodore Lascaris is similar – he becomes enthroned after the turmoil of the Fourth Crusade. The “early biography of William” was also affected by the actions of another prominent political figure of the crusade epoch – de Villehardouin, who had contributed to the early political biography of Theodore Lascaris.

10a. *England*. William the Conqueror sets forth against Harold, seeking to seize the throne. William invades England from abroad as an external hostile force and a leader of a large army.

■ 10b. *Byzantium*. Villehardouin, the leader of the crusaders, acts as the chief rival of Emperor Isaac II Angelus. Villehardouin comes to Byzantium from abroad as a conqueror, being among the leaders of a large army.

Let us comment the possible similarities between the names of the characters listed above. It is obvious that the names are not and cannot be fully identical. Had this been the case, historians would have noticed it a long time ago and studied the sources with the utmost diligence, possibly discovering the parallelism as a result. However, it is perfectly clear that we are comparing two different groups of sources written in different languages and by representatives of different historical schools, who may also have resided in different countries. The authors of both descriptions are most likely to have lived in the XVI-XVII century, and therefore weren't actual eyewitnesses of the events in question. Each author, or group of authors, was using ancient documents of the distant XIII century for reference.

These texts were laconic, written in an obscure language and very difficult to decipher. The chronicles were trying to reconstruct a more or less coherent picture of past events, fishing for facts in the murky waters of the past. Fragments of different names may have got shuffled as a result, and passed from character to character.

What we have in the present case is this: William the Conqueror and the Anglo-Saxon King Harold II in the English version versus Villehardouin and Isaac II Angelus in the Byzantine version. The name William may be a derivative of "Ville," whereas the name Harold may be derived from "Hardouin." We shall come up with the following table of

correspondences:

1. William = Ville; the second part of Villehardouin's name may simply translate as "Horde" ("Hardou"). The name Villehardouin must therefore translate as William of the Horde. This is what we get as a result.
2. Conqueror = Conqueror.
3. Normandy = Roman (?).
4. Harold = Hardouin.
5. Anglo-Saxon = Angelus + Isaac.

We must be looking at the same names filtered through the chronicles written by different scribes in different languages. Phonetic parallels of this sort are by no means considered valid scientific argumentation; nevertheless, similar names emerging in the English and the Byzantine history simultaneously deserve a closer study, since we are comparing two lengthy dynastic currents, superimposed over each other by a rigid chronological shift that makes the parallelism cover a period of several hundred years.

11a. *England*. The war begins with the invasion of a large military fleet that disembarked on the English coast.

■ 11b. *Byzantium*. The crusaders come to Byzantium with a huge military fleet and disembark on the coast of the Byzantine Empire.

12a. *England*. The Pope supported William's invasion.

■ 12b. *Byzantium*. The crusade was sanctioned by the Pope, who had nevertheless "begged to have mercy on the Christian halidoms."

13a. *England*. William addresses several European monarchs with a request of military assistance, which results in a motley army that represented a great variety of nations.

■ 13b. *Byzantium*. Villehardouin addresses the envoys of different

European countries with the suggestion to launch a crusade ([\[286\]](#), page 160).

Commentary. A propos, mediaeval sources that describe the Fourth Crusade keep talking about the “march to Babylon.” However, according to the Scaligerian version, Babylon had been destroyed many centuries before the crusade epoch and never rebuilt. This is how the modern commentators try to reconcile the embarrassing situation: “The city in question is Cairo in Egypt, which was known as Babylon in the west” ([\[286\]](#), page 161). On the other hand, we already know “Caer,” or “Cairo” to be the British word for “city.” Also, the Fourth Crusade had Czar-Grad as its primary target; “Czar” and “Caer” are the same word. The mediaeval authors who wrote about this crusade must have referred to Czar-Grad as to Babylon.

14a. *England*. Harold II is killed in the battle.

■ 14b. *Byzantium*. Isaac II Angelus is killed in the course of the war ([\[729\]](#), page 164).

We can sum up as follows: the written history of the British Isles does not begin with local history, but rather the Trojan War fought at the walls of Czar-Grad in the XIII century A.D. – an event of paramount importance for global history. Byzantine chronicles got included in the local history of the British Isles by mistakes. The chroniclers of the XVI-XVII century mistook the imported old “Mongolian” and Byzantine chronicles for descriptions of ancient events pertaining to the islands.

23.

Mediaeval Russia, or the Horde, as reflected in later English chronicles. The identity of the Galatians, who had received an epistle of Paul the Apostle, and the dating of this event

The results related above lead us to an important corollary. We must thoroughly reconsider the role of the mediaeval Russia, or the Horde, in European and Asian history. After the restoration of the events described in the old English chronicles to their proper chronological place, the epoch of the XI-XVI century, from “deep antiquity,” we discover that these chronicles constantly refer to ancient Russia and the Russians, or the Scythians. Ancient Russian history becomes complemented with a great deal of new information, formerly misdated and misplaced geographically.

The Russian chronicles of the Horde that related the history of Russia and Byzantium wound up in different European, Asian, Northern African and even American countries as a result of the Great = “Mongolian” Conquest. They frequently became part of the “ancient” history in its local versions, which had spawned a great many duplicates of important historical events that took place within the actual Empire – in Byzantium and Russia (the Horde). These duplicates have been part of the “ancient” history of different nations ever since – the “ancient” history of England, for example. Nowadays we are capable of discovering them with the use of formal methods enabling us to tell between various historical duplicates.

It is therefore little wonder that our analysis of the English history gives us a great many new facts to confirm the conception of Russian history related above.

Let us briefly remind the reader that the primary idea voiced in the

course of our reconstruction of the Russian history was that the so-called invasion of the Tartars and the Mongols, interpreted by modern historians as a period of slavery when Russia had been conquered by a hostile foreign force of the Tartars and the Mongols, is really a special period within the actual history of Russia. This was the reign of the Russian Horde dynasty, the Horde being the regular Cossack army responsible for guarding the borders of the country and maintaining order within the Empire. Apart from the horde, there was the civil administration of the princes, whose power had rested on the Horde as a military power and the foundation of peace and order. The name Mongolia must be a corrupted version of the Russian words for “many” and “power” (*“mnogo”* and *“moshch,”* respectively) – hence the Greek word for “great,” “Megalion.”

The old Russian and Cossack dynasty of the Horde was deposed in the epoch of the Great Strife (the XVI – early XVII century), and the Great = “Mongolian” Empire fell apart into a multitude of independent states (see [Chron6](#) for more details). The dynasty of the Romanovs became installed in Russia, the centre of the Empire. Their reign was based on altogether different principles. The previous epochs in Russian history were misrepresented by the Romanovian historians in order to justify the usurpation of power by the dynasty in question. In particular, the epoch of the Horde dynasty was declared the “epoch of foreign invasion,” when the country had allegedly been conquered by “malicious invaders” – the Tartars and the Mongols.

We come to the conclusion that the references to the Tartars and the Mongols made by the Western European chroniclers really apply to the ancient Russian kingdom and its regular army, which had conquered the Western Europe and many other lands to boot.

We have pointed out that Western chronicles (English ones in particular) describe Russia under the names of Ruthenia or Rusia (q.v. in the glossary of mediaeval synonyms above). According to V. I. Matouzova, “the fact that the English were interested in Russian history is also explained by the event that had shook the mediaeval Europe thoroughly – the invasion of

the nomadic hordes of the Tartars and the Mongols... The reports of some foreign nation, wild and godless, whose very name was interpreted as “Hordes from Tartar,” had made the mediaeval chroniclers consider them to be the manifestation of divine retribution for human sins” ([517], page 10).

Nowadays it is presumed that the “Mongol and Tartar yoke had severed the ties between Russia and the rest of Europe for a long time. The relations between Russia and England were only resumed in the XVI century – both nations were “rediscovering” each other, in a way... Nearly all the information about Russia accumulated in the British written sources by the end of the XIII century was forgotten... The geographical tractate of Roger Barlow that dates from circa 1540-1541 is rather vague when it locates Russia somewhere in the vicinity of the ‘Sarmatian’ and ‘Gyrceanian’ mountains” ([517], page 12). The latter name might be a reflection of “Georgiy the Khan.”

It is perfectly fascinating that a work written in the XVI century still describes Russia as a mysterious and distant land. However, it is presumed that English embassies had already existed in Russia, likewise the embassies of Austria and other nations. Russia was visited by many foreigners. However, none of it had sufficed for giving the Westerners a correct view of Russia.

We believe this “wall of silence” to date from the XVII century, when the Empire became fragmented. Every independent nation that came to be as a result had tried its best to forget about having been formerly subordinate to the Russian Empire, or the Horde. Ancient documents, maps, etc., were destroyed and replaced by freshly-made falsified “ancient sources.” These were conspicuously silent and vague in referring to the land of their former masters so as not to awaken any dangerous memories. This is the very epoch when the tales of the Western chroniclers about the “vicious Tartars and the Mongols” were written – the presumed conquerors of Russia and a menace to the West. All of this was written in the XVII-XVIII century. This epoch also gave birth to the false concept of

the reign of the Russian dynasty as a “harsh foreign yoke over Russia.”

Let us see what the mediaeval English chronicles have to say about Russia. Bartholomaeus Anglicus reports the following, for instance: “Ruthia [the Horde – Auth.], also known as Ruthena, a province of Maesia, is located at the borders of Asia Minor, bordering with the Roman territories in the East, Gothia in the North, Pannonia in the West and Greece in the South. The land is vast; the language spoken here is the one spoken by the Bohemians and the Slavs. A part of this land is called Galatia, and its denizens were formerly known as Galatians. Paul the Apostle is believed to have sent them an epistle” ([\[1026\]](#); see also [\[517\]](#), page 85, and Comment 9).

Many historians commented on this famous mediaeval text. Maesia is believed to be the old name of Germany ([\[517\]](#), page 93), while Ruthia, or Rutena, identifies as Russia, q.v. above. Moreover, “under Galatia Bartholomaeus Anglicus understands the Galitsk and Volynsk Russia” ([\[517\]](#), page 91). However, as one may expect, modern historians declare the reference to the epistle sent by Paul the Apostle to the Russians erroneous. Indeed – Scaligerian chronology separates the epoch of Paul the Apostle from the events related here by a thousand years at least. The commentary of modern historians to this passage is rather austere: “The Epistle to Galatians written by Paul the Apostle is included in the canon of the New Testament; it obviously bears no relation to the Galitsk and Volynsk Russia” ([\[517\]](#), page 93).

However, the New Chronology gives us no reason to doubt the report of Bartholomaeus, since the epoch of Jesus Christ identifies as the XII century of the new era; thus, the Galatians mentioned in the New Testament as the addressees of Paul the Apostle must have indeed lived in Galitsk and Volynsk.

Another report dates from the alleged XIII century. We find it in the *Annals of the Melrose Monastery* (“Annales Melrosenes”), South Scotland. The correct dating according to the New Chronology is the XIV century – about a century later. This report is presumably the earliest

reference to the “Tartar and Mongol invasion” contained in British sources: “This is when we have first heard of the iniquitous hordes of the Tartars that had lain many a land waste” ([\[1121\]](#); see also [\[517\]](#), page 98, and Comment 10).

Once again we see that certain English chronicles of the alleged XIII century (the *Chronica Monasterii Sancti Edmundi*, for instance) consider Russia an island for some reason: “A tribe of great vileness known as the Tartarins came forth from the islands in great multitudes, wreaking havoc upon Hungary and the adjacent lands” ([\[1446\]](#) as well as [\[517\]](#), page 101). However, we have already explained it to the readers that the word “island” must be read as “Asian land” – Russia can indeed be considered one (see Comment 11).

Another possible explanation to the presumed insular nature of Russia is that the old Russian word “*ostrov*” had other meanings besides “island,” one of them being “forest.” I. Y. Zabelin reports this in particular ([\[283\]](#), page 55). This interpretation leads us to a natural reconstruction – the initial reference had been to a “land of forests.” The scribes eventually forgot the meaning of the Russian word “*ostrov*” and translated it as “island.” A propos, a part of Moscow is called “*Losiniy Ostrov*” – literally, “Elk Island”; however, there isn’t any water anywhere around it – the area in question is in fact a forest.

Let us also consider the aliases of the famous Genghis-Khan used in the Russian and the European chronicles: “The name Cliyrcam ... is another alias of Genghis-Khan, known as Chanogiz and Chigizakon in the Russian chronicles. Other European sources call him Gurgatan, Cecarcarus, Zingiton, Ingischam, Tharsis, David, Presbyter Johannes, etc.” ([\[517\]](#), page 185).

We find the above in the “*Annales de Burton*” dating from the end of the alleged XIII century. Thus, the Western Europeans had called Genghis-Khan Gurgatan, or Georgiy (Gyurgiy), as well as Caesar the Cyr (Cecarcarus), Tharsis (Persian or P-Russian – White Russian), David and Presbyter Johannes.

Presbyter Johannes can therefore be identified as Genghis-Khan, according to the Western European chronicles. The Westerners must have identified Russia, or the Horde, as the Kingdom of Presbyter Johannes. We must recollect a very interesting statement made by the English chronicles in this respect, namely, that “their leader [leader of the Tartars – Auth.] is St. John the Baptist” (quotation given according to [\[517\]](#), page 152). We see that some of the English chroniclers identified Genghis-Khan the conqueror as the Evangelical John the Baptist. See more on Presbyter Johannes in [Chron5](#).

There are many other mediaeval chroniclers that refer to the Tartar and Mongol Horde swarming Europe as a mortal peril; we cannot quote all of them here (see [\[517\]](#), for example). This Horde can be identified as the Russian Army, according to our reconstruction.

Let us conclude with the following fragment. Ethicus Istricus, who had lived in the alleged III century A.D., according to the modern historians, “tells of a vile nation, the descendants of Gog and Magog, which had once confronted Alexander the Great. Ethicus prophesises dramatically that this nation ‘shall bring great devastation in the times of the Antichrist, proclaiming him the Lord of Lords’” ([\[517\]](#), page 221). Ethicus claimed this nation to be “locked away behind the Caspian gates” (Die Kosmographie, page 19).

What epoch did Ethicus Istricus really live in? The III century A.D.? How about Alexander of Macedon, who had fought against Gog and Magog, or the Tartars and the Mongols? We realise that the epoch in question is really the XIV-XVI century A.D. See [Chron6](#) for more details.

The dating of the maps compiled by Matthew of Paris. The epoch when Scythia, or the Horde, became known as “the mother of dragons, the cradle of scorpions, the nest of snakes and the hotbed of demons,” and the reasons behind this reputation

The Great = “Mongolian” Empire fell apart in the XVI-XVII century. A “history rectification campaign” began in the epoch of the mutinous Reformation. The attitude to the “Tartars and the Mongols” changed drastically – they became heavily demonised. In fig. 18.43 we see an illustration to the Chronicle of Matthew of Paris, who had lived in the alleged XIII century. We see the “Tartars and the Mongols” enjoy a quiet meal; the legend underneath the illustration tells us that “the Tartars eat human flesh.” We see a roasting human carcass (fig. 18.44) with severed human heads and limbs piled up nearby. A very vivid illustration to the customs of the Tartars – savages and cannibals that have got nothing in common with the enlightened West Europeans.



Fig. 18.43. Ancient illustration from the Chronicle of Matthew of Paris depicting the “Tartars and Mongols” having lunch. The commentary is authoritative enough: “Tartars

eating human flesh.” This is how they started to portray warriors of the Great = “Mongolian” Empire a posteriori, in the XVI-XVII century, after the victory of the mutinous Reformers in the Western Europe. Taken from [\[1268\]](#), page 14.



Fig. 18.44. Fragment of the previous illustration: a close-in. Such visual aids were used in the XVII-XVIII century in order to make the Tartars and the Mongols look disgusting and ugly to the Western Europeans.

Similar tales were told about the Scythians. Solinus, for instance, is very confident when he tells us about “the Scythians from the inland regions who live in caves like savages... They rejoice in battles and drink the blood from the wounds of the slain. Their glory grows as they kill more people; it is a disgrace not to kill anyone” (quotation given according to [\[953\]](#), page 219).

Another outburst of similar sentiments comes from Ethicus Istricus, who addresses the North-East in the following manner: “O Aquilon, thou mother of dragons, cradle of scorpions, nest of snakes and hotbed of demons!” (quotation given in accordance with [\[953\]](#), page 20).

All of the above horror stories are nothing but Western European agitprop of the Reformation epoch (the XVI-XVIII century). Another vivid image they used was that of the vicious Russian bear looming over Europe. Modern historians tell us the following about the “Ursus,” or the bear as depicted in the mediaeval maps: “The bear in the North-East of Europe. The Hereford map might shed some light over the origins of the

‘Russian Bear’ as an English stereotype that became common in the Elizabethan epoch... There were attempts to trace the origins of this Elizabethan stereotype to the early Christian symbolism, where both the North and the bear were considered symbols of evil forces... Finally, both unclean animals [the bear and the ape – Auth.] were included in the diet of the ‘Turks of the Gog and Magog genus’” ([953], page 230. The very Latin word for “bear,” “*ursus*,” might be another version of the word Russian.

Let us also consider “an engraving that depicts the Goths entitled ‘On the Goths and their Cruelty’ from the “Cosmography” of Sebastian Munster published in the alleged year 1550 ([578], Book 1, page 71, ill. 61; see fig. 18.45). We see the Goths (or the Cossacks). The fourth one from the left has the head of a bird of prey with a large beak – it is obvious that the characters in question are extremely malicious and evil, isn’t it?



Fig. 18.45. Ancient engraving from Sebastian Munster’s “Cosmography,” allegedly dating from 1550. The French inscription on top translates as follows: “The Goths and their Cruelty.” This is a typical example of what the Reformation epoch agitprop had looked like. This is how the Goths, or the Cossacks, have been portrayed since the XVII-XVIII century. Taken from [578], Volume 1, page 71, illustration 61.

Let us conclude with the following curious detail. In fig. 18.46 we reproduce “The Map of Great Britain by Matthew of Paris.” Historians call it “a famous map known in four versions” ([1177], Volume 1, map 29). Nowadays it is dated to the XIII century, or the presumed lifetime of Matthew of Paris. Historians are very fond of including this map into

various publications as an example of the cartographic art of the XIII century. It is treated very reverently these days. The map is a real work of art, accurately and lavishly coloured. A fragment of the same map in a different version was reproduced above in fig. 18.14.



Fig. 18.46. The famous map of Britain ascribed to Matthew of Paris nowadays. (He is presumed to have lived in the XIII century. However, it is most likely to be a recent forgery dating to the XVII-XVIII century the earliest.) Taken from [\[1177\]](#), Volume 1,

map 39.



Fig. 18.47. Fragment of the map drawn by Matthew of Paris: a close-in. We don't see the name Ros (or Rossia) applied to any part of Scotland. Taken from [\[1177\]](#), Volume 1, map 39.

However, a detailed study of the “famous ancient map” by Matthew of Paris, q.v. in fig. 18.46, leaves us confused. For instance, we notice that the area of Scotland called Ros or Ross has disappeared without a trace (see fig. 18.47). We have however seen that this name had been present on the map of Scotland up until the XVIII century (q.v. in the fragment of a map dating from 1755 reproduced in fig. 18.18, for example). It wasn’t until much later that the “dangerous” name had disappeared from the map of Britain. As we can see, somebody had also removed it from the “famous ancient map” compiled by Matthew of Paris, whose portrait can be seen in fig. 18.46. However, another version of the same map as reproduced in fig. 18.14 above retains the name Ros as part of the Scottish geography. This version appears to be older – it must have escaped the clutches of the XVIII-XIX century historians. Possibly, it was edited less fastidiously.

It is therefore likely that the “famous ancient version” of Matthew’s map as reproduced in fig. 18.46 was created by hoaxers in the XVII-XVIII century the earliest as a “visual aid” to the Scaligerian history, which was introduced around this time. The map was made to look “ancient” –

however, it was done way too accurately. It is obvious that all the old names had been edited tendentiously. In particular, this “ancient” map refers to the capital of England as to London, which is a modern term.

We have already mentioned the fact that several ancient English chronicles trace the name “Britain” to Brutus – possibly, a brother of Julius Caesar, or Youri the Czar. Some of these maps transcribe “Britannicus” as “Brita Nikus” – two separate words (see a fragment of a map compiled by Jean-Baptiste Wrientz in 1606 reproduced in fig. 18.48). The two words must have once stood for “Brutus the Nicaean,” or “Victory of Brutus,” or “Brutus the Victor,” bearing in mind the Greek word for Victory, “*nike*.”



Fig. 18.48. Fragment of a map dating from 1606 where the word “Britannicus” is transcribed as two words – “Brita Nicus” – Brutus the Victor, or the Victory of Brutus (Brother?). Taken from [\[1160\]](#), page 105, map 4.18.

Another map, compiled by George Lily in the alleged year 1526, contains the name “Mare Britanicum” – “Sea of Brutus the Victor,” in other words. A fragment of the map can be seen in fig. 18.49.



Fig. 18.49. Fragment of George Lily's map allegedly compiled in Venice in 1526. The sea is called Mare Britanicum, or Sea of Brutus the Victor. Taken from [\[1160\]](#), page 161, map 5.43.

The name "Germany" may also bear relation to the word "*brat*," or "brother" – Brutenia, Pruthenia and so on. The fact that the Spanish word for "brother" is "*hermano*" is hardly a chance occurrence. The name "Germany" may have been synonymous to "Britain," translating as "Brotherly Nation." One must also note the phonetic similarity between the word "Britannia" and the Slavic word "*brataniye*," "brotherhood."

Comments

Comment 1. “The question of provenance and interdependence of the various versions [of the Chronicle] are so complicated that any discussion soon assumes the appearance of an essay in higher mathematics” ([\[1442\]](#), page xxxi).

Comment 2. “Any account of the *Anglo-Saxon Chronicle* is necessarily based on Charles Plummer’s revision of the edition of John Earle (1865) which was published in two volumes by the Oxford University Press in 1892-9... Plummer’s edition ... gives prominence on opposite pages to manuscripts A and E, associated respectively with the names of Archbishop Parker (1504-75) and Archbishop Laud (1573-1645)... The other manuscripts were once in the possession of Sir Robert Cotton (1571-1631), and are to be found in the Cottonian collection of manuscripts in the British Museum” ([\[1442\]](#), page xxxi).

Comment 3. “Thanks to the example of Bede, the Chronicle is the first history written in English to use his mastery innovation of reckoning years as from the Incarnation of Our Lord – ‘Years of Grace’ as they were called in England” ([\[1442\]](#), page xxiv).

Comment 4. “In this year the city of Romans was taken by assault by the Goths, eleven hundred and ten years after it was built. Afterwards, beyond that, the kings of the Romans ruled no longer in Britain; in all they had reigned there four hundred and seventy years since Julius Caesar first came to the country” ([\[1442\]](#), page 11).

Comment 5. “Une isle i a par non Cancie [Canzie in manuscript B, q.v. in [\[517\]](#), page 240, - Auth.] e si crei bien que c’est Rosie [Russie in

manuscript B, q.v. in [\[517\]](#), page 240 – Auth.] qui est de la grant mer salee de totes parz avironnee. Dunc autresi com les euetes de lor diverses maisonnetes de ceus qui sunt irie’ sunt en estor glaive sachie’, tost e isnel d’ire esbrasez, trestot eissi e plus assez seuct icil poples fors eissir por les granz rennes envair e por faire les granz ocises, les granz gaaiz e les conquises.”

Comment 6. “The first inhabitants of this land were the Britons, who came from Armenia” ([\[1442\]](#), page 3).

Comment 7. “Here in this island are five languages: English, British or Welsh, Irish, Pictish, and Latin... Picts came from the south from Scythia with warships, not many, and landed at first in northern Ireland, and there asked the Scots if they might dwell there... And the Picts asked the Scots for wives... A part of Scots went from Ireland into Britain” (*ibid.*).

Comment 8. “Down to the time of Alfred this term Scottas refers either to the Scots of Ireland or of the Irish kingdom of Argyll” ([\[1442\]](#), page 3, Comment 5).

Comment 9. “Ruthia, sive Ruthena, quae et Mesiae est provincia, in Minoris Asiae confinio constituta Romanorum terminos est habens ab oriente, Gothiam a septentrione, Pannoniam ab occidente, Graeciam vero a meridie. Terra quidem est maxima concordans cum Bohemis et Sclavis in ideomate et lingua. Haec autem quadam parte sui Galacia est vocata et eius incolae quandam Galathae vocabantur, quibus dicitur Paulus Apostolus direxisse epistolam. Quaere supra Galacia” ([\[1026\]](#); also [\[517\]](#), page 77).

Comment 10. “Hic primo auditur in terra nostra, quod nefandus exercitus Tartareorum multas terras vastavit” ([\[1121\]](#); also [\[517\]](#), pages 98—99).

Comment 11. “Gens nefanda dicta Tartarins que nuper de insulis ebuliens superficiem terre impleuerat Hungariam cum adiacentibus regionibus devastat” ([\[1446\]](#); also [\[517\]](#), page 101).

HISTORY: FICTION OR SCIENCE?

CRUSADES AND EXODUSES



ANATOLY FOMENKO
GLEB NOSOVSKIY

Contents

About the authors

From the publisher

PART ONE: The problem of reconstructing the veracious version of Roman history

1. The chronological structure of the modern “history textbook”
2. The problem of chronological result interpretation in the reconstruction of the true ancient history
3. The principle of the veracity of the “general concepts” as related in the ancient documents
 - 3.1. Traces of the true history and the original chronological tradition
 - 3.2. The mediaeval concept of three kingdoms put in a sequence
4. The geographic localisation principle as applied to the ancient historical events and based on the maps of the XVII-XVIII century
5. The principle of estimating the age of a given text by the time of its first mass publication
 - 5.1. The epoch when a text was published in a large number of copies must be close to the epoch of said text’s creation
 - 5.2. Comparing the respective ages of the New Testament and the Old

PART TWO: The Great War, the Great Empire and the Great Crusades

6. World wars before the XVII century
 - 6.1. The “Great Exodus” reflected ten or thirteen times in the Scaliger-Petavius history textbook
 - 6.2. The first and oldest possible original of the great wars, or exoduses
 - 6.3. The second possible original of the great wars, or exoduses

6.4. The third possible original of the great wars, or exoduses

6.5. The fourth possible original of the great wars, or exoduses

7. What we know about the XI century, or the epoch of Christ, today

7.1. Christ and the “Judean War” of Joseph Flavius

7.2. The First Crusade. Alexandria in the XI century as the Old Rome in Egypt. Jerusalem = Troy = Ilion as Czar-Grad, or the New Rome

7.3. The transfer of the old imperial capital from Alexandria, or the Old Rome, to Czar-Grad = Jerusalem = Troy = in the XI century

7.4. The biography of Pope Hildebrand. The date when the Holy See was moved to Rome in Italy

7.5. Had the Italian city of Rome been a capital in the antiquity?

7.6. The Babylonian Kingdom replaced by the Greek

7.7. The beginning of the Christian era in the XII century as the dawn of the Greek Kingdom

8. A new point of view on a number of well-known concepts as suggested by our reconstruction

9. Jerusalem, Troy and Constantinople

10. Egyptian hieroglyphs and the Hebraic language

10.1. Geographical names were subject to flexibility before the invention of the printing press

10.2. Egyptian hieroglyphs of the XI-XVI century as the “Hebraic” language of the ecclesiastical tradition

10.3. The Hebraic, or Egyptian hieroglyphic script replaced by the Greek alphabet in the epoch of the XIII-XV century. The bilingual texts of Egypt

10.4. The reason why a great many inscriptions in Egyptian hieroglyphs remain beyond the attention scope of researchers and publishers

10.5. The forgotten meaning of the Church Slavonic word for “Jew” (“Yevrey”)

11. The Egyptian Alexandria as the old imperial capital

- 11.1. History of the XI-XII century: an approximated reconstruction
- 11.2. Alexandria as the centre of Greek science
- 11.3. Alexandria as the obvious capital
- 11.4. Several authors of the XVII century had believed the Egyptian pyramids to have been the sepulchres of Ptolemy = Israel and Alexander the Great

12. The wars fought for and around Constantinople (Jerusalem)

13. The division of empires. Israel and the Nicaean Empire, Judea and the Latin Empire

PART THREE: Ecclesiastical history

14. History of religions

15. Christ from Antiochia

16. Reports of the XI century events as encountered in the Russian chronicles

17. Oriental versions of Christianity

18. The creation of the Biblical canon and its chronology

18.1. The esoteric history of the Biblical canons

18.2. Evangelical events reflected in the Old Testament

18.2.1. The Nicaean Council in the Old Testament

18.2.2. Christ and Elisha

What mainstream historians say about the New Chronology?

Overview of the e-Series

Overview of the seven-volume print edition

Also by Anatoly T. Fomenko

Also by Gleb V. Nosovskiy

Bibliography

The problem of reconstructing the veracious version of Roman history

The amended chronology of Rome and Byzantium was presented in the works of A. T. Fomenko (see [Chron1](#) and [Chron2](#)). It is based on extensive computer calculations made in the course of analysing the entire volume of historical and chronological data available today from the natural scientific point of view. As it turns out, the history of the “ancient” Rome can be identified as the history of the Great = “Mongolian” Empire of the XIII-XVI century, whose Metropolitan centre was the area of the Russian cities Vladimir and Suzdal. The “ancient” Roman emperors are phantom reflections of the Russian Czars (or Khans of the Horde) from the XIV-XVI century. See our books “The Origins of Russia as the Horde” and “Regal Rome in Mesopotamia: between the Oka and the Volga” for more details.

1.

The chronological structure of the modern “history textbook”

Let us recollect the primary result of the new chronology, which was initially formulated by A. T. Fomenko (see [Chron1](#) and [Chron2](#)). It can be related in brief as follows.

1. The consensual version of the global ancient and mediaeval chronology is apparently incorrect. It was first presented in the works of the scholastic chronologists of the XVI-XVII century, J. Scaliger and D. Petavius. Most professional historians of our epoch do not dispute this version, although its veracity was put to doubt by a number of scientists.
2. The historical and chronological version of Scaliger and Petavius contains a number of phantom duplicates, or repeated rendition of the same historical events that are presented as different ones and dated to different historical epochs, which are often separated by centuries and even millennia.
3. All the events dated to the epochs that precede 1000 A.D. in the version of Scaliger and Petavius are phantoms that reflect more recent events in reality. Therefore, the veracious documented history begins around 1000 A.D. the earliest. We are by no means trying to imply that there had been “no history” prior to that – all we are saying is that no records of earlier events have reached our time. They were replaced by phantom duplicates of later events in the chronological version of Scaliger and Petavius.
4. Events dated to the period between 1000 and 1300 A.D. can be divided into two layers, the first one corresponding to the events that received correct datings in Scaligerian version, or the real historical

layer of that epoch. The second layer corresponds to the events that were dated incorrectly and reflect later events of the XIII-XVII century. This is the phantom layer of the epoch of the X-XIII century, which consists of the events that became misplaced on the time axis. Their correct chronological position corresponds to the epoch of the XIV-XVI century. In other words, the period between 1000 and 1300 A.D. as reflected in the consensual chronological version is a bizarre mixture of real events with correct datings and phantom events whose real datings pertain to later epochs.

5. As for the historical period that postdates 1300 A.D., the chronological version of Scaliger and Petavius reflects it correctly for the most part, although in certain cases the chronological shift of 100 years manifests after 1300. Chronological duplicates only disappear from the Scaligerian version completely starting with the XVI century. In other words, the chronology outlined in the Scaligerian history textbook can only be trusted from the XVII century the earliest. We shall withhold from criticising the Scaligerian version presently – the critical part has a long history of its own, which is related in detail in [*Chron1*](#) by A. T. Fomenko. It contains an analysis of the global chronology according to the “history textbook” based on the new empirico-statistical methods developed for this particular purpose; they made it possible to locate the parts of the “history textbook” that duplicate each other. It turned out that the general system of chronological duplicates is rather simple – basically, the modern “consensual history textbook” is a collation of the same chronicle in four copies, shifted in relation to each other by 333, 720, 1053 and 1800 years, respectively.

This is the general construction of the erroneous chronological version insisted upon by Scaliger and Petavius. However, when studied more attentively, the scheme gets more complex, since every single epoch in ancient and mediaeval history contains minor phantoms of its own, as well as distortions, gaps and erroneous insets. The works of the authors (see

[*Chron1*](#), [*Chron2*](#) and [*Chron3*](#)) suggest the application of several new empirico-statistical methods that allow for more detailed chronological analysis and more effective duplicate location.

2.

The problem of chronological result interpretation in the reconstruction of the true ancient history

Unfortunately, the structure of chronological duplicates per se is insufficient for the unambiguous reconstruction of the ancient and mediaeval history. The matter is that the New Chronology can be interpreted in a number of ways.

Indeed, let us assume that a mathematical and statistical research discovered that the sections, or chapters, X_1, X_2, \dots, X^n of the erroneous “history textbooks” that correspond to the different epochs T_1, T_2, \dots, T_n are in fact duplicates of each other and all relate the same events. How can this formal result be conceptualised with the use of familiar historical images? How can we approach such questions as, “When did Julius Caesar live?” and “What language did he speak?” In other words, how do we write a single veracious chapter instead of several unveracious ones? First and foremost, we must answer the following question: Which ones of the chapters or chronicles (X_1, \dots, X_n) can be considered “original events”.

It is only after this location of original events and their dating that we can enquire about the chronological and geographical origins of Julius Caesar, for instance. The answers to such questions shall also be rather complex, along the lines of: “The biography of Julius Caesar is a collation of several historical biographies of different persons, their epoch and geographical location being such-and-such”. We shall have to extract these biographies from the very same “history textbook”, doing our best to cleanse them from fictional elements and facts transplanted from the biographies of other historical personalities. This cannot always be done unambiguously.

Our guiding principles shall be as follows.

3.

The principle of the veracity of the “general concepts” as related in the ancient documents

3.1. Traces of the true history and the original chronological tradition

It would be natural to assume that Scaliger, Petavius and other chronologists of the XVI-XVII century had based their construction of a global chronology upon some initially correct historical concept that had reached them as a tradition, based upon commonly known facts that weren't estimated in the course of their research. After all, they couldn't have constructed a whole new history and chronology from scratch – it is obvious that the chronologists needed to adhere to some general historical concepts prevalent in their epoch to some extent, otherwise nobody would have believed them, and their chronological constructions would have been wiped out of existence promptly.

Traces of the old tradition that appears to have been veracious must inevitably be present in the Scaligerian version of history. Such traces can occasionally be identified in sources and separated from later layers.

The remains of the old tradition usually look like simple and stable formulae, or general concepts related in more or less the same words by different sources. These solidified remnants of the ancient tradition turn out to be mines of valuable information. The principle of the correctness of these general concepts requires the reconstructed version of history to correspond with the remnants of the old chronological tradition of the XIV-XVI century, which can be procured from some of the documents that have survived until our days. We are unlikely to find traces of any older tradition, since they have become completely obliterated from the documented history of humankind.

The principle formulated above is based on the research results of A. T. Fomenko as related in [*Chron1*](#), claiming that the texts that have survived until our time only describe the historical period starting with the XI century A.D. and on, with more or less detailed accounts of events appearing around 1300 A.D. the earliest.

Therefore, the historical tradition of the XIV-XVI century had been chronologically close to the initial period of documented history. One may therefore assume this tradition to have possessed correct historical data. However, it was destroyed in the XVII-XVIII century. This process is described in [*Chron6*](#), as well as the motivation behind it. The erroneous alternative historical and chronological tradition of Scaliger and Petavius was introduced XVI-XVIII century; first it spread across the Western Europe, and then took over the entire world. Critical analysis of this system's chronological foundation must have been implicitly tabooed in historical science all along. The taboo is still very much alive, which is why the issue in question is never discussed by anyone.

Let us ponder the historical information that could have survived the gap in written tradition, remaining firmly recorded in human memory by the XVII-XVIII century. It shall obviously have the appearance of general and rough historical concepts, which were easy to formulate and learn and hard to forget. Indeed, some such concepts have survived as rigidified formulae and general ideas scattered across the surviving texts of the XVII-XVIII century. As a rule, these formulae are absent from the texts of more recent authors.

The Scaligerites treat these remnants of the old tradition with utter contempt, believing them to be “mediaeval myths” that contradict the “obvious historical reality”.

3.2. The mediaeval concept of three kingdoms put in a sequence

Let us cite an example. Each and every mediaeval chronologist including

Scaliger had adhered to a single concept of dynastic changes inherent in history, namely, that a certain centre of world domination had existed ever since the earliest days of human history – the capital of the Emperor. This centre moved its location a number of times, which divides history into three epochs with three regnant dynasties:

1. *The Babylonian monarchy*, originally Assyrian and Chaldaean, then Persian and Median, with Babylon as its capital.
2. *The Greek or Macedonian monarchy* with its capital in Alexandria. This city is believed to have been founded and made capital by Alexander the Great.
3. *The Roman monarchy* with its capital in Rome. The Scaligerian version of history considers Rome to have been the last monarchy to span the world. It was followed by the division into the Eastern and Western Roman Empire; those two states, in turn, became fragmented even further, forming a multitude of independent kingdoms and principalities.

This division of the world history into three epochs was supported by many authors as late as in the XVIII century. Then the false Scaligerian chronology of the “ancient” Egypt was introduced, one that was stretched into many millennia. Another “leap into the antiquity” was made, and the old theory of the three successive kingdoms was forgotten. Nevertheless, traces of this old theory remain in the modern “history textbook” – this is, however, largely de-emphasised nowadays.

Moreover, other terminology is used – this process is called “civilization succession”. The area between Tigris and Euphrates, or the Babylonian kingdom, is presumed to be the cradle of civilization. Then the balance of cultural and political domination had shifted towards the “ancient” Greece, and finally to Rome in Italy.

The old concept of three successive kingdoms is obviously present in the Scaligerian version of Roman history. Indeed, we see the foundation of the Greek Kingdom in the alleged IV century A.D. according to the

Scaligerian history, its capital being in New Rome, or Constantinople, which is where Constantine the Great had transferred his capital.

Constantinople remains the capital of the world in Scaligerian history up until the end of the VIII century (formally at least). This is the epoch when the new Western Roman Empire is founded in Europe by Charlemagne – it does not recognise the authority of Constantinople anymore.

The Lutheran Chronograph of 1680, for instance ([\[940\]](#)), which reflects the German Protestant tradition of the XVII century, based on the actual works of Scaliger, Calvisius, Petavius and other chronologists of that epoch, divides the final Roman monarchy into the following separate periods: “This monarchy can also be divided into the following three primary epoch:

1. The Italian or Latin Caesars up until Constantine the Great [we see Italy identified as Latinia once again – TL and LT unvocalized – Auth.]
2. The epoch of the Greek Kings of Constantinople up until Carolus Magnus [the Greek kingdom is once again identified as Byzantium and Constantinople – Auth.]
3. The epoch of the German kings” ([\[940\]](#)).

4.

The geographic localisation principle as applied to the ancient historical events and based on the maps of the XVII-XVIII century

Apparently, one must search the “ancient” geographical names as mentioned in the ancient sources in the maps of the XVII-XVIII century first and foremost. This search often proves successful, and we learn the correct localisations of certain “ancient” events. It turns out that many “ancient” geographic names exist until the present day; however, Scaligerian history locates them differently. We shall cite a number of examples.

Macedonia – a historical region and a modern country located in the Slavic Balkans and not anywhere in the “ancient” Greece.

France, or *Francia* – a modern state in the Western Europe. The name Franks as encountered in mediaeval sources may have referred to the Balkan Thracians and not just the French – this may have led to confusion, and apparently did.

Bythynia (*Bethyl*, or *Bethlehem*) – a region in Asia Minor, near Constantinople (Istanbul). The famous ancient city of Nicaea is located here; presumably – the modern Turkish city of Iznik ([\[85\]](#), Volume 29, page 618).

Also, bear in mind the fact that traditional Byzantine and Russian iconography stipulates the representations of the cross to be accompanied by the work NIKA (Nicaea?) For instance, on the reverse of the famous icon known as “Our Lady of Vladimir” we find a cross with just two inscriptions – “IC XC” (Jesus Christ) and “NIKA” ([\[80\]](#), page 82; see figs. 19.1 and 19.2).



Fig. 19.1. The reverse of the famous icon known as “Our Lady of Vladimir”. The only lettering we see next to the cross reads as “IC” and “NIKA” – Jesus Christ and Nika (Nike). Taken from [\[80\]](#), page 85.



Fig. 19.2. The reverse of “Our Lady of Vladimir”: close-in of the fragment with the lettering. Taken from [\[80\]](#), page 85.

Gaul – the historical name of France; possibly identifies as the Evangelical Galilee. Also, Gaul (or Galilee) might be identified as the Galitsk and Volynsk regions of Russia, or Galich near Yaroslavl, the capital of the ancient Galitskoye (Galichskoye) Principality.

Cannes – a city in France (Gaul), near Nice. It may have become reflected in the Gospels as Canaan in Galilee, a town that exists until the present day. Its name could have stood for “Khan” initially. Or, alternatively, Galich near Yaroslavl (the city of the Khans in the Galitsk

and Volynsk regions of Russia).

Babylon – the mediaeval name of Cairo or some other city in the vicinity of Cairo ([\[1268\]](#), page 145); also a name of Baghdad.

Jerusalem (the Kingdom of Jerusalem) – the mediaeval name of the state located on the Isle of Cyprus. It must be pointed out that the historical name of the city known as Jerusalem today is really Al-Quds – there were other Jerusalems, qv in [Chron6](#).

5.

The principle of estimating the age of a given text by the time of its first mass publication

5.1. The epoch when a text was published in a large number of copies must be close to the epoch of said text's creation

Let us assume that we have two sources at our disposal, which are known to describe the same events. Which of the two should we consider to be more realistic and informative than the other?

The information obliteration principle as formulated by A. T. Fomenko in [*Chron1*](#) postulates that information is forgotten more or less evenly and monotonously. As a rule, it is never recollected upon its obliteration from human memory. The implication is that the older the source, the more veracious information it contains. But how does one estimate the age of a text?

It would make sense to assume that the earlier the text became published in a multitude of copies, the older and the more informative it is. For example, it could have been printed or copied by hand in a large number of identical copies, many of which have reached our age. Only mass copying can guarantee that the source in question did not undergo a tendentious editing at a latter point, since the destruction of every old copy is next to impossible. It is therefore a sound idea to compare the age of sources, or, rather, their surviving editions, by comparing the time that the documents in question came out in a large number of copies.

This is the actual principle of estimating the epoch when a given text was written from the epoch when it had first entered mass circulation. The principle is doubtlessly rather rough; however, it often proves useful.

5.2. Comparing the respective ages of the New Testament and

the Old

Let us turn to the Bible, for example. We have been taught to believe its very first books to be the oldest, with the Old Testament predating the New in general and relating events of more ancient epochs. However, according to the results of statistical chronology, qv in [Chron1](#), both the Old and the New Testament describe mediaeval events, starting with the XI century and on. Hence the great significance of the question of their respective chronological priority. If we are to follow the principle of estimating the age of a text by ascribing it to the epoch when it had first entered wide circulation, the answer will be perfectly unambiguous – the books of the New Testament are older. At the very least, the Gospels and the Apostles predate the books of the Old Testament, excluding the Psalms. The three books mentioned above appear to be the oldest ones in the entire canon of the Bible.

Indeed, these are the only books that were published as a multitude of standardised handwritten copies in the XIV-XVI century, and many of them have survived until our day. This must have been the very first attempt to mass-produce a text before the invention of the printed press. The necessity for such a great number of copies is explained by the use of these particular books of the Bible during ecclesiastical services – every church needed a copy. Let us also remind the readers that Sunday service took place simultaneously in every church. A. V. Kartashov points out that these books are the only ones that weren't edited during the preparation of the first printed editions of the Bible in the XVI-XVII century, since they were “too common and recognised by everybody”, and therefore impossible to edit without anyone noticing ([\[372\]](#), Volume 1, page 602).

The situation with the books of the Old Testament is radically different. It is known well to the specialists that the books of the Old Testament had been edited over and over again up until the XVII century. Their final edition is believed to have been canonised in the West as late as in the end of the XVI century (at the Trident Council in Italy). Such late canonisation

may be partially explained by numerous discrepancies between different manuscripts of the Old Testament.

It is very important that the books included in the Old Testament had not been in wide circulation before the XVII-XVIII century. Moreover, “The papal bull issued by Gregory IX in 1231 forbade to read it [the Old Testament of the Bible – Auth.]; the ban was only lifted formally at the Second Vatican Council [already in the XX century! – Auth.]” ([\[205\]](#), page 67). As for the Oriental Church, it hadn’t used any of the Old Testament books for just a few exceptions up until the end of the XVI-XVII century. Those were replaced by the Palaion, which relates the same events as the Old Testament, but in a perfectly different key (see [Chron6](#) for more details).

The Slavic Bible known to us today was first printed by Ivan Fyodorov in 1581 after a Greek manuscript sent from Constantinople. In his foreword he says that he finds the available Slavic manuscripts incorrect in many instances (see fig. 19.3). The Greek Bible was only published in the XVIII century – in Russia. One cannot fail but notice the chronological coincidence between the canonisation of the Bible at the Trident Council and the publication of the first Slavic bible (see [Chron6](#)).

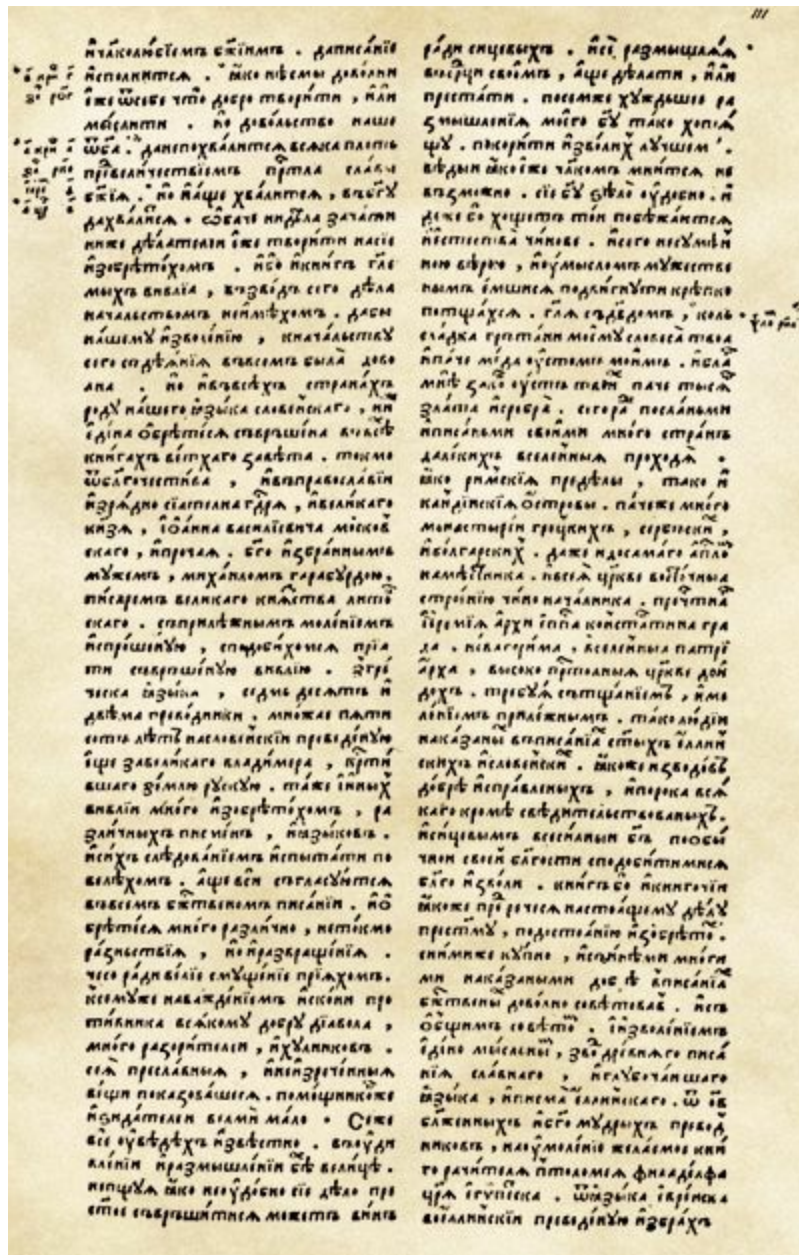


Fig. 19.3. A page from the Ostrog Bible dating from 1582 ([\[621\]](#)), although the date in question strikes us as dubious. This page contains a fragment of Ivan Fyodorov's foreword, wherein he relates the history of his attempts to publish the Bible. Ivan Fyodorov complains about having been unable to find a single complete handwritten Bible in Slavonic. It took him a lot of effort to get hold of a complete Slavonic Bible, which was translated "in the reign of Vladimir the Great, who had baptised the Russian land". However, it turned out that the Bible in question had differed from all the other Bibles rather drastically, which made it unfit for publication, much to the confusion of Ivan Fyodorov, as he tells us. The old Muscovite Bible of Vladimir the Holy seen by Ivan Fyodorov disappeared. See [Chron6](#) for more details.

Therefore, a rough estimate of the Old Testament's age as obtained from the datings of the oldest editions available to date shall leave us with the late XVI century as the time of its creation. A similar estimate of the Gospels, the Apostles and the Psalms shall date them to the XIV century. Apparently, no earlier texts have survived.

PART TWO

The Great War, the Great Empire and the Great Crusades

6.

World wars before the XVII century

6.1. The “Great Exodus” reflected ten or thirteen times in the Scaliger-Petavius history textbook

Let us briefly recollect the construction of the “consensual history textbook”, which reflects the Scaligerian version. According to one of the primary results of A. T. Fomenko’s statistical chronology, this “textbook” can be decomposed into a series of relatively brief epochs, which duplicate one another and serve as a skeleton of the entire global chronology. These duplicate epochs are accompanied by descriptions of a great war, which usually ends with an “exodus” of the defeated party, a trinity of great rulers, or both. The global chronological map by A. T. Fomenko in [Chron1](#) uses the term “Gothic and Trojan Wars” for referring to this series of duplicates, since it comprises the famous Gothic War and Trojan War.

The accounts of both wars are intertwined with the motif of a great exile, or exodus, considered extremely important by the mediaeval chroniclers. Even the relatively recent chronicles that date from the end of the XVII century often use the “Great Exodus” as the primary historical watershed. The Lutheran Chronograph of 1680, for instance, suggests dividing the entire history starting with the days of Adam into ten “exoduses”.

It is most significant that the methods of statistical chronology as related in [Chron1](#) and [Chron2](#) revealed thirteen historical epochs, or blocks, which appear to be the chronological duplicates of the Gothic and the Trojan War, as well as the exodus. In other words, the “consensual history textbook” contains a total of thirteen exoduses; two of the duplicate pairs are in immediate proximity to each other. This is why we see ten or eleven exoduses.

Could there have been several “exoduses” in real history? If so, we are instantly confronted with the issues of their exact number, correct dating and geographical localisation. The mediaeval “exodus theory” is explained well by the results of the statistical chronology. They fall over the very places of the Scaligerian history textbooks where one finds the collation points between the duplicate chronicles – mediaeval chronologists usually placed descriptions of great wars and exoduses here.

In other words, the great wars, or the exoduses, divide the Scaligerian textbook into more or less homogeneous duplicate blocks, marking the collation points between them. It goes without saying that the latter have been diligently concealed under many layers of plaster – owing to the efforts of the XIX century for the most part. It is extremely difficult to see them using conventional observation methods – however, those offered by statistical chronology revealed these points to us.

A series of great wars, or exoduses, divides the “consensual textbook” into several sequences of stable imperial reigns, each of them equalling 200 to 400 years. In [Chron1](#) and [Chron2](#) we demonstrate that all these “imperial periods” in the ancient and mediaeval history duplicate each other. They are based on just two originals – some ancient empire of the XI-XIII century and the Great = “Mongolian” Empire of the XIV-XVI century. In the “Occidental” version, the “Mongolian” Empire must have become reflected as the Hohenstaufen Empire of the alleged XI-XIII century and the “Western” Habsburg Empire of the XIII-XVI century.

6.2. The first and oldest possible original of the great wars, or exoduses

Thus, most of the events that predate 1000 A.D., as well as a number of events between 1000 and 1600 A.D. need to be re-dated to a more recent epoch, qv in [Chron1](#) and [Chron2](#). Let us use these results as starting points in our attempts to find the originals of the great wars, or exoduses – the ones that mark break points in consensual chronology and have

spawned a multitude of duplicates in “distant past”, in the epoch that postdates 1000 A.D. First of all, let us briefly formulate our primary hypothesis, giving a list of the four possible originals.

The first original: the epoch of Christ, or the XII century.

This may be the very epoch of the First Crusade (allegedly the end of the XI century) = Fourth Crusade (the beginning of the XIII century), and also the epoch of the ancient Empire, which was the predecessor of the Great = "Mongolian" Empire, whose imperial dynasty had later ruled as the Czars of the Russian Great (“Mongolian”) Empire of the XIV-XVI century. These monarchs must have indeed traced their lineage all the way up to Jesus Christ, or at least considered themselves to be his kin. The royal dynasty of the Great Empire perished during the Great Strife and the dissolution of the Empire in the XVII century.

The XI century is the oldest epoch in the documented history of humankind, and the entire volume of information pertaining thereto available to us today is very meagre indeed.

6.3. The second possible original of the great wars, or exoduses

The second original is the world war of the XIII century, also known as the Trojan War; it was fought for the city of Czar-Grad, or the capital of the ancient Empire.

The Fourth Crusade of 1203-1204, the conquest of Constantinople by the crusaders and the division of the formerly united Empire into the Nicaean and Latin part all appear to pertain to the history of the Trojan War, as well as the ensuing conquest of Constantinople by Michael Palaiologos, Emperor of Nicaea, in 1261, followed by the banishment of the Latin emperors.

The war fought in Italy around the middle of the XIII century is part of the same Trojan War, as well as the exile of the Hohenstaufen dynasty from Italy by Charles of Anjou in 1266.

We have to point out the following duplicates of this great war in the phantom Scaligerian history of the “antiquity”:

1. The Trojan War of the alleged XIII century B.C.
2. The division of the “ancient” Roman Empire into the Eastern and Western parts in the alleged IV century A.D. under Emperor Arcadius.
3. The division of the Kingdom of Israel as described in the Bible (in the books of Kings and Chronicles) into Israel and Judea in the reign of the Biblical kings Jeroboam and Rehoboam.
4. The conquest and pillaging of the “ancient” Rome by the barbarians in the alleged V century A.D.
5. The Gothic War and the exile of the Goths from Italy in the alleged VI century A.D. by the Byzantine troops of Emperor Justinian I.

6.4. The third possible original of the great wars, or exoduses

The third original may be identified as the Great = “Mongolian” conquest of the XIV century and the foundation of the “Mongolian” Empire with its centre in the Vladimir and Suzdal Russia, or Novgorod the Great as described in the chronicles (see Part 1 and [Chron5](#), where this topic is related in greater detail).

6.5. The fourth possible original of the great wars, or exoduses

This original might identify as the Ottoman (Ataman) conquest of the XV century, qv in [Chron6](#). A propos, even as recently as in the XVIII century some of the Russian authors had used the term “Ataman” instead of “Ottoman”, which is a direct indication of the Ataman origins of the Ottoman empire. For instance, Andrei Lyzlov, a prominent historian of the XVIII century and the author of the Scythian History ([\[497\]](#)) relates the history of the Ottoman Empire in detail, using both forms – Ataman and Ottoman. For instance, he refers to “The Ataman, or the forefather of the Turkish sultans” ([\[497\]](#), page 283).

7.

What we know about the XI century, or the epoch of Christ, today

7.1. Christ and the “Judean War” of Joseph Flavius

The oldest layer of events in the series of the great wars, or exoduses, is that of the XII century A.D. In particular, the XII century appears to be the correct dating of the Nativity of Christ (a more likely dating of his crucifixion being 1185 A.D.), qv in the “King of the Slavs”.

The XII century A.D. is very close to the threshold of 1000 A.D. as discovered by A. T. Fomenko. All the epochs located beyond this threshold in the Scaligerian version are inhabited by phantom reflections of later mediaeval events.

We shall turn to the mediaeval ecclesiastical tradition, which appears to be the most stable source of information that we have today. The reason is that introducing changes into the ecclesiastical tradition is a very hard task indeed, despite the fact that some changes did occur – major ones at times. Let us point out that the greater part of the old ecclesiastical tradition, the Church Slavonic one in particular, is considered apocryphal, or “incorrect”, nowadays. However, “apocryphal” is a much later label that was introduced in the XVII century the earliest. In many cases it only goes to say that yet another mediaeval text fails to concur with the Scaligerian version of history. Christians had used no such term before the XVII century. Moreover, it is known that the “apocryphal” texts that enrage modern commentators had been perceived as regular ecclesiastical texts by the mediaeval Christians. They were freely read, copied and included into various collections (see more on the subject in [Chron6](#)).

Let us turn to the mediaeval “Passions of Christ”, for example (they include the famous “Epistle of Pilate to Tiberius”, among other things –

see [\[307\]](#), page 444). This work had been an integral part of the mediaeval Christian literature, but later became declared a “forgery” ([\[307\]](#), page 443). In particular, the modern scientific publication entitled *Jesus Christ in Historical Documents* ([\[307\]](#)), which contains many mediaeval works that were later declared erroneous, omits the “Passions” altogether, despite mentioning them as an apocryphal document ([\[307\]](#), page 443). However, this document bears direct relevance to the topic of the compilation. We have used a handwritten Church Slavonic compilation ([\[772\]](#)), which contains the “Passions of Christ” in particular.

The “Passions” claim that after the crucifixion of Christ the city of Jerusalem was taken by the Roman troops on the orders of “Tiberius, son of Augustus, Lord and Ruler of the Whole World” ([\[772\]](#)). The conquest was led by “Great Prince Licinius” personally, who is also called “Czar and Supreme Ruler of the Orient” ([\[772\]](#); see figs. 20.1-20.4). This conquest of Jerusalem is described as a great war whose itinerary and ideology liken it to a crusade. Bear in mind that the “Passions” also use the term “Judean Rome” for referring to Jerusalem (figs. 20.1 and 20.3). This is in good correspondence with our hypothesis that Jerusalem from the Gospels is the very same city as New Rome on the Bosphorus, or Constantinople (Istanbul).

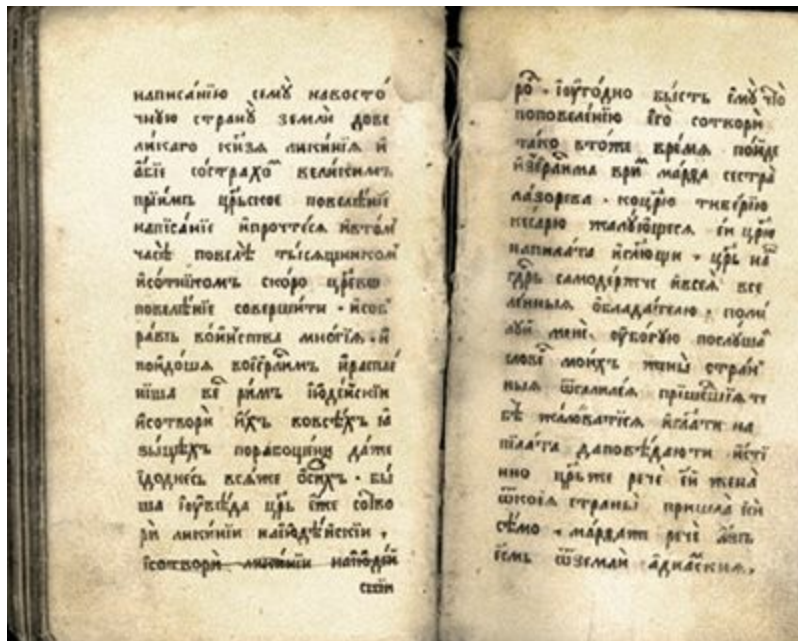


Fig. 20.3. Pages from the mediaeval work entitled “The Passions of Our Lord” with the account of the conquest of Jerusalem (“Judean Rome”) by the troops of “Great Prince Licinius”.

написанію семѣ навогто
 чнѣю странѣ земли дове
 ликаго кнѣза ликиніа и
 аѣіе соѣтрахо великимъ
 прїимъ црѣское повелѣніе
 напсаниѣ и прочтѣса и в томъ
 часѣ повелѣтъ тѣсащникомъ
 исоѣтнїигомъ скоро црѣкш
 повелѣніе совершити . и соѣ
 рабѣ коиѣспѣа многѣа . и
 поидоша коиѣрїимъ и раплѣ
 нїша кѣ римъ іудѣискїи
 и соѣтвори ихъ коѣсѣхъ іа
 зыщѣхъ порабоѣнїи даѣже
 іудѣнѣсѣ всаѣже ѡсихъ . бы
 ша іоуѣѣда црѣ ѣже соѣко
 рїи ликиніи на іудѣискїи ,

Fig. 20.4. Close-in of a page fragment from the previous illustration.

Quite obviously, the Scaligerites believe the data related in the “Passions” to be tall tales told by “the mediaeval ignoramuses”, since they follow Scaliger in his belief that the siege and the conquest of Constantinople postdate the Crucifixion by some 40 years, dating them to the alleged year 70 A.D., or the reign of Titus Vespasian and the so-called Judean War ([877], pages 22-23). They are also of the opinion that the Judean War has nothing to do with Christ ([877], page 21).

Nevertheless, a careful study demonstrates that Scaligerian history contains a very vague reference to the pillaging of Jerusalem in the epoch of the Crucifixion by none other but Licinius. Presumably, “Marcus Licinius Crassus, member of the first triumvirate who had been given Syria as his domain had de facto pillaged Judea and even looted the Jerusalem Temple” ([877], page 10). However, there are no reports of any war or military campaign anywhere (ibid). Apart from that, Scaligerian chronology claims Licinius to have ruled over Syria in the alleged years 54-53 B.C., a long time before Tiberius ([877], page 511). The “Passions” obviously fail to fit into the framework of the Scaligerian chronology, which is why they were declared a “forgery”. However, in the present case the mediaeval source is apparently correct; the Scaligerian version is errant.

7.2. The First Crusade. Alexandria in the XI century as the Old Rome in Egypt. Jerusalem = Troy = Ilion as Czar-Grad, or the New Rome

We know little of the First Crusade of the alleged year 1096 (which also identifies as the Fourth Crusade of the XIII century, as per our reconstruction) nowadays – as a rule, the renditions we find in textbooks are all based on the Western European sources, which only describe the itinerary of the Western crusader troops. Only a number of special works

report that the campaign was started in the East, and that the Western European crusaders arrived a while later, when the combatants had already engaged in battle (see [\[287\]](#), for instance). The general belief is that the crusaders came to assist the “Byzantine” emperor, who was fighting a holy war against the “infidels”, having heeded the proclamation of the Pope ([\[287\]](#)). Scaligerites are of the opinion that the residence of the Pope had been in Italian Rome. However, the New Chronology claims that no such city had yet existed in Italy back then.

Let us ask a simple question. Who were the “infidels” fought by the participants of the First Crusade (= Fourth Crusade)? Scaligerian historians believe the “infidels” in question to be Muslim. However, Islam had not yet existed as a separate religion in the XII century, according to our reconstruction. According to the accounts of the crusade, the “infidels” can be identified as the Judeans, who were the very party that the crusaders had opposed ([\[287\]](#)).

This is in perfect correspondence with the fact that the First Crusade (= Fourth Crusade) began immediately after the Crucifixion in 1185 A.D. as its direct consequence. Moreover, this also concurs with the opinion of the crusaders themselves – it turns out that they believed they were waging war on the Judeans, or the actual tormentors of Christ ([\[217\]](#), pages 117-118).

Nowadays this belief shared by the crusaders of the First Crusade is believed to be a manifestation of their “mediaeval ignorance”. However, the theory voiced by the Scaligerian historians about the alleged ignorance of the mediaeval authors was created primarily for the end of concealing blatant contradictions between the Scaligerian version and the old historical tradition, as our research has shown.

NB. One must not identify the Judaism of the XII century, or the religion of Judea (the Balkans and Asia Minor with a capital in Constantinople) as per our reconstruction as modern Judaism.

7.3. The transfer of the old imperial capital from Alexandria, or the Old Rome, to Czar-Grad = Jerusalem = Troy = in the XI century

It is possible that the capital of the ancient “Byzantine” kingdom was transferred from the African Alexandria, or Old Rome, to Czar-Grad on the Bosphorus, which eventually became known as Constantinople, or the New Rome, after the First Crusade. The name Constantinople, or “Constantine’s City”, is of a more recent origin. In the XI-XII century the city was known as Jerusalem, or Troy. Scaligerian chronology dates the transfer of the capital to Czar-Grad to the beginning of the alleged IV century A.D. Scaliger was some 700 years off the mark.

Vague memories of the fact that the imperial capital had once been the African city of Alexandria are still alive in Scaligerian history. We remember that Alexandria was the capital of Alexander’s empire. We are also told that, upon having settled in Alexandria, Alexander the Great had for some odd reason cast all of his “ancient” Greek customs aside, donned some “Persian” attire and started to behave like a real Pharaoh.

We have to recollect the hypothesis of N. A. Morozov in this respect, namely, that the Egyptian pyramids had been the sepulchres of the first Byzantine emperors ([\[544\]](#)). However, our reconstruction differs from Morozov’s. Morozov believed that the mummies of the emperors, or pharaohs, had always been taken to Egypt from Constantinople, and that Alexandria was merely the imperial graveyard and not the capital. We are of the opinion that the Egyptian Alexandria had once been a real capital, and that the first Roman = Greek = “Byzantine” emperors were all buried in the vicinity of their old capital.

However, after the transfer of the capital to Constantinople and then to Novgorod the Great, or the Vladimir and Suzdal Russia, the bodies of the deceased Emperors (Czars, or Khans of the Horde) must indeed have been embalmed and transported to the old dynastic graveyard in Egypt, Africa. We believe the “ancient” Greek legend of Charon, the boatman taking the

dead across a large and sombre river to Hades on his boat, to be a reflection of such voyages. The legend must be very old indeed – we believe it to date from the XI-XV century A.D.

7.4. The biography of Pope Hildebrand. The date when the Holy See was moved to Rome in Italy

Although the Scaligerian chronology had shifted almost all of the Evangelical events into the early A.D. epoch, many of their traces remained in the XI-XII century. One of the most vivid ones is the biography of Pope Gregory VII Hildebrand (see fig. 20.5). It goes without saying that the final edition or even the creation of this biography dates from the end of the XV century the earliest. It becomes obvious from the mere fact that the biography in question describes the great ecclesiastical schism, which is dated to the early XV century by the New Chronology, qv in [Chron5](#) and [Chron6](#). As for the XI century, which is the epoch of Hildebrand, there could have been no popes anywhere in Italy, since the Italian city of Rome had not yet existed. As we mentioned already, the Holy See must have still been in Alexandria during that epoch – in the valley of the Nile, that is. Even in the XVI century the Patriarch of Alexandria bore the title of “The Pope, Judge of the Universe and the 13th Apostle” ([\[372\]](#), Volume 2, page 39). He retains the papal title until this day.



Fig. 20.5. An old portrait of Gregory VII Hildebrand. Miniature from a mediaeval chronicle kept in the National Library of Paris. Taken from [\[287\]](#), pages 254-255.

As for the city of Rome in Italy, our reconstruction implies that it was only built in the XIV century, which is also the epoch when the Holy See was moved to Italy. The reasons behind this, as well as why the mediaeval Italian popes had claimed secular power and not just ecclesiastical, are related in [Chron6](#).

7.5. Had the Italian city of Rome been a capital in the antiquity?

Why does the Scaligerian version locate the “ancient” Rome in Italy? Possibly, due to the fact that the final version of European history was written in Italy for the most part, during the Reformation epoch of the XVI-XVII century. It had naturally pursued political goals. It must be noted that Rome in Italy had never been a strong citadel. Let us recollect the fortifications of the mediaeval cities that had once been capitals of large state. The sturdy walls of Constantinople, for instance, stand to this day. Apart from that, the hopeless military and geographical disposition of

Rome in Italy precludes it from ever having been a capital of a global empire, either in the antiquity or in the Middle Ages. This fact was pointed out by N. A. Morozov in [\[544\]](#). We must also remind the readers that Italy has only existed as an independent state starting with the XIX century, when it had broken away from Austria. The legend of Italian Rome as the conqueror of many lands and the capital of the mighty Roman Emperor at some point in the “antiquity” is nothing but a work of fiction made up by the Scaligerite historians.

7.6. The Babylonian Kingdom replaced by the Greek

Let us return to the mediaeval concept of several kingdoms put in succession as mentioned above. The first change may date from the epoch of the XI century. The name of the Babylonian Kingdom could stem from that of the old imperial capital – the city of Babylon in Egypt. Bear in mind that certain mediaeval maps indicate Babylon as a city in the vicinity of Cairo, qv in figs. 18.6, 18.7 and 18.8. The new name (the Greek Kingdom) must be related to the new “Greek” faith, or Christianity. The word Greece is possibly a slightly corrupted version of the name Horus, or Christos, which transforms the ancient “Greek Kingdom” into a “Christian Kingdom”. That is to say, the word “Greek” had once been a synonym of the word “Christian”.

7.7. The beginning of the Christian era in the XII century as the dawn of the Greek Kingdom

There are several conspicuous circumstances that allow us to identify the beginning of the Christian era in the Empire as the dawn of the Greek Kingdom, or, possibly, the kingdom of Horus = Christ.

Firstly, it is assumed that the Gospels and other Christian books that comprise the New Testament were originally written in Greek: “As it is commonly known, the entire Holy Writ of the New Testament was written in Greek, with the exception of the Gospel according to Matthew, that

tradition claims to have been written in Aramaic initially. However, since the Aramaic text in question has not survived, the Greek text of Matthew is considered the original” ([589], “Foreword”, page 5*). In general, early Christian literature had been written in Greek exclusively. Another known fact is that during the first couple of centuries after the introduction of Christianity, Christian services were conducted in Greek – in the West as well as the East ([793] and [78]).

Secondly, the “Byzantine” = Roman Christian Empire was traditionally referred to as the Greek or Roman (Roman) Empire, and not Byzantium. Its emperors were known as Greek or Roman Emperors, and the Byzantines themselves called themselves Romans or Greeks. The word “Byzantium” must have been coined in the XIX century the earliest – apparently, around the time when the name Greece = Horus = Christ became rigidly affixed to modern Greece, which had then segregated from Turkey. Historians dislike the name “Romea” all the more that it resembles the name “Rome” too obviously.

Scaligerian historians have made a “toy model” of the entire Greek = Christian Empire and placed it on the territory of the modern Greece, which had occupied a tiny part of the mediaeval Greece, or Byzantium. The ancient Kingdom of Macedon also transformed into a Greek province. In reality, Macedon (or Macedonia) still exists in the Balkans as a Slavic state.

The modern Israel is another example of this sort, being a “scaled-down” model of the Great = “Mongolian” Empire. It turns out that Israel as mentioned in ecclesiastical sources had actually been this gigantic empire of the XIV-XVI century, modern Israel comprising but an infinitesimal portion thereof.

8.

A new point of view on a number of well-known concepts as suggested by our reconstruction

And so, we suggest the following identifications: $a = b = c$.

1) Alexandria

a. The city of Alexandria (or, possibly, Cairo in Egypt).

■ *b.* The same city was known as the Old Rome, capital of the “Byzantine” Empire before the transfer of the capital to New Rome, or Constantinople.

■ ■ *c.* It is also known as Babylon, the capital of the ancient Kingdom of Babylonia in the epoch of the XI century.

This famous ancient city exists until the present day – however, according to the New Chronology, the famous history of the “ancient” Egypt in its entirety falls over the epoch that postdates 900 A.D.

2) The Egyptian pyramids

The oldest pyramids are of a modest size; they are the graves of the first “Byzantine” Roman = Roman Emperors (or Pharaohs) of the X-XI century. The capital of the Roman = Roman Empire had still been in the Nile Valley in Egypt. After the transfer of the capital to New Rome on the Bosphorus, the bodies of the deceased emperors, or pharaohs, were still transported to the Valley of the Dead and Luxor in Egypt – the old family burial ground. The bodies required embalming before transportation, which is how the custom of embalming the corpses of the pharaohs, or emperors, was introduced. This custom would be extraneous in Egypt, since a dead body buried in hot sand isn’t affected by putrefaction, as it

was pointed out by N. A. Morozov ([\[544\]](#)).

After the foundation of the Great = “Mongolian” Empire in the XIV-XVII century, the custom of embalming the Great Russian Czars, or Khans of the Horde, had still existed up until the Romanovian epoch, which is what we learn from the account of Isaac Massa, for instance, an eyewitness of the events that took place in Moscow in the early XVII century ([\[513\]](#)). He writes that after the incineration of the body of the so-called “Czar Dmitriy Ivanovich, the Impostor”, this act was largely criticised by the Muscovites, who “were saying that the body needed to be embalmed” ([\[513\]](#), page 132). In the epoch of the XIV-XVI century, when the “Mongolian” Empire had reached the peak of its power, the large Egyptian pyramids were built; these were made of concrete – a novelty in that epoch. The gigantic concrete blocks were cast one by one, right at the construction site – nobody transported them or hauled them all the way up to the top of the pyramid (see more on this in [Chron5](#)). It is possible that the largest pyramid (the Pyramid of Cheops) didn’t mark the grave of any Khan, but rather served as a symbolic grave, or temple, consecrated to Christ.

All the Egyptian pyramids were built in the X-XI century A.D. the earliest – some of them may have been built much later.

3) Jerusalem

a. Jerusalem.

■ *b.* The same city is known as Troy.

■ ■ *c.* Other names of the city include “Czar-Grad” and “Constantinople”.

The city in question identifies as the modern city of Istanbul. It had been the capital of the old Roman or “Byzantine” Empire of the XII-XIII century, the predecessor of the Great = “Mongolian” Empire. Therefore, the ancient city of Troy stands until this day and can be visited without any

complications whatsoever – it is known to us as Istanbul.

This is where Christ was crucified in the XII century A.D. The Golgotha also stands until this day – at its foot we find Beykos, a suburb of the modern Istanbul. The gigantic symbolical grave of “St. Yusha”, or Jesus, can still be found at the top of this hill. A photograph of the entrance to the territory of the “burial ground” can be seen in fig. 20.6, and in fig. 20.7 we see the view of the actual sepulchre. In fig. 20.8 one sees the “holy spring”, and in fig. 20.9 – a view over the Bosphorus from the grave of “St. Yusha”. See more on the topic in [Chron5](#) and [Chron6](#).



Fig. 20.6. A plaque on the wall near the entrance to the “grave” of Jesus on Golgotha (Mount Beykos). This symbolic grave is surrounded by a metal grate and a stone wall with two entrances. The legend on the plaque translates from Turkish as “St. Jesus”.

From a video recording of 1996.



Fig. 20.7. A view of the symbolic “grave” of Jesus on Golgotha (Mount Beykos). The actual “grave” is behind a tall wall in the back. In the foreground we see a short wall and a small graveyard adjacent to the stone wall surrounding the place of the Crucifixion, or the “grave” of Jesus. Photograph taken in 1996.



Fig. 20.8. The holy spring next to the symbolic “grave” of Jesus on Mount Golgotha, or Beykos. Photograph taken on a Sunday in May 1996.



Fig. 20.9. A view over the Bosphorus (the Evangelical River Jordan) from the top of Golgotha, or Beykos. This is the highest hill in the vicinity of the Bosphorus. On the slopes of the hill to the right one sees the ruins of an old Byzantine fortress. From a video recording of 1996.

4) The First Crusade

a. The First Crusade of the XI century = the Fourth Crusade of 1203-1204.

■ *b.* The same campaign is known as the Judean War of the alleged I century A.D.

It was the conquest of Jerusalem = Troy = New Rome = Constantinople-to-be right after the crucifixion of Christ, which had happened here.

5) The Jerusalem Temple of Solomon as described in the Bible.

The Temple of Solomon in Jerusalem (Troy) stands until this day – it is the famous Hagia Sophia in Constantinople. This temple was formerly known as “The Great Church” ([\[465\]](#), page 21; also page 175, comment 45).

Let us turn to “The Holy Places of Czar-Grad” of the alleged year 1200 A.D., written by Anthony, the Russian Archbishop of Novgorod, which has reached us as a XVI century copy ([\[399\]](#); also [\[787\]](#), issue 7, page

120). It is most spectacular that Anthony describes the Hagia Sophia as the Biblical Temple of Solomon: “Among the halidoms of the Hagia Sophia we find the Tablets with the Law of Moses, as well as a receptacle with manna” ([\[399\]](#); also [\[787\]](#), Issue 7, page 129). This vivid mediaeval report openly identifies the Hagia Sophia in Constantinople as the famous Biblical Temple of Solomon, and the Biblical Epoch – as the Middle Ages starting with 1200 the earliest! See [Chron6](#) for more details concerning the Temple of Solomon in Istanbul. Thus, the famous temple of Solomon in Jerusalem, which the historians believe to have been destroyed some 2000 years ago, exists until the present day – the readers can go to Istanbul and visit it.

6) The Biblical Israel.

First we have the Roman (aka “Byzantine”) Empire of the XII-XIII century with its capital in New Rome on the Bosphorus, also known as Jerusalem and Troy. Then, between the XIV and the XVII century, it pertains to the Great = “Mongolian” Empire with its capital in Novgorod the Great = Yaroslavl.

7). Biblical Judea, “Ancient” Rome and “Ancient” Greece.

The places in question can all be identified as Asia Minor and the Balkans with a capital in Czar-Grad on the Bosphorus. Other names of the capital are Jerusalem, Constantinople and Troy. The name Judea was primarily used in ecclesiastical sources – other names of Judea in mediaeval sources are Greece and Romea. Its Balkan part was known as Rumelia up until the XX century. Nowadays we use the arbitrary term “Byzantium” for referring to this territory as it had been in the Middle Ages.

The “ancient” Western European sources (whose contemporary editions all date from the XVI-XVII century) describe Romea (Judea, or “Byzantium”) as the “ancient Greece”. Apart from that, the “ancient” authors used the term “Israel” for referring to Russia, or the Horde, in the XV-XVII century, while the Ottoman = Ataman Empire was known as

Judea.

According to our reconstruction, the Mediterranean region and the Western Europe had been the hotbed of the “ancient” culture in the XIV-XVI century. Numerous “ancient” cities were built here and proclaimed “classical” examples of the “ancient” architecture. Occidental European Christianity of the XIV-XV century took on the appearance of the “ancient” Bacchic cult – the “ancient” temples of Apollo, Jupiter and other gods were built. This “ancient” culture and religion perished after the Ottoman = Ataman conquest of the XV century, which had been launched from Russia, or the Horde (see [Chron6](#) for more details). The numerous “ancient” city ruins in Turkey may well be considered artefacts of that epoch – according to our reconstruction, they were destroyed during the Ottoman = Ataman conquest, and their inhabitants evicted; these cities have remained desolate ever since (see figs. 20.10, 20.11 and 20.12).



Fig. 20.10. Byzantium (Turkey). Theatre ruins in Hierapolis. According to our reconstruction, these are the authentic “ancient” Graeco-Roman buildings. In reality, they date from the XIV-XVI century and not the very beginning of the new era. The destruction took place during the Ottoman conquest of the XV-XVI century. Taken from [\[1259\]](#), page 104.



Fig. 20.11. Byzantium (Turkey). The ruins of Trajan's temple with "Corinthian" columns. According to our reconstruction, these are the authentic "ancient" Graeco-Roman buildings. In reality, they date from the XIV-XVI century and not the very beginning of the new era. The destruction took place during the Ottoman conquest of the XV-XVI century. Taken from [\[1259\]](#), page 69.



Fig. 20.12. Byzantium (Turkey). Ruins of and “ancient” city in Pergam. According to our reconstruction, this city, likewise numerous other destroyed “ancient” cities, was built in the XIV-XVI century and fell during the Ottoman conquest of the XV-XVI century. Taken from [\[1259\]](#), page 135.

9.

Jerusalem, Troy and Constantinople

Let us discuss the identification of Jerusalem as Troy and Constantinople made by our reconstruction at greater length. According to a popular mediaeval belief, the city of Jerusalem was located “at the centre of known world” (see the map of Rüst, for instance, as reproduced in Chapter 5 of [Chron1](#)). This opinion of the mediaeval geographers and cartographers does not concur with the geographical location of the city known as Jerusalem nowadays. By the way, this belief is common for all the mediaeval texts and had been shared by the crusaders.

“Augustus had believed Judea to be the centre of the Earth... Moreover, Jerusalem is located right at the crossroads of the East and the West, which puts it in the centre of the world as we know it” ([\[722\]](#), page 234).

This is what the crusaders had believed. Leo Deacon, the Byzantine historian, reports the following of Emperor Nicephor II Phocas:

“He had ... gone to the blessed land at the centre of the Earth, also known as Palestine, which is where rivers of milk and honey run, according to the Holy Writ” ([\[465\]](#), page 40).

We are of the opinion that there is just one famous ancient city that fits this description – Constantinople, which is indeed located right at the centre of the “known world” as it had been in the Middle Ages. Indeed, Constantinople stands on the Bosphorus Strait, which separates Europe from Africa and Asia – “halfway between the North and the South”, in other words. It also lays roughly halfway between the westernmost and the easternmost countries known in the Middle Ages (the British Isles and Indochina, respectively).

The environs of Constantinople in Asia Minor are presumed to be populated by the Turks. However, the word Turk is very similar to the words Trojan and Frank – we have the same unvocalized root of TRK and TRN. Moreover, mediaeval chronicles derive the word Turk from the name of the legendary chieftain Thiras (or Phiras, qv in [\[940\]](#), for instance). This brings the words Turk and Frank even closer to each other. Moreover, the area that lies to the north-west of Constantinople is called Thracia, and the name is present in the maps until the present day.

The name Thracia is almost identical to that of Francia (France), which confirms our hypothesis about Constantinople being the “ancient” Troy and the Turks identifiable as the “ancient” Trojans (in some of the mediaeval texts at least) once again.

The term “Franks” was naturally applied to the inhabitants of France as well; the words “France” and “Thracia” must be related. Mediaeval historians may have confused the Thracians with the Franks – hence the confusion in the geographical localisation of historical events.

10.

Egyptian hieroglyphs and the Hebraic language

10.1. Geographical names were subject to flexibility before the invention of the printing press

It turns out that many geographical names and concepts had changed their meaning greatly over the course of time – therefore, we cannot simply refer to “the city of Rome” in our analysis of the ancient history, but only to “the city of Rome in one century or another”. The chronological localisation of the city shall affect the geographical – in the X and the XI century it must have been Alexandria or Cairo in Egypt. Then, in the XII-XIII century, the name passed over to New Rome on the Bosphorus, also known as Constantinople, Jerusalem and Troy. The “Third Rome”, also identified as the famous “ancient Rome”, was Russia, or the Horde, in the XIII-XVI century. Rome in Italy was only founded in the XIV century, after the Western expansion campaign of Ivan Kalita, aka Batu-Khan, and served the purpose of the imperial vicegerent’s European residence (see [Chron6](#) for more details).

Therefore, the geographical localisation of names found in chronicles can be regarded as a time function. The names of countries, cities etc had “lived in time” and moved about in geographical space. This needs to be understood – at dawn of civilisation, a given geographical name wasn’t affixed to a single geographical location. After all, there had been no unified system of communication, some languages and alphabets had still been in stages of formation, and geographical names likewise. The latter were immobilised much later, when printed books and homogeneous geographical maps were introduced. However, this took place during a relatively recent epoch, which must always be borne in mind when we work with old sources.

Today's names of the towns and cities do not drift across the maps anymore. However, this wasn't the case in the past, which is very easy to explain. How could people record and share the information on the geography of the world around them? This requires some device that allows the manufacture of several dozen copies of a map or a manuscript – otherwise the information becomes subject to flux and quick alterations. Old localisations are forgotten and new ones introduced; this process is very difficult to control. Apparently, the migration of geographical names and the frequent alteration of their meaning have only stopped with the introduction of printed books, which enable rigid fixation of information and its propagation among the educated populace. Therefore, the names of towns and nations, as well as the meaning of these names, changed frequently before the invention of the printing press. The migration of names could be a result of emigration of some part of educated population from one place to another. For example, after the fall of Constantinople in the middle of the XV century, many representatives of the ruling class, the aristocracy and the intellectuals fled New Rome and emigrated to Europe and to Russia. They may have initiated the migration of several geographical names as well.

10.2. Egyptian hieroglyphs of the XI-XVI century as the “Hebraic” language of the ecclesiastical tradition

It is possible that the Egyptian hieroglyphs are the very Hebraic, or Aramaic, language, which is often mentioned in mediaeval texts. Let us emphasise that we are referring to the mediaeval term used in ecclesiastical Christian literature. The term “Hebraic” was used for the ancient language of the Bible before its translation into Greek.

Nowadays the Hebraic language of the Bible is believed to be the predecessor of the modern Hebrew. However, this appears to be incorrect. The meaning of the term “Hebraic” has been changing over the years, and could be interpreted differently during different epochs. This is another

manifestation of the mutability of the old names over the course of time.

According to our hypothesis, the holy books of the Christian church were also written in the ancient Egyptian hieroglyphs, or in Hebraic.

10.3. The Hebraic, or Egyptian hieroglyphic script replaced by the Greek alphabet in the epoch of the XIII-XV century. The bilingual texts of Egypt

According to the ecclesiastical tradition as reflected in the Bible, initially the Holy Writ had been written in a single language – Hebraic, or, possibly, the language of the hieroglyphs. Other holy languages came into being later. In the Middle Ages it was assumed that there were three holy languages – Hebraic, Greek and Roman (presumably, Latin). Ecclesiastical literature was only written in these three languages.

What was implied under the distinction between several “holy languages” initially? Our hypothesis is that it marks the transition from hieroglyphic writing to alphabetic. More specifically, this hypothesis can be formulated as follows:

1. Hebraic as mentioned in ecclesiastical texts is simply the hieroglyphic transcription system – just that, and not an actual spoken language. The only thing that changed in the transition to Greek, or the Christian language, for instance, was the system of transcribing words – the spoken language remained the same.
2. A great many texts in “Hebraic” were carved in stone; they have survived until the present day. We are referring to the Egyptian hieroglyphs that cover vast spaces of the “ancient” Egyptian pyramids and temples, which were built in the XII-XVII century, according to our reconstruction. It is possible that the old texts of the Bible (the “tablets of stone”) still survive among them.
3. The translation of the holy texts from “Hebraic” to Greek did not affect the spoken language that they were read in – they had merely been transcribed into a new alphabet that came to replace the

hieroglyphs.

Let us explain. The hieroglyphic system is doubtlessly cumbersome and complex in actual use – however, its concept is very simple. The words are transcribed as pictures, or hieroglyphs. The simplicity of the concept provides for greater accessibility – it is clear that the very first system of writing had to be like this.

On the contrary, the concept of the alphabetical system is a lot more complex than that of the hieroglyphic. It is ultimately a lot simpler and easier to use. Nowadays it is this very system that we believe to be the most natural and obvious. However, one must be aware that the alphabetical system had required a large body of preliminary work. One needed to disassemble spoken language into syllables, and those into individual sounds, which were then categorised and ascribed to individual symbols, with a special grammar system devised to control their use and so on. It is for this reason that we remember the names of the inventors of certain alphabets – Cyrillics, for instance.

The very conception of an alphabet is extremely non-trivial, unlike that of hieroglyphic writing, and could only have come to existence as part of a well-developed scientific school.

Apparently, the alphabetic system of writing was introduced in the epoch of the Roman “Byzantine” Empire of the XII-XIII century, or even later. It had eventually replaced the old hieroglyphic system. However, the inhabitants of the old imperial capital and the family burial grounds of the Czars, or the Khans, must have remained true to the old hieroglyphic system of writing up until the XVII-XVIII century.

The new alphabetic system became known as the “Greek language” in order to distinguish it from the “Hebraic” language of the hieroglyphs. The actual holy language of the epoch had hardly undergone any changes. It must have been the Greek, or Christian language of the mediaeval “Byzantium”. It must be noted that most specimens of this medieval Greek = Christian language defy interpretation nowadays – in many cases, even

specialists cannot read them, unlike the “ancient” Greek, which many people can read with ease.

We believe the “ancient” Greek to be a relatively recent language – one that must have come to existence in the XVI-XVII century. This is the language that the Scaligerian hoaxers had converted the old documents into, editing and changing them in any which way they wanted. The authentic old documents must have been destroyed afterwards. The authentic Greek (or Christian) language must be the almost completely forgotten language of mediaeval Greece, or “Byzantium”.

Later on, when other languages developed alphabets of their own, the term “Greek language” became applied to the spoken language of ecclesiastical service as opposed to the actual alphabetical system, which had initially been exclusively Greek, or Christian.

10.4. The reason why a great many inscriptions in Egyptian hieroglyphs remain beyond the attention scope of researchers and publishers

As we mentioned above, many hieroglyphic texts have survived until the present day in Egypt, carved into the stone walls of the ancient temples. The volume of this written information is truly mind-boggling. We shall just cite a number of examples after Y. P. Solovyov, a Professor of the Moscow State University, a prominent expert in Egyptian history, who shared all this information with us after his return from Egypt.

1. There is a Ptolemaic temple in the town of Edfu, to the north of Asuan – its condition is pretty good. The dimensions of the temple are roughly 35 metres by 100 metres, and its height equals some 15-20 metres; there are many columns and halls inside it. All the walls are covered in hieroglyphs and drawings, with abundant graphical information. If all of these texts were to be published, they would take up a volume of a thousand pages in a modern book by a very rough estimate.

2. The temple of Isis on the Isle of Phyla, upstream from Asuan. Its dimensions are roughly 70 by 100 metres, and its height equals some 30 metres. All the walls are covered in writing, from the inside and from the outside, including the walls of the internal rooms.
3. The temple of Dendera, with an area of approximately 100 by 50 metres and a height of about 30 metres. All covered in hieroglyphs on the inside. There are few inscriptions on the outside; however, this is compensated by a large volume of artwork.
4. The two famous gigantic temples in Luxor and Karnak. Their Cyclopean walls are completely covered in hieroglyphs. This gives us thousands of square metres of text, despite the dilapidated state of the temples.
5. The Ramessarium, or the funereal temple of the whole Ramses dynasty. Completely covered in writing. The temple of the wife of Thutmos III. Lettering all over. The walls of funereal mausoleums and chambers are all covered in hieroglyphs; some of them are larger than modern underground stations. Mere copying of these texts will take years.

A rough estimate of the entire volume of all these texts found on the walls of Egyptian temples claims them to equal some fifty thousand pages of a modern book at the very least – that is a multi-volume publication; a whole encyclopaedia, if you will. Thus, we are thinking of extremely interesting information in a large volume. The Egyptian temples are all a gigantic book carved in stone – the Biblical tablets, if you will. One such wall, which is in fact a whole page covered in hieroglyphs, can be seen in fig. 20.13.

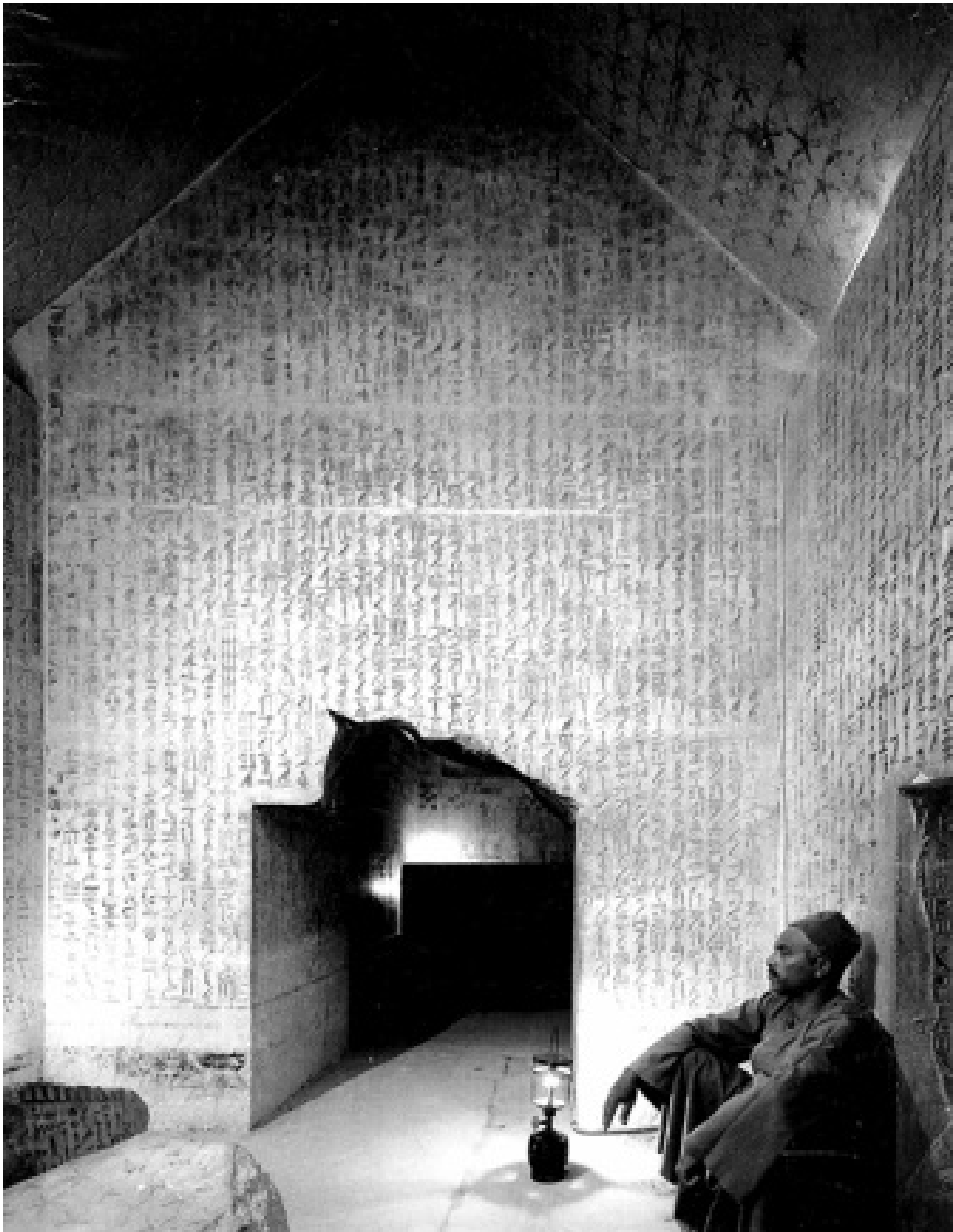


Fig. 20.13. Walls of an underground chamber covered in “ancient” Egyptian hieroglyphs. It turns out that there’s a vast number of such “ancient” walls in Egypt. By the way, on the right, behind the sitting Arab, one can see that in this particular case the “ancient” hieroglyphs were drawn on plaster, which eventually started to peel off.

Taken from [\[1282\]](#).

Readers might enquire about the actual meaning of these hieroglyphs. It is amazing, but, to the best of our awareness, the overwhelming majority of these texts have neither been deciphered, nor even published to this very date – all the above material requires a separate research. If we are to assume that the modern Egyptologists are capable of interpreting hieroglyphic texts, one should expect the hundreds and thousands of square metres of walls covered in hieroglyphic lettering to be copied, photographed, studied, restored, read, translated, commented and published – as a multi-volume publication available to specialists at the very least. We haven't managed to find any such publication anywhere. Some individual texts were published, often without translations of any sort, but they don't comprise a thousandth part of the whole volume of lettering found upon the walls of Egyptian temples. It is possible that we haven't been exposed to the entire bulk of available materials, and will be happy to discover that somebody had conducted this work at some point; in this case, we would like to receive exact references to the author, the time and the place.

However, if the majority of the texts in question remain without translation until the present day, and haven't even been copied, which is what we believe to be the case, we are confronted with a number of poignant question and hypotheses.

Question 1. Are the modern Egyptologists really capable of reading all the hieroglyphic writings carved on the walls of the Egyptian temples? What if they can only read a small part of these texts – namely, the ones similar to the bilingual stones and papyri, accompanied by their Greek translation.

Question 2. How do they interpret the Egyptian hieroglyphs that differ from the ones encountered in bilingual texts? After all, few such texts have survived until our day. Common sense suggests that the interpretation of a hieroglyph without any hints of any sort is a very

complex task – if not altogether impossible.

Our hypothesis is as follows:

1. Egyptologists are only capable of reading a small part of hieroglyphic inscriptions that have reached our day – namely, the ones found in the few bilingual texts that have reached our day. Hence the limited nature of their active vocabulary.
2. The meanings of most hieroglyphs are forgotten nowadays, which makes interpreting the major part of the surviving ones an all but impossible task.
3. This is the very reason that most “ancient” Egyptian texts haven’t been read until this day – nobody even bothered to copy them. Stone carvings are abandoned, and are gradually becoming destroyed. Each year, historical science loses hundreds of pages of authentic ancient chronicles.

It is possible that the “Hebraic” version of the Bible can be found among these hieroglyphs, since the very word Bible stems from the same root as the word Babylon, or Byblos. Let us remind the readers that the word Babylon had been used for referring to Cairo in the Middle Ages, *qv* above. Modern historians are errant when they think that the old texts were written in the “ancient” languages that they know – “ancient” Hebraic, “ancient” Greek and “ancient” Latin. All of them are in fact literary, or ecclesiastical, languages introduced in the XIV-XVII century. In the XVII-XVIII century, during the creation of the Scaligerian history, they were declared “ancient”. These are the languages of the “ancient sources”, still believed to serve as the ferroconcrete foundation of the Scaligerian version.

We believe that the hieroglyphic Egyptian writing spread across the entire continent in the XII-XVI century, together with the Christian faith. In particular, it had reached China. Chinese hieroglyphs appear to be but a modified version of the Egyptian ones. N. A. Morozov also pointed out the connexion between the Egyptian and Chinese hieroglyphic writing.

Therefore, the Oriental civilizations are of the same origin than the European civilization, and we shall return to this below.

10.5. The forgotten meaning of the Church Slavonic word for “Jew” (“Yevrey”)

The Russian word for “Jew”, which is “еврей” (pronounced “yevrey”), is presumed to be of Church Slavonic or Greek origin ([\[866\]](#), Volume 2, page 6). As the analysis of its use in mediaeval texts demonstrates, it had originally been a form of the Russian word for “priest” (“ierey”), neither referring to any ethnic group, nor indeed to a religion.

Let us remind the reader that the word “yevrey” had initially been spelt with the use of the letter *izhitsa* instead of *vedi* in Church Slavonic: “евпей” (see [\[503\]](#), for instance). Both versions – “іевпей” and “евпей” must be derived from the complete form “іевпей”, which still survives, and can be found in the Slavic Ostrog Bible of 1581 ([\[621\]](#), page 26 of the New Testament, foreword to the Gospel According to Luke. The full form of the word is obviously the predecessor of both words – “евпей”, if we are to omit the first vowel “і”, and “іевпей”, if we omit the *izhitsa*.

It also has to be said that the Slavic letter *izhitsa* can be read in two ways: as V and as I, hence the higher possibility that the progenitors of the respective modern Russian words for “Jew” and “priest” had really been a single word. This observation is also confirmed by the fact that the mediaeval texts in Church Slavonic often use the words “yevrey” and “ioudrey” (Judean) side by side, which would be odd if these words had indeed been synonymous. Nevertheless, we can encounter them both on the same page of a mediaeval text. Everything becomes clear if we distinguish between them in the manner suggested above.

11.

The Egyptian Alexandria as the old imperial capital

11.1. History of the XI-XII century: an approximated reconstruction

In the present stage of the research we can only reconstruct the ancient history of the XI-XII century in a very general and approximated fashion. We relate our reconstruction below.

Up until the end of the XI century, the capital of the state that later became known as the Roman Empire had apparently been in the valley of the Nile in Egypt. This makes the claim of modern historians about Egypt being the cradle of culture and civilization correct. In the X-XI century the inhabitants of this land learnt how to make weapons out of copper, and later steel. Around the end of the XI – beginning of the XII century, the capital is transferred to Czar-Grad on the Bosphorus, also known as Jerusalem and Troy.

These are the origins of the ancient Rome, or the centre of the ancient “Byzantine” Empire. The Empire begins to colonise the Mediterranean region. It is obvious that the epoch’s primitive system of communications made the distant parts of the Empire virtually independent from the centre. Basically, this is how the modern history textbooks describe the Byzantine Empire of the X-XII century. The Egyptian, or “Byzantine” power in Europe appears to have been concentrated around a few harbours on the Mediterranean coast.

We are looking at the political naissance of the European civilization, or the roots of the secular and dynastic history of Europe and Asia, which turn out to be Egyptian.

On the other hand, the roots of the ecclesiastical history can be traced to the Balkans and to Asia Minor – an ancient region whose centre had been

in Jerusalem, also known as Troy, which eventually became known as Constantinople, and later Istanbul. The area around Constantinople, or Jerusalem, had been known as Troad, Thracia, Khan's Land (or Canaan in the Bible), and also Judea. It is the birthplace of the ancient cult that later became Christianity.

It is possible that Judea had been subordinate to the Egyptian Rome, or Alexandria. The Roman Empire is called Israel in the Bible; the actual word "Israel" is translated as "Theomachist", which is a synonym of the name "Ptolemy". Bear in mind that the Ptolemaic dynasty had been regnant in Alexandria, which concurs well with the hypothesis that the capital of Israel had originally been in Alexandria.

11.2. Alexandria as the centre of Greek science

Alexandria is believed to have been the centre of the Greek (Christian, or Byzantine) science in the Middle Ages. For instance, Claudius Ptolemy, the author of the Greek *Almagest*, came from Alexandria. The city itself is often mentioned in the *Almagest*; even the name Ptolemy can be associated with Alexandria as the name of the dynasty that had reigned there.

Another example is the Orthodox Paschalia, or the set of rules for calculating the date of the Easter, including the table of the lunar phases and calendar tables. The Paschalia had been widely used in Byzantium, and was allegedly developed in Alexandria, which is why it is also widely known as the Alexandrian Paschalia.

Alexandria is also the city where the largest and most famous library of the antiquity had stood – the very Alexandrian Library that is nowadays believed to have perished in a blaze.

11.3. Alexandria as the obvious capital

The geographical location of the Egyptian Alexandria does in fact make it a likely capital of the ancient Empire, unlike the Italian city of Rome. Alexandria is a large seaport and it is located in the fertile valley of the

Nile. The Alexandrians had abundant copper mines at their disposal, which makes it possible that the industrial use of copper was invented in Alexandria and marks the beginning of the Copper Age in our civilization.

11.4. Several authors of the XVII century had believed the Egyptian pyramids to have been the sepulchres of Ptolemy = Israel and Alexander the Great

Let us cite an interesting piece of evidence contained in the Lutheran Chronograph of 1680 ([\[940\]](#)). This is what we learn about Emperor Octavian Augustus: “When Augustus came to Egypt, he was shown the bodies of Alexander the Great and Ptolemy, which had been kept in their sepulchres for a long time” ([\[940\]](#), page 101). Therefore, as recently as in the XVII century some chroniclers had been of the opinion that the rulers buried inside the Egyptian pyramids were the actual founders of the Greek = Christian Kingdom, Alexander the Great and Ptolemy, or Israel (Theomachist). We believe that they were correct. By the way, both Alexander and Ptolemy are believed to be Greek, and the very word “pharaoh” identifies as the Greek word “tyrant”, or “ruler”. However, the research related in [Chron6](#) demonstrates that the Scaligerian descriptions of Alexander the Great and King Ptolemy contain a distinct layer of the Russian history of the Horde, which dates from the XV-XVI century.

12.

The wars fought for and around Constantinople (Jerusalem)

Let us briefly reiterate the primary conception of Roman History within the framework of the general reconstruction that we relate herein.

All the originals of the great wars, or exoduses, or global dynastic changes as reflected in the Scaligerian history textbook were really linked to one and the same focal event – changing ownership of Jerusalem = Troy = Constantinople. The city had changed a number of owners over the period of the X-XVI century, or the historical epoch that covers the entire real, or documented ancient history.

The first war in the series is likely to have been fought near the end of the XII – beginning XIII century, or the epoch of Christ. This war is known to us as the Fourth Crusade (= the First Crusade). Mediaeval chronologists have spawned numerous duplicates of this war in the “ancient” and mediaeval history; this fact is hardly surprising, considering as how the version of chronology known to us today was created by the mediaeval clergy, which had obviously regarded the events related to Christianity as the most important ones in history and analysed them with the utmost caution.

Nevertheless, somebody’s chronological error had separated the Evangelical events from the war of the XII century A.D. and ascribed them to the I century A.D. despite the direct indications of several ecclesiastical sources that the war began immediately after the crucifixion and resurrection of Christ. On the other hand, the actual war, or the Fourth (= the First) Crusade, remained in its correct chronological position (the XII century).

Let us attempt to imagine the implication of Christ’s lifetime misdated to

the I century A.D. instead of the XII. It is obvious that the mediaeval chronologists who had adhered to the erroneous dating of the I century A.D. must have meticulously removed all the obvious traces of the Evangelical events from the XII century chronicles. Indeed, they believed these events to be the most important in human history. Therefore, as soon as they noticed traces of these events in certain texts, they instantly dated them to the I century A.D., falsely believing it to be the epoch of Jesus Christ. Alternatively, they could edit the source, transforming the actual descriptions of events into the “recollections of the ancient author” and replacing accounts of real historical events by their presumed recapitulations.

This is why the surviving editions of mediaeval texts are structured in such a way that whenever the “ancient author” describes an epoch that duplicates the epoch of Christ, or the XII century, he usually begins to recollect historical events, and often mentions the names of Evangelical characters. We cannot find any real traces of the primary historical event of the XI century, or the crucifixion and resurrection of Jesus Christ, in any historical text – the only surviving accounts of this epoch known in Scaligerian history are the Gospels of the alleged I century A.D. Mediaeval chronologists of the XVI-XVII century had sought all such accounts out laboriously, and provided them with erroneous datings. As a result, the Evangelical tale of the “Passions of Christ” has virtually got no duplicates anywhere in the Scaligerian version, despite the incorrect dating of the crucifixion itself.

Nevertheless, the mediaeval chronologists had overlooked a number of minor details. Naturally, the latter could only pertain to substantially altered renditions that had little in common with the famous ecclesiastic accounts – otherwise the events in question would be identified as Evangelical and dated to the I century A.D. Traces of Evangelical events in the XII century A.D. are nothing but a collection of discombobulated legends and individual names.

13.

The division of empires. Israel and the Nicaean Empire, Judea and the Latin Empire

The second original of the Great War is to follow – it marks the end of the ancient Roman Empire and the beginning of the new kingdom division, or the conquest of Constantinople by the crusaders during the Fourth Crusade in 1204. After that, the Roman “Byzantine” Empire fell apart into several kingdoms and principalities. Scaligerian history is of the opinion that the old royal “Byzantine” dynasty and the Roman aristocracy fled to the city of Nicaea in Asia Minor, which is where they founded the Nicaean Empire as the successor of the old Roman Empire, joined by the Patriarch of Constantinople, while the crusaders elected a new emperor from their own number and founded the Latin Empire with Constantinople as its capital. The Nicaean Empire in Asia Minor is believed to have struggled for the return of Constantinople; the struggle ended in the conquest of Constantinople by the army of Michael Palaiologos, Emperor of Nicaea, in 1261, and the exile of the Latin emperors from the city ([\[455\]](#)).

However, some sources of the XVI-XVII century had been of the opinion that after the fall of Constantinople in 1204 the Roman Emperor of “Byzantium” had fled to Russia and not to Asia Minor. For example, the eminent Polish historian of the XVI century, Matthew Strykowski, writes the following in his book ([\[1429\]](#); the chapter is entitled “On the Conquest of Constantinople, or Czar-Grad, the Most Glorious Capital of the Greek Caesars and Patriarchs by Mehmet II, King of the Turks, in the 1453rd Year of Our Lord, or the Year 6961 Since Adam, in the Reign of Kasimir, son of Jagiello, King of Poland and Great Prince of Lithuania”:

“And so it came to pass that in the 1200th year of Our Lord the Venetians and the French came from across the sea, and took over Constantinople. Ascarius, the

Greek Caesar, fled to Tersona and then to Galich, which the Greeks call Galatia. When he came to the capital of Russia, Roman, the Russian Prince and Monarch, received him with honours and consideration. This is how the Latins took over the glorious kingdom of Greece” ([\[1429\]](#)).

This report of Strykowski is in excellent correspondence with the history of Russia, or the Horde, in our reconstruction. It helps us with the understanding of the dynastic undercurrents of the Great = “Mongolian” Conquest of the XIV century. As we have seen, the conquest began some 100 years after the fall of Constantinople under the onslaught of the crusaders. The purpose of the conquest is perfectly clear – the restoration of the old Empire. If the old Roman, or “Byzantine” dynasty had indeed fled to Russia, as Strykowski is telling us, it becomes obvious just why the Great = “Mongolian” Conquest was launched from the Horde, or Russia, as well as the reason why the Western campaign of Ivan Kalita (Caliph), or Batu-Khan, had been among the first directions of the “Mongolian” expansion (see Part I). The grandiose restoration of the Empire began, started by the descendants of the old Roman dynasty of “Byzantium” who had fled to Russia after the fall of Constantinople. The restoration wasn’t merely a success – the “Mongolian” conquest of the XIV century resulted in the creation of a qualitatively new Empire, which was much larger and better centralised than the old Roman Kingdom, or “Byzantium”. Eventually, “Mongolia” conquered the entire Eurasia and North Africa, and later also gathered lands in America (in the XV-XVI century; see [Chron5](#) and [Chron6](#)).

As we demonstrate in [Chron1](#), [Chron2](#) and [Chron6](#), the Bible describes mediaeval European events of the XI-XVI century. It uses the word “Israel” for referring to the Christian Empire, namely, the ancient empire of the XI-XIII century, which we apparently know very little of today, and its successor, the Great = “Mongolian” Empire of the XIV-XVI century. How do we identify the Biblical Judea? One must bear in mind that the Bible uses the term “Judean Kingdom” for referring to a relatively small

part of Israel centred around Jerusalem, the old capital. Judea was populated by a maximum of two Biblical tribes (1 Kings 12:20). There were twelve tribes altogether. In European history Judea is the old centre of the empire, Czar-Grad and its environs, as well as the ancient Rumelia, or the Balkans.

The Biblical division of the kingdom into Israel and Judea must be a reflection of two events, the first being the fragmentation of the ancient “Byzantine” Empire of the XI-XIII century after the Trojan Wars of the XIII century. Scaligerian history of this epoch describes the conquest of Constantinople by the troops of the Horde, or Russia, and their numerous allies in 1204 and the foundation of the modestly sized Latin Empire around Constantinople, known as the Biblical Judea. The remaining part of the empire founded a new capital in the Biblical Shechem (1 Kings 12:25). The Scaligerian version believes that the old dynasty, which was banished from Czar-Grad by the crusaders, chose the city of Nicaea for its capital – allegedly, in Asia Minor. Historians suggest that Nicaea, or Shechem, can be identified as the modern city of Iznik ([\[85\]](#), Volume 29, page 618). However, our reconstruction deems it more likely that Shechem, the Biblical capital, or MCHSH in reverse, is Mosoch, or Moscow – not the modern city, which had not existed yet; one must remember that the name had once been used for referring to the entire Russia, or the Horde.

The second event that became reflected in the Biblical account of the division of the kingdom into Israel and Judea might identify as the division of the Great = “Mongolian” Empire into Russia, or the Horde, and Turkey, or Atamania, in the XV-XVI century. Israel shall therefore identify as Russia as the Horde, and Judea – as Turkey, or Atamania. The capital of Turkey, or Judea, identifies as Czar-Grad, the ancient capital of the “Byzantine” Empire, also known as the Biblical city of Jerusalem.

Furthermore, it is possible that the two Biblical kingdoms of Israel and Judea reflected the segregation of the Western Europe from the East, with the Western Europe identifying as Judea, and Russia, or the Horde – as

Israel, qv in [*Chron6*](#).

PART THREE

Ecclesiastical history

14.

History of religions

According to our reconstruction, the Christian church had maintained its integrity within the Empire up until the XV century. Of course, religious tradition had varied between one distant part of the Empire and another – however, the formal schism between the churches must only date to the XV century. In the Scaligerian version, the epoch of Christianity as a single religion is dated to the pre-1054 epoch, which is the year that marks the schism between the Orthodox and the Catholic branches of the Christian Church. According to our reconstruction, this schism really dates from the XV-XVII century. Also, the Christian Church broke into four branches and not two – Orthodox, Catholic, Muslim and Judean.

It is known to us from the history of religion that the rites and the canons of the Christian Church in the first few centuries of Christianity, or the XI-XIV century, according to our reconstruction, had differed from the ones we're accustomed today quite drastically. Also, it appears that Judaism had not finally crystallised as an independent religion.

Thus, according to our reconstruction, the epoch of the XV-XVII century marks the schism of the formerly united Christian church into four branches – Orthodox Christianity, Catholicism, Islam and Judaism. Furthermore, Islam became independent from the Orthodox tradition even later – at the end of the XVI-XVII century. Therefore, the mediaeval Western Sources that tell us about “Muslims”, “Agarians” and “Saracens” are often referring to the Orthodox Christians – Russians in particular, since Islam and Orthodox Christianity had still been a single religion.

15.

Christ from Antiochia

Here's a fragment from a modern textbook on history: "Christopher, Patriarch of Antiochia, baptised Isa at birth, was killed in Antiochia, during an anti-Byzantine uprising, on 22 May 967 A.D." ([465], page 196). He was run through by a spear, likewise Christ, which is emphasised in a number of chronicles. Bear in mind that the spear that pierced the body of Christ on the cross was believed to be kept in Antiochia by the crusaders of the First Crusade.

Isa Christopher is very obviously a version of the name Jesus Christ. We shall obviously find no Evangelical accounts of crucifixion and resurrection in the biography of Isa Christopher, otherwise more recent editors and chronologists would instantly recognise him as Christ and date the events in question to the I century A.D. Nevertheless, many details of the Evangelical account are present here as well – for instance, the solar eclipse, which is presumed to have accompanied the crucifixion of Christ, according to the Gospels and a number of other ecclesiastical texts. A very fitting total eclipse of the sun is mentioned in the Byzantine chronicle under 968 – very close to the murder of Christopher ([465], page 187, Comment 72). We must emphasise that a total eclipse on the sun observable from a single populated location is a very rare event.

Moreover, as was the case with Christ, the "Christopher eclipse" was accompanied by a powerful earthquake and a rain that many believed to herald a new deluge: "A strange rain, which had made the Byzantines afraid that it might herald a new deluge, fell on 5 June 968" ([465], page 186, Comment 57; also page 39). The murder of Christopher was followed by a three-year siege of Antiochia by the Roman, or Byzantine, troops of Emperor Nicephorus (Victorious) Phocas. After the conquest of the city, a large number of holy objects were found there, all of them associated with

Christ ([\[465\]](#), pages 41 and 46). Leo Deacon, the Byzantine historian, tells us explicitly that Emperor Nicephorus had launched a military campaign to Palestine ([\[465\]](#), page 40). It is hard not to recognize this campaign as the one launched to Palestine by Emperor Tiberius right after the Crucifixion, which is recorded in a number of mediaeval ecclesiastical chronicles considered apocryphal today (see the “Letter of Pilate to Tiberius” in the “Passions of Christ”, for instance).

Let us quote the comment of a modern historian that concerns the data about the Palestinian campaign of Nicephorus:

“The troops of Nicephorus never reached Palestine; it might be mentioned in order to make the campaigns attain religious symbolism... Although the ideas of crusades weren’t all that popular in Byzantium, Nicephorus, for one, was affected by them greatly – a long time before the Western crusaders” ([\[465\]](#), page 186, comment 63).

There is also a strange account related by Leo Deacon in his description of the campaign of Nicephorus – it must be reflecting the actual crucifixion. Namely, he tells us that a certain Judaist from Antiochia had kept an icon that depicted crucified Christ in his household. One day, he became enflamed with hatred for that icon and pierced it with some sharp object (cf. the “Antiochian spear”). This was followed by a miracle that made him and the Judeans that surrounded him flee in terror ([\[465\]](#), pages 39-41).

This account is easy to recognise as a version of the famous Evangelical Crucifixion story. The storyline is virtually the same – Judeans hate Christ, crucify him and pierce his side with a spear, but the ensuing solar eclipse and earthquake made them scatter in fear, as it is described in the Gospels. This is an excellent example of how the Evangelical events got edited when they emerged in the wrong chronological locations. The original text got into the hands of some historian of the XVI-XVII century, who was diligent enough to keep the “dislocated” story of Christ intact, having merely altered the text in the simplest way he could think of, replacing

Christ with an icon of Christ, the Judean priests of Jerusalem with some nondescript Judaist etc.

The Scaligerian version of chronology erroneously dates the tale of Christopher to the X century.

At the end of the XI century, which is the epoch of the First Crusade, the Antiochian Spear emerges once again. The Crusaders were striving to lay their hands upon this holy relic during the whole long siege of Antiochia in 1098 ([\[287\]](#), pages 83-95). Modern historians are mistrustful of the belief shared by the crusaders, namely, that the spear that had pierced the side of Jesus was kept in the besieged Antiochia. Could the crusaders have been correct?

Antiochia is presumed to have been captured by the crusaders exclusively, without the participation of the ROMEAN (or “Byzantine”) troops. However, there are historical records of the city of Tyre, which is right next to Antiochia, taken by Egyptian troops in 1094, also after a 3-year siege: “In 1094, the Fatymid army [Fatymids is the name that historians use for the dynasty that presumably ruled in Alexandria during that epoch; in reality, the army in question belonged to the ROMEAN, or Roman Emperors, also known as Pharaohs – Auth.] marched to the North, laying this seaport [Tyre – Auth.] under siege and taking it by storm 3 years later, looting the city utterly” ([\[287\]](#), page 34). Let us also recollect the fact that “Tyre” translates as “Czar”, or “Czar-Grad”; therefore, Tyre had been a capital city, likewise Antiochia. Most probably, Antiochia and Tyre are but two different names of a single city – for example, Constantinople had also been known as Czar-Grad.

Most likely, the conquest of Constantinople in 1098 and the conquest of Tyre by the Egyptians in 1094 is the very same event dating to the epoch of the Fourth (which was also the First) Crusade of 1203-1204 A.D.

16.

Reports of the XI century events as encountered in the Russian chronicles

The Scaligerian dating of the Baptism of Russia, or 989 A.D., according to the Russian chronicles, is very close to the Scaligerian dating of the Antiochian Evangelical events, the difference being a mere 20 years.

Russian chronicles mention a horrendous earthquake in Czar-Grad – so powerful that it is remembered in the Menaion (see under 26 October [Old Style], memory of Dmitriy of Solun). This earthquake was also described in Byzantine chronicles – historians date it to 989 A.D. ([\[465\]](#), pages 91 and 222).

Let us relate the account of this earthquake given by the Byzantine historian Leo Deacon:

“The comet-watchers were full of wonder... That which the people expected, came to pass... In the evening of the day when we remember St. Dimitriy the Martyr, a great earthquake to equal none that people had remembered, brought the spires of Byzantium down to the ground, destroyed many houses, which became graves for their inhabitants, and wiped out the neighbouring villages completely ... having also shaken and destroyed the dome and the western wall of the great church... It was followed by a horrible famine, disease, droughts, floods and hurricanes... This is the very time that the column near Eutropius was destroyed by the waves, and the monk that had stood upon it met a dreadful fate in the raging sea. The infertility of the earth and all the other scourges took place after the falling of the star. However, future historians shall be able to explain it all” ([\[465\]](#), page 91).

When we read this account, we find it hard to chase away the thought that the initial edition of Leo Deacon’s “History”, the one that didn’t survive, had contained the well familiar Evangelical account of all the disasters that

had accompanied the crucifixion of Christ. It is only the edition that has reached our age, which, as we can understand, was compiled in the Western Europe in the XVI-XVII century, that is to blame for transforming the text of Leo Deacon into something else, more in line with the Scaligerian chronology. Nevertheless, we still see a direct reference to Jesus Christ!

The monk who had perished on top of his column as mentioned in [\[465\]](#), page 91, is most likely to be the replacement of the crucified Jesus Christ, which shall also identify the star mentioned by Deacon as the Star of Bethlehem. Also, the Greek Gospels do not refer to a “crucifixion”, but rather to a death on top of a pole, or column (see [\[123\]](#), column 1151). If we are to provide a literal translation of the Greek Gospels, we shall come up with a report of Christ dying on top of a column, which is precisely what we see in Deacon’s text.

Modern commentators are completely at a loss about the identity of the “monk” mentioned by Leo Deacon. He isn’t mentioned in any hagiography ([\[465\]](#), page 223, comment 75). And what of his mysterious reference to “future historians”, which seems to be completely out of context? See [\[465\]](#), page 223, comment 76).

However, if Deacon is referring to Jesus Christ, it is easy enough to understand what Deacon means – he alludes to the Second Coming in the usual mediaeval style.

17.

Oriental versions of Christianity

According to our reconstruction, Christianity came to India, China and Japan during the Great = “Mongolian” conquest of the XIV-XV century. A propos, we have a few phonetic similarities here - Krishna and Christ, Delhi and Delphi etc.

Many experts in history of religion noted the parallels between Christianity and Buddhism, starting with the XIX century (see [\[918\]](#) and [\[919\]](#)).

The lifetime of the first Buddha, or the Indian Prince Sakyamuni, is dated to times immemorial by the historians of today. However, it has been known to us ever since the XIX century that his biography is almost a word-for-word rendition of the hagiography of St. Joasaph, the Prince of Great India (see the Menaion for 19 November, Old Style).

This amazing similarity has been discussed by many specialists, but never got a mention beyond special literature ([\[665\]](#)). Nevertheless, the hagiography of Joasaph, Prince of Great India, almost forgotten today, had been part of a very popular ecclesiastical literary work of the XV-XVI century, namely, “The Tale of Barlaam and Joasaph”. It suffices to say that the manuscripts of this oeuvre have reached us “in more than 30 European, Asian and African languages: one in Pehlevi, five in Arabic, one in Persian and one in Ouigour; two Georgian versions ... a Greek version ... two Latin versions, translations into Church Slavonic, Armenian and Ethiopian ... nine Italian manuscripts, eight more in Old French, five in Spanish, more in Provencal, Rhaeto-Romance, Portuguese, German, Czech, Polish, English, Irish, Hungarian and Dutch” ([\[665\]](#), page 3).

Historians are of the opinion that the hagiography of St. Joasaph was first written in Greek in the XI century A.D. Moreover, “The Holy Relics

of the St. Prince Joasaph became known to the public in the XVI century. They had initially been kept in Venice; however, in 1571 Luigio Mocenigo, the Venetian Doge, gave them to Sebastian, King of Portugal, as a present” ([665], page 11).

Could the body of Christ have been taken away from Constantinople in 1204?

The title pages of most Greek manuscripts of the “Tale of Barlaam and Joasaph” (there are about 150 of them known to date) say that the story was “brought from India, a country in Ethiopia, to the Holy City of Jerusalem by John the Friar” ([665], page 7).

Let us also cite some evidence of a strange event dated to the alleged year 1122 in this respect.

“There is an anonymous report of a certain Indian Patriarch John visiting Rome that year... The Patriarch had initially come to the West to receive the Archbishop’s pallium in Byzantium in order to confirm his rank, which was conferred onto him after the death of his predecessor. However, the Byzantines told him that the capital of the world was in Rome” ([722], page 249).

What we see here is a trace of the disputes about the location of Rome, or the real capital of the world. Apparently, it had not been obvious to the people of that epoch, and required argumentation.

The mystical theory of metempsychosis, which is usually considered purely Oriental and inherent in the Buddhist tradition, had nevertheless been quite common for the Christian ecclesiastical tradition of the XIV-XVII century, a long time before the XIX century, which is when the Europeans made their first acquaintance of the Oriental religions.

The theory of metempsychosis was considered heretical; it was presumed to have originated in Greece and ascribed to Pythagoras. For instance, the oeuvre entitled “A Brief Revision of All Heresies by St. Epiphanos, Bishop of Crete”, which had even been included in the main ecclesiastical almanacs, mentions metempsychosis in the very beginning:

“The Pythagoreans, also known as the Peripathetics, reject the unity and the will of the Lord, and also forbid sacrifices to the gods. Pythagoras had preached that no living being could be eaten, and that one also needed to abstain from alcohol ... [unclear place]... Pythagoras had also taught that the souls incarnated into the bodies of other living beings after leaving the dying bodies” ([\[430\]](#)).

This description could also be applied to the Buddhist tradition. This makes it likely that Buddhism had also been of a Byzantine origin.

Let us cite the “four primary heresies” as listed by Epiphanos:

1. Barbarism, or no religion tradition.
2. Scythian Heresy – worship of the ancestral and animistic spirits.
3. Hellenistic Heresy – polytheism.
4. Judaism – denial of the new Testament.

The odd thing about the list is that Epiphanos uses the terms for referring to religious confessions as opposed to ethnic groups, which is how we’re accustomed to treat them. The context of his work makes it obvious that he was describing contemporary religions, which makes the Barbarians, Hellenes and Scythians mediaeval religious groups.

18.

The creation of the Biblical canon and its chronology

18.1. The esoteric history of the Biblical canons

Bible is divided into two parts chronologically as a rule – the Old Testament, or the books written before Christ, and the New Testament, or the books written after Christ. Hence the opinion that Christ cannot be mentioned anywhere in the Old Testament, since the very concept of Christianity could not have existed in that epoch. Many Biblical examples expose this opinion as blatantly incorrect, as we shall mention below.

One of the main results of the statistical chronology (as related by A. T. Fomenko in [Chron1](#) and [Chron2](#)) claims that the Old and the New Testament of the Bible refer to the same epoch chronologically. The two testaments reflect the two traditions that had coexisted and developed side by side. Moreover, they had remained the same tradition for a while before becoming split in two.

In [Chron1](#) and [Chron2](#) we demonstrate that the historical books of the Old Testament, such as the Books of Judges, Samuel, Kings and Chronicles refer to the European history of the XI-XVI century A.D.

It is common knowledge that the Bible consists of two parts – the Old and the New Testament. The Old Testament is presumed to have been created within the Judaic tradition, a long time before the new era, whereas the New Testament was allegedly written by the Christians after the advent of Christ. These two parts of the Bible are therefore separated by several centuries in consensual chronology.

This rather common conception of Biblical history is correct for the most part; however, it is erroneous chronologically. It is true that the available books included in the Old Testament were written within the Judaic tradition, whereas the New Testament was written by the Christians

– however, both traditions postdate the XII century, or the lifetime of Jesus Christ.

One cannot escape the following question. If the Old Testament was written after Christ, and then edited by the representatives of the Judaic tradition, considered hostile by the Christians, how could it have become part of the modern Christian Bible? The answer is simple – it had not been part of the Bible up until the end of the XVI century.

The modern canon of the Bible was compiled from individual books and canonised as such at the Trident Council of the Roman Catholic Church in the second half of the XVI century the earliest. This was the time when the chronological tradition of Scaliger had already become consensual in the West; this tradition had believed the Judaic Biblical Tradition and Christianity to be separated by a gap of several hundred years. Therefore, nobody believed this tradition to be hostile to Christianity or wondered about the possibility of including the Judaic canon into the Christian Bible.

Indeed, there isn't a single complete Christian Bible in the modern meaning of the word that would be published before the Trident Council. It concerns the Greek and Church Slavonic Bibles as well as their Latin counterparts.

The famous specialist in ecclesiastical history, A. V. Kartashev, tells us the following:

“The Ostrog Bible of 1580-1581 is the first printed Bible in the entire Eastern Orthodox world, just as the first handwritten Bible in Russia had been the one ... compiled in 1490 by Gennadiy, the Archbishop of Novgorod” ([\[372\]](#), Volume 1, page 600).

Moreover, it turns out that

“the first printed Greek Bible in folio was only published in Moscow in 1821 at the initiative of the Holy Synod; this publication was sponsored by two wealthy Greek patriots – the Zosimadas brothers... After this initiative, the Synod of the

Greek Church, which had re-emerged after the rebellion of 1821, decided to “copy” this Muscovite Bible in Greek, which was promptly done by the rich English publishing house of SPCK ... in 1843-1850” ([\[372\]](#), Volume 1, page 600).

The few manuscripts of the Bible that are dated to the epochs that precede the Trident Council were only found in the XIX-XX century. Their datings are pure propaganda and have nothing to do with reality (see [Chron6](#) for more details).

The editing of the Old Testament in order to make it closer to the Hebraic interpretation in the modern sense of the word continued well into the XIX century (see more on this in comments to [\[845\]](#)). A comparison of the Biblical texts of the XVI-XVII century to the modern Bible reveal the emphasis of the editors: in the Book of Psalms “Christ” is replaced by the “Anointed One”, a “bishop” becomes a “man of power”, an “altar”, a “davir” and so on. The editors were obviously removing Christian symbolism and terminology from the Old Testament.

As an example, let us compare the respective fragments that refer to the decorations of the Temple of Solomon in Jerusalem after the text of the Ostrog Bible, published by Ivan Fyodorov at the very end of the XVI century ([\[621\]](#)) and the modern Synodal translation. We see that the description given by the Ostrog Bible could also refer to the decorations of an orthodox Christian church. We see references to an altar, which is separated from the rest of the temple by a wall, also known as the iconostasis, the text describes a “*kiot*, ” or the place where the most revered icons are kept in Orthodox temples. The temple itself is called a church. The authors of the Synodal translation have tried their best in order to make the description of Solomon’s temple resemble a Christian church as little as humanly possible. In general, the texts of both Bibles contain significant discrepancies. The fact that the more recent edition is also the most tendentious is perfectly obvious. See more about the editing of the Bible in the XVI-XVII century in [Chron6](#).

18.2. Evangelical events reflected in the Old Testament

If we analyse the history of the Biblical canon's publication and edition, we shall see why the references to Christ in the part of the Christian Bible known as the "Old Testament" are full of animosity, and were clearly made by the Judeans. If we are to bear this in mind, we shall instantly find several passages that mention Christ and Christianity in the Old Testament. Let us list a few of them.

18.2.1. The Nicaean Council in the Old Testament

The Biblical chronicles, or the books of Samuel, Kings and Chronicles, appear to contain a description of the Nicaean Council under Constantine the Great, who became reflected in the Bible as Rehoboam, King of Israel. As we should rightly expect, the Judaic author treats Constantine, or Jeroboam, and the Nicaean Council with the utmost contempt.

a. The Bible.

■ *b. The Middle Ages.*

1a. The Bible. "The king [Jeroboam] took counsel, and made two calves of gold, and said unto them, It is too much for you to go up to Jerusalem: behold thy gods, O Israel, which brought thee up out of the land of Egypt" (I Kings 12:28).

■ *1b. The Middle Ages.* The Bible appears to be referring to the famous mediaeval dispute about the worship of icons. The text of the Bible reflects the Judean point of view, according to which the icons, usually painted against a golden field, could not be worshipped. These disputes had continued in Byzantium up until the alleged VII-IX century in Scaligerian chronology.

2a. The Bible. "And he set the one in Beth-el, and the other put he in Dan... And he made the house of high places, and made priests of the

lowest of the people, which were not of the sons of Levi” (I Kings, 12:29 and 12:31).

■ *2b. The Middle Ages.* The Bible refers to the construction of Orthodox temples by Constantine the Great, or Alexei I – in Bythinia, or Beth-el, and in Dan, or the Balkans. Let us remind the reader that the Slavs were also known as “Dans” in the Middle Ages. The Nicaean Council revoked the necessity of a priest to be a Levite, which is precisely what the Bible tells us: “And he ... made priests of the lowest of the people, which were not of the sons of Levi” (I Kings, 12:31).

3a. The Bible. “And Jeroboam ordained a feast in the eighth month, on the fifteenth day of the month, like unto the feast that is in Judah ... even in the month which he had devised of his own heart” (I Kings, 12.32-33).

■ *3b. The Middle Ages.* The Bible appears to be referring to the terms of celebrating Easter as devised by the Nicaean Council. It is known that the issue of estimating the correct date for the celebration of Easter and Passover had been extremely important in the mediaeval dispute between the Orthodox Church and the Judaists.

4a. The Bible. Jeroboam came from Egypt and transferred the capital from Jerusalem to Shechem (I Kings, 12:2 and 12:25). Shechem is right next to Beth-el (I Kings, 12:29 and 12:33). Jeroboam had united a large part of Israel under his power – eleven tribes out of twelve. However, he was forced to found a new capital.

■ *4b. The Middle Ages.* Constantine the Great also makes a transfer of the capital – from Old Rome, allegedly in Italy (which is incorrect) to the New Rome on the Bosphorus.

18.2.2. Christ and Elisha

Apparently, Christ became reflected in the Old Testament as the prophet

Elisha, which makes the Biblical prophet Elias identify as John the Baptist. Matthew directly calls John the Baptist Elias (Matthew 17:11-13).

The Bible also mentions the resurrection of Christ, but sceptically, as a Judaic source:

“And it came to pass, as they were burying a man, that, behold, they spied a band of men; and they cast the man into the sepulchre of Elisha: and when the man was let down, and touched the bones of Elisha, he revived, and stood up on his feet” (II Kings 13:21).

This is the transformation of the famous Christian story of Christ rising from the dead, which has transformed into a bizarre tale of how somebody has risen from the sepulchre of Elisha. The character in question is most likely to identify as Jesus Christ.

As one should rightly expect, the First Crusade follows the death of Elisha the prophet:

“And Elisha died, and they buried him. And the bands of the Moabites invaded the land at the coming in of the year... But Hazael king of Syria oppressed Israel all the days of Jehoahaz” (2 Kings 13:20 and 13:22).

The possibility of Elisha and Christ identifying as the same person was also pointed out by N. A. Morozov in [\[544\]](#).

HISTORY: FICTION OR SCIENCE?

MAPS AND COINS VS. HISTORY



ANATOLY FOMENKO
GLEB NOSOVSKIY

Contents

[About the authors](#)

[Overview of the e-Series](#)

[From the publisher](#)

[History of the New Chronology](#)

[PART ONE: “Peculiar” geographical names on the maps of the XVIII century](#)

[1. Introduction](#)

[2. The meaning of the word “Mongolia” as used by the authors](#)

[3. The Kuban Tartars as the Kuban Cossacks on the maps of Russia dating from the epoch of Peter the Great](#)

[4. The identity of Persia](#)

[5. Czar-Grad and the multiple Saray cities on the maps dating from the epoch of Peter the Great](#)

[6. The dating of 750, as inscribed upon a Russian naval chart, proves that Empress Yelizaveta Petrovna reigned in the VIII century as counted from the Nativity of Christ, and not the XVIII](#)

[7. On some maps of the XVIII century Russia and Moscovia are written as names that refer to different region](#)

[8. The name of the Russian Empire in the maps of the XVIII century](#)

[9. The former identity of Lithuania](#)

[PART TWO: History as reflected in coins](#)

[10. A general characteristic of Russian coinage](#)

[11. The mysterious period of “coinage absence” in Russian history](#)

[12. Strange absence of golden coinage from the Western European currency of the VIII-XIII century](#)

- 13. The origins of the bicephalous eagle as seen on Russian coins
- 14. The Tartar and Russian names of the coins circulating among the Russians and the Tartars
- 15. Russian and Tartar lettering and the presumably “meaningless inscriptions” on the ancient coins of the Muscovite principality
- 16. Bilingual lettering on the Russian coins of the XIV century (Russian and Tartar)
- 17. The locations of the Tartar mints
- 18. Why Great Prince Ivan III put the Hungarian coat of arms on some of his coins
- 19. Some general considerations in re numismatic history
 - 19.1. The similarity or dissimilarity of portraits on various coins
 - 19.2. The bizarre hoardings of “long-term accumulation”
 - 19.3. Strange destructions of “ancient” coin hoardings in the Middle Ages
 - 19.4. Petrarch (aka the “ancient” Plutarch?) as the first numismatist
 - 19.5. The “ancient” Golden Fleece and its double from the XV century
 - 19.6. Mediaeval geographical names were in a state of constant flux
 - 19.7. Dates as indicated on antique coins
 - 19.8. Is it possible to date sepulchres by the coins found therein?

What mainstream historians say about the New Chronology?

Overview of the seven-volume print edition

Also by Anatoly T. Fomenko

Also by Gleb V. Nosovskiy

Bibliography

PART ONE

“Peculiar” geographical names on the maps
of the XVIII century

1.

Introduction

“The history of Russia has been written by many, but how imperfect it is! So many events remain unexplained, lost and distorted! For the most part, authors have been copying each other’s works, *reluctant to sift through the sources*, since research work requires a great deal of time and efforts. Such *copyists* were concerned with nothing but making themselves noticed for sophistication, *boldness of deceit* and even the *audacity to slander their very ancestors*.”

Zoubritskiy. *History of Russia*. Quoted from [\[388\]](#), p. 6.

Let us briefly remind the readers of the research results related in [Chron4](#). According to our hypothesis, the Horde, or the Army, had not been any foreign force that invaded Russia from abroad, but rather the regular Russian army, which had been an integral part of the ancient Russian state.

1. The “Tartar and Mongol yoke” was merely a period of military rule in Russia, which has never been conquered by any foreign force.
2. The supreme ruler was the military leader, known as the Khan or the Czar, whereas the civilian rulers, or the princes, were in charge of the cities and provinces, responsible for collecting the tax that went to support the Russian army.
3. Ancient Russia can therefore be regarded as a unified state – the “Mongolian” = Great Empire, which had a regular army of professional warriors (the Horde). There was also the civilian part, with no regular army, since all the military personnel was serving in the Horde.
4. The Horde, or the militarized Russian Empire, existed between the XIV and the early XVII century. Its history ends with the notorious Great Strife, when the Russian Czars of the Horde, the last one being

Boris “Godunov,” were massacred in the course of the civil war. The Horde, or the imperial army, was crushed by the opposition, or the “pro-Western party.” The throne was usurped by a radically new dynasty of the pro-Western Romanovs, who had also seized ecclesiastical power (installing Filaret as the new Patriarch).

5. The new dynasty was in need of a “new history” required as an ideological justification of its reign; after all, the Romanovs acted as usurpers insofar as the old history of Horde Russia was concerned. They needed to introduce a radically novel interpretation of the previous period in Russian history. One must admit that they managed to do it aptly enough: keeping most of the actual facts intact, they distorted the entire history of Russia beyond recognition. The history of Horde Russia, whose populace had been divided into civilians and professional warriors (the actual Horde), was declared to have been the epoch of a “foreign conquest.” As a result, under the quills of Romanovian historians, the Horde transformed into a host of foreign invaders from some mysterious distant land.

2.

The meaning of the word “Mongolia” as used by the authors

In the present book (likewise [Chron4](#)) we often use the words “Mongolia” and “Mongols,” inevitably confusing the readers despite our intention. The problem is that these words are already used in an altogether different meaning, referring to a certain racial type known as “Mongoloid.”

However, our research demonstrates that the mediaeval meaning of the word had differed from the modern completely – Mongolia, or Tartar Mongolia (Tartary), was the name of the mediaeval Russian empire, which we also call Horde Russia. It is similar to the terms “Russian Empire,” “Soviet Union,” and “Russian Federation,” in the sense that its populace has always been multinational; the Slavs have always coexisted with other ethnic groups.

As we frequently mentioned above, the word “Mongolia” translates from Greek as “Great Empire,” or “Great Kingdom.” Alternatively, it may be derived from the Russian words for “many,” “might,” and “multitude” (“*mnogo*,” “*moshch*,” and “*mnozhestvo*,” respectively). A great many terms have *changed their meanings over the years*. We couldn’t think of another word to replace the term “Mongols,” which translates as “the great ones,” although it may have been expedient so as not to confuse the readers who are naturally accustomed to the modern meaning of the word “Mongol.” We must therefore urge the readers to keep this in mind all the time: *we use the words “Mongol” and “Mongolian” in their mediaeval meaning exclusively*, referring to the Great Empire of the Middle Ages, whose centre was in Russia, founded by the Russians as well as numerous other ethnic groups that populated its territory.

From the one hand, we are referring to the same phenomena as modern

historians, *the Great Mongolian Empire with its centre in Russia*, or the Golden Horde on the Volga. We agree that it had really existed; however, unlike the historians of the Romanovian school, we suggest that Great “Mongolian” Empire was in fact Russian, built by the Slavs and the Turkic peoples (the Russians and the Tartars, for instance).

As for the court historians of the Romanovs, they declared the “Mongolian” Empire to have been founded as a result of a military conflict between these peoples, which had resulted in the victory of the Tartars over the Russians. We are of the opinion that the Tartars and the Russians had never fought against each other, with the exception of the internal civil wars, wherein each of the conflicting parties included warriors from both ethnic groups.

Church Slavonic had been the official language of the “Mongolian” = “Great” Empire. We have made this conclusion since we never managed to find any official imperial documents written in a Turkic language, q.v. in [Chron4](#). However, there were at least two *spoken* languages – Russian and Tartaric. It wasn’t just a case of the Tartars speaking Russian, the way it is today; the Russians had also spoken Tartaric, as we demonstrate below, citing Afanasiy Nikitin’s *Voyage*, for instance. See also [Chron4](#), Chapter 13:3.1.

The regions where Islam had prevailed after the schism adopted Arabic (and later Turkic) as their official language.

3.

The Kuban Tartars as the Kuban Cossacks on the maps of Russia dating from the epoch of Peter the Great

In the present section (as well as several others that follow) we relate a number of valuable observations made by A. V. Nerlinskiy. We would like to express our gratitude to him. A. V. Nerlinskiy has conducted a research of antique Russian military maps, in particular the naval charts kept in the Navy Archive of St. Petersburg.

Let us turn to the atlas, entitled *Russian Naval Charts of 1701-1750. Copies from originals*, published by Captain Y. N. Biroulya in St. Petersburg in 1993 ([\[73\]](#)). As Y. N. Biroulya writes in the introduction, the collection is comprised of “the charts that demonstrate the evolution of naval cartography over a period of 50 years, from the first charts compiled with the participation of Peter the Great to the more recent ones, belonging to ‘the younglings from Peter’s nest’.”

We shall turn to the drawn map of the Azov Sea compiled in 1702. “Observations and measurements performed with the participation of Peter the Great” ([\[73\]](#)). See fig. 1.1.

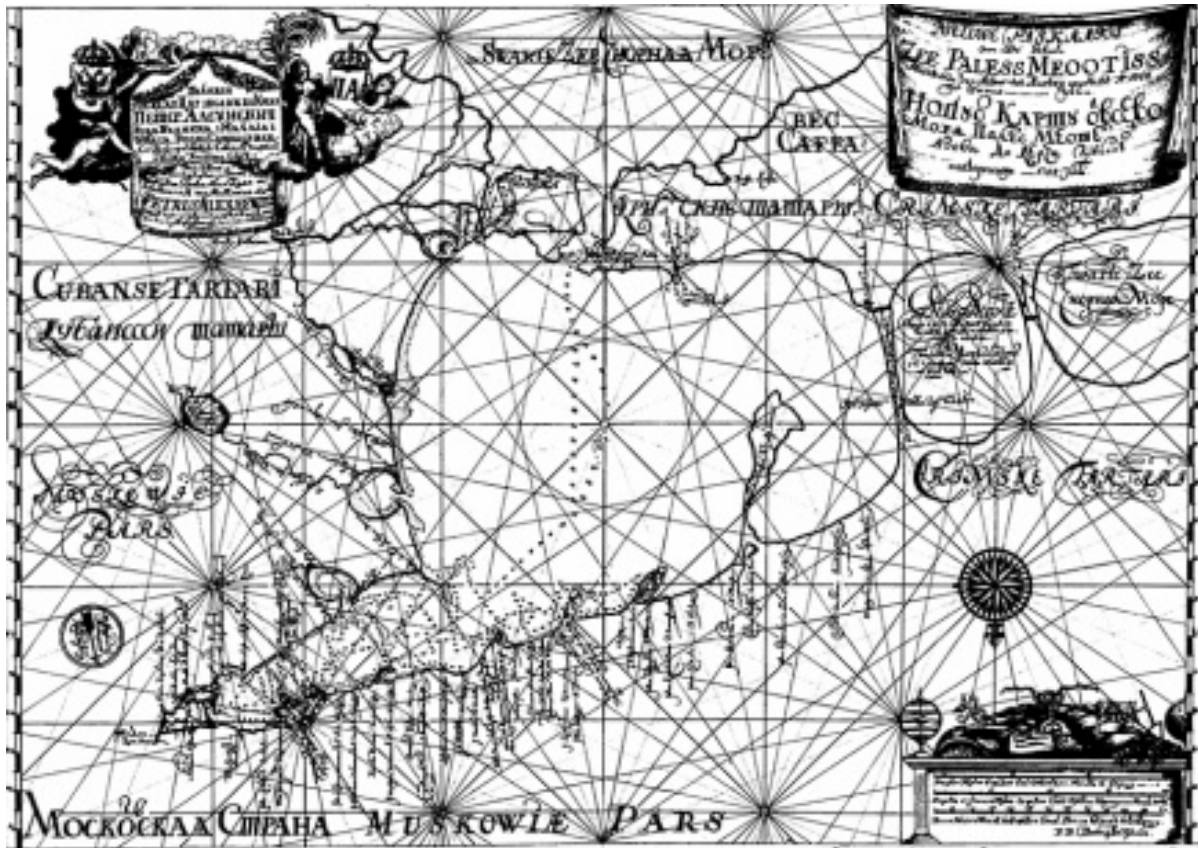


Fig. 1.1. Hand-drawn map of the Azov Sea dating from 1702. The map is inverted, with the North at the bottom and the South at the top. Taken from [\[73\]](#).

First of all, let us point out that the map is *inverted* as compared to the modern tradition, with *the North at the bottom and the South at the top*. As we mentioned in [Chron1](#), Chapter 1:10.3, such orientation of maps might strike the modern viewer as uncanny, but it was used commonly in mediaeval and “*ancient*” cartography. Inverted maps aren’t quite as innocuous as they may seem initially. Imagine reading a chronicle that mentions geographical locations of certain places. If we know nothing about the kind of map used by the scribe, we may easily confuse directions and come up with a distorted reconstruction of the past. There are actual examples of such confusion, q.v. in [Chron1](#): Babylon gets confused with Rome, France is mistaken for Persia, etc.

Peter’s map indicates the presence of Crimean Tartars in Crimea. There is nothing surprising about this fact, of course. However, another area (which has always been populated by the *Kuban Cossacks*) is marked as

the home of *Kuban Tartars*, q.v. in fig. 1.2. The legend is translated into Latin as “Cubanse Tartari,” as seen on the same illustration. Incidentally, the lower-case letter “κ,” as seen in the Russian version, is a spitting image of the double “c”; we see even in the epoch of Peter the Great different Cyrillic characters used to resemble each other in writing, and very strongly so, which could be very confusing, especially for foreigners.



Fig. 1.2. The map of 1702 refers to the inhabitants of the area that has always been populated by the Kuban Cossacks as to “Kuban Tartars.” Therefore, the Cossacks were still known as the Tartars in the epoch of Peter the Great. Taken from [\[73\]](#).

Thus, Peter the Great and his cartographers must have thought it perfectly normal to use the word “*Tartars*” for referring to the *Cossacks*. This fact concurs perfectly with our reconstruction of the ancient Russian history, q.v. in [Chron4](#). This can only mean that the *synonymy of the words “Tartar” and “Cossack”* was perfectly commonplace in the epoch of Peter the Great and routinely referred to on naval charts.

Possible counter-argumentation may be formulated as follows: Kuban Cossacks are the descendants of the Zaporozhye Cossacks who had migrated to Turkey in the reign of Peter and returned to Russia in the XVIII century, settling in the Kuban region. However, if the region in question had once been populated by the “*Kuban Tartars*,” *how come they disappeared without a trace?* Had these “Tartars” really been Tartars in the modern sense of the word, the population of Kuban would become *mixed* after the advent of the Cossacks, who settled there in the XVIII century. This happened in the Caucasus, conquered by Russia in the early

XIX century. What has become of the *Kuban Tartars*?

We are of the opinion that *Kuban has always been populated by the Cossacks*, before and after the migration of their cousins from Zaporozhye. Romanovian historians must have conducted an enormous body of work in order to vanquish all such “harmful” traces of the authentic pre-Romanovian Russian history, q.v. in [Chron4](#). However, they appear to have missed a few naval charts. It seems as though military archives (and archives in general) must contain a considerable amount of interesting information.

4.

The identity of Persia

On the military map of Peter the Great dating from 1702 we see the legend “Moskowiæ Pars” next to “Country of Moscovia,” q.v. in fig. 1.3. Therefore, “pars” must be a synonym of the word “country,” which resembles the word “*Persia*,” or PRS without vocalizations.



Fig. 1.3. The Land of the Muscovites is also referred to as Muskowiæ PARS – the word “PARS,” which also stands for “Persia,” translates as “part” or “area” in this case.
Taken from [\[73\]](#).

The implication is that the word “*Persia*” as used by many of the “ancient,” mediaeval, and even late mediaeval cartographers, did not necessarily concur with the modern geographical localization of Persia. We see that the word could simply be used as a synonym of “country.”

Due to the emergence of a great many *countries*, or fragments of the former “Mongolian” Empire, in the epoch of the XVI-XVII century, *many* “*Persias*” appeared on the maps of the epoch. We have already seen that the name Persia was used for P-Russia (or B-Russia) = White Russia, France, Turkey, and Iran, q.v. in [Chron1](#), [Chron2](#) and [Chron4](#).

By the way, the Azov Sea is referred to as “*Meootiss*” on a military map of 1702: “Zee Paless Meootiss,” q.v. in fig. 1.1, which is the very name that the “*ancient*” *historians* had used. Thus, the “*ancient*” name of the Azov Sea was still used in the XVIII century, under Peter the Great.

Let us turn to a Russian military map of the Black Sea that was compiled somewhat earlier, in 1699-1700 (see fig. 1.4). Upon it we see the name

“*Kuban Tartars*” yet again (fig. 1.5). We see that the *Kuban Cossacks* were still referred to as “*Tartars*” around the end of the XVII century. We also see the *Budjak Tartars* next to Basarabia. The Crimean Tartars are naturally present as well. Turkey is referred to as *Anatolia*, whereas the former Byzantium is called *Romania*.

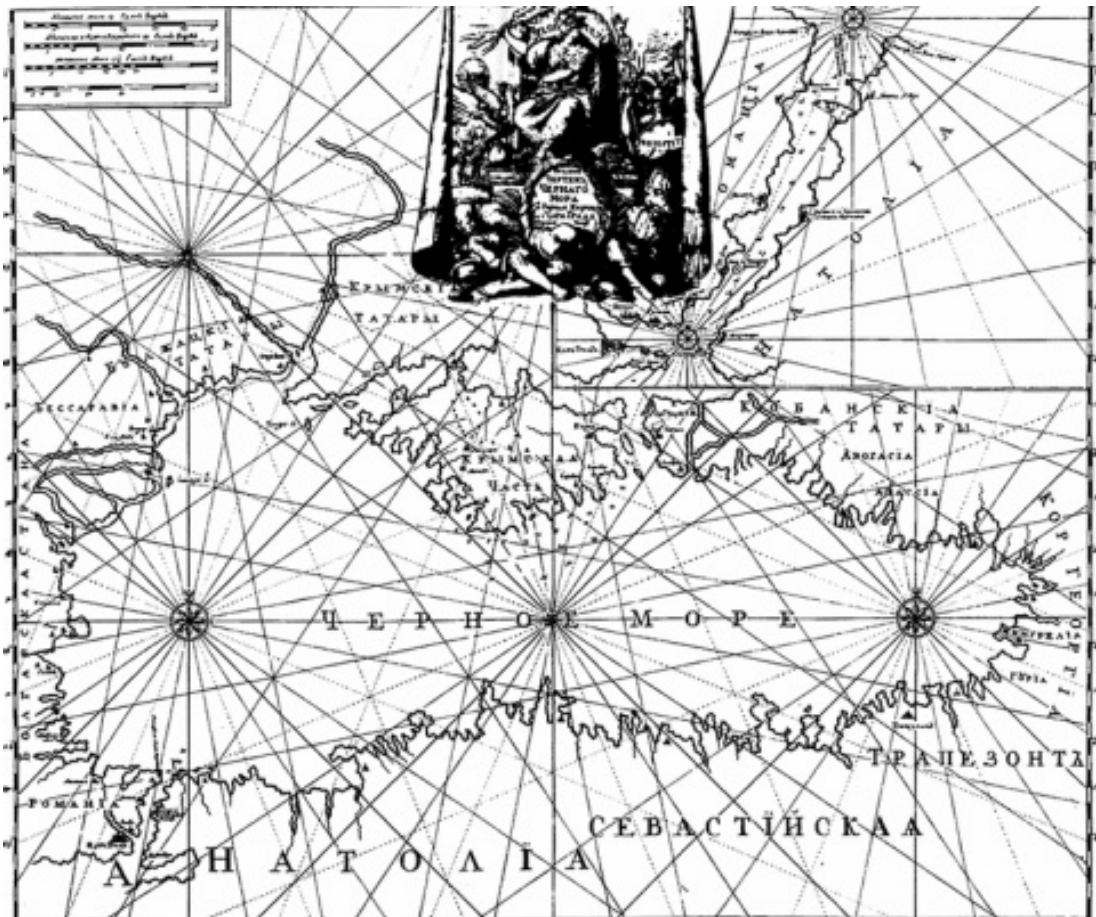


Fig. 1.4. Map of the Black Sea dating from 1699-1700. “Compiled in accordance with the surveys and measurements made by the Russian warship ‘Krepost’ (‘Fortress’).” Taken from [\[73\]](#).



Fig. 1.5. The Russian military map of 1699-1700 refers to the *Kuban Cossacks* as

“Kuban *Tartars*.” Taken from [\[73\]](#).

5.

Czar-Grad and the multiple Saray cities on the maps dating from the epoch of Peter the Great

It turns out that Constantinople as indicated in the Russian military maps of the XVIII century ([\[73\]](#)) was neither called Istanbul, nor even Constantinople, the way it should have been referred to in the XVII-XVIII century if we are to believe in the veracity of the Scaligerian chronology, but rather “*Czar-Grad*,” which is presumably its “ancient” name. In particular, this implies that the use of an “*archaic*” name in a given text does not imply the text itself to be “ancient.”

In the same military map of 1699-1700, we see another city next to Czar-Grad, possibly a suburb thereof – *Greater Saray*, q.v. in fig. 1.6. Therefore, the two names are in close proximity on the map, which is in full accordance with our reconstruction, q.v. in [Chron4](#). The word “*Saray*” is a vestige of the Russian Empire, or the Horde, which had once been united with Turkey, or the Ottoman Empire. The word “*Saray*” is derived from the word “*Sar*” (or “*Zar*”), which could mean “*Czar*” (Czar-Grad = “Czar City”). The names of the two cities really translate in the same way, hence their proximity on the map, q.v. in fig. 1.6.

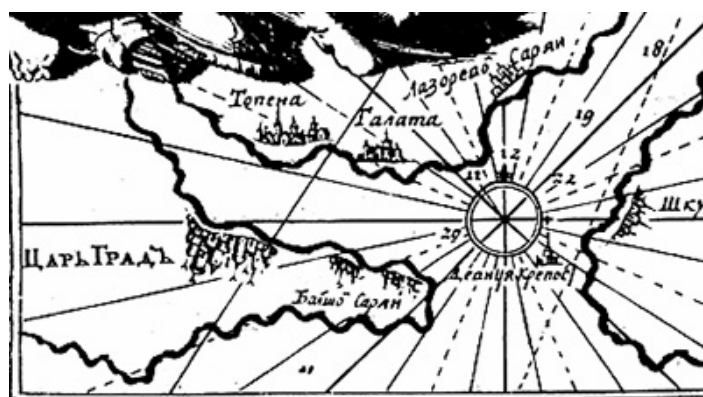


Fig. 1.6. Constantinople is called Czar-Grad in the Russian military naval chart of

1699-1700. Therefore, the allegedly “ancient” Russian name “Czar-Grad” was still used in Russia at the end of the XVII century. Taken from [\[73\]](#).

To the north of Czar-Grad, on the other side of the Golden Horn strait, we find another *Saray* – the *Azure Saray*, q.v. in fig. 1.6. The city of Czar-Grad was virtually surrounded by various Sarays.

6.

The dating of 750, as inscribed upon a Russian naval chart, proves that Empress Yelizaveta Petrovna reigned in the VIII century as counted from the Nativity of Christ, and not the XVIII

Let us now consider the Russian naval chart that was compiled in the XVIII century, the epoch of the Russian empress Yelizaveta, by Captain Nagayev, q.v. in fig. 1.7. Bear in mind that Yelizaveta Petrovna reigned between 1741 and 1762, in the *XVIII century*, that is. Nevertheless, we can clearly see the writing on the map: “Kronstadt. Accurate naval chart... Measurements and descriptions made on the orders of *Her Imperial Majesty* in the year of 740 by Captain Nagayev of the Russian Navy... Compiled in 750,” q.v. in fig. 1.8.



Fig. 1.7. “Naval chart of 1750. Compiled in accordance with the materials of the Russian hydrographic surveys” ([73]). Eastern part of the map. Taken from [73].

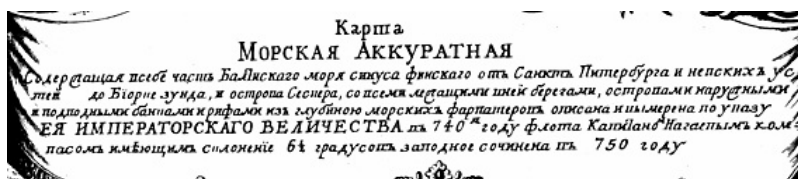


Fig. 1.8. Fragment of the Russian military naval chart of Captain Nagayev (Nogai?) compiled in 1750. The date that we see on the map is transcribed as 750, the *millenarian figure of one is missing!* This could theoretically suffice for dating it to the VIII century A.D. and not the XVIII as suggested by the Scaligerian chronology. Taken from [73].

We can see that even in the XVIII century some of the datings were still

transcribed in the archaic manner, *without the figure of one in the thousands place*, with 740 and 750 meaning 1740 and 1750. This implies the count of years from the XI century A.D. (Let us remind the reader that the XI century is the erroneous dating calculated by mediaeval chroniclers instead of the real one, the XII century.) This isn't a random error; there are two dates in the description of the map: 740 (measurements and description) and 750 (actual compilation), q.v. in fig. 1.8. If we didn't know that Yelizaveta lived in the XVIII century A.D., we could have easily dated this map to the alleged VIII century A.D. in Scaligerian chronology, which would make the dating a thousand years off the mark, which is the precise value of the Roman chronological shift, already known to us quite well. This is how phantom reflections of mediaeval documents appeared in deep antiquity.

The dating of the map from the Yelizavetian epoch to 750 is in fact *quite correct*. According to our reconstruction, Jesus Christ was born in the XI century (q.v. in [Chron1](#)), and the Yelizavetian map was compiled in the Scaligerian XVIII century, about 750 years after. This is *written on the map in plain text*. Such date transcription is quite correct! It doesn't contradict anything but Scaligerian chronology.

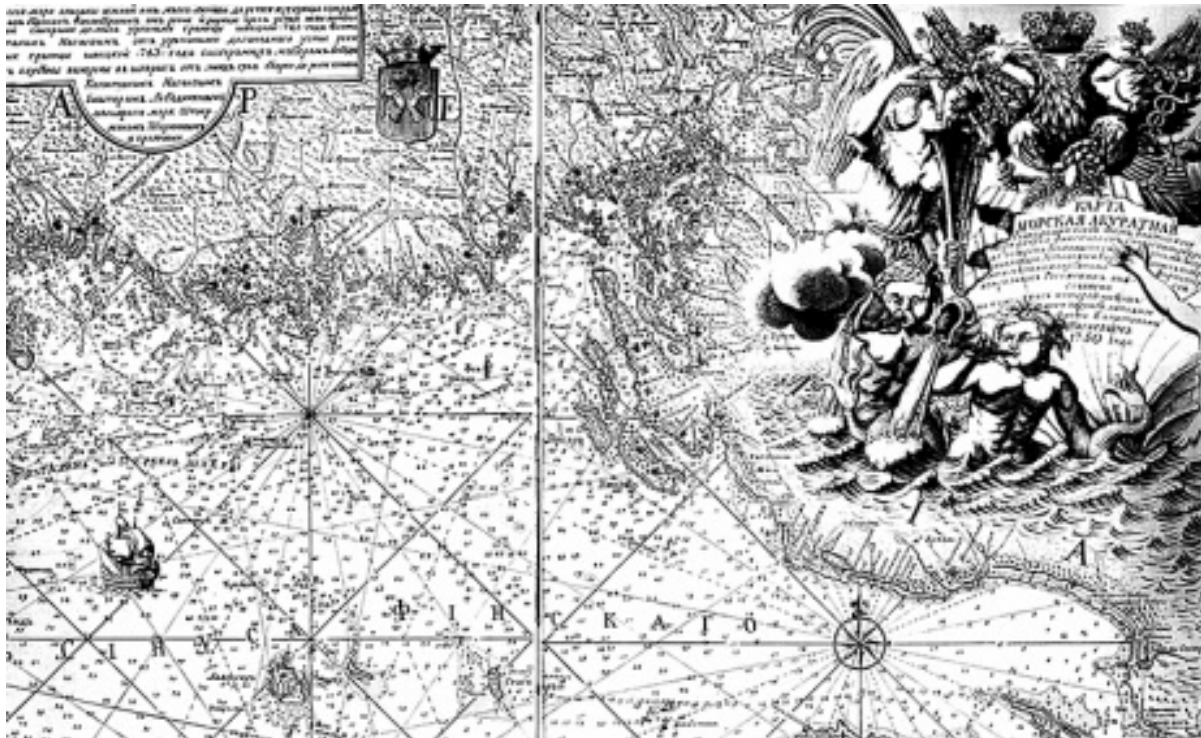


Fig. 1.9. Another military naval chart of Captain Nagayev (Nogai?). “Naval chart of 1750. Compiled after the results of the measurements carried out by the hydrographers from the school of Peter the Great primarily” ([73]). Taken from [73].

Let us take another naval chart of Captain Nagayev, dating from 1750 (fig. 1.9). The date in the top right corner is already transcribed in the modern fashion, as 1750, q.v. in fig. 1.10. However, in the top left corner we see the date and the name of the map’s actual compiler, which, amazingly enough, tells us that one part of the map was described by Nagayev in the year of 721, and the other in 743, by the same character. Once again, there is no figure of one in the beginning of the date (fig. 1.11). Therefore, both dates were transcribed in the old fashion, sans “thousand.” The cartographers of Captain Nagayev must have vaguely remembered the mediaeval tradition (which was a hundred years off the mark), according to which Jesus Christ was born 750 years before their time, and not 1750; simultaneously, we see the very same date transcribed on the same map as 1750, which is the modern format. (Incidentally, the date transcription as 1750 corresponds to the Nativity of Christ in the XI century just as well.)



Fig. 1.10. The monogram from the map of Captain Nagayev (Nogai?) dating from 1750. The date is already transcribed in the modern format, as 1750. Taken from [73].

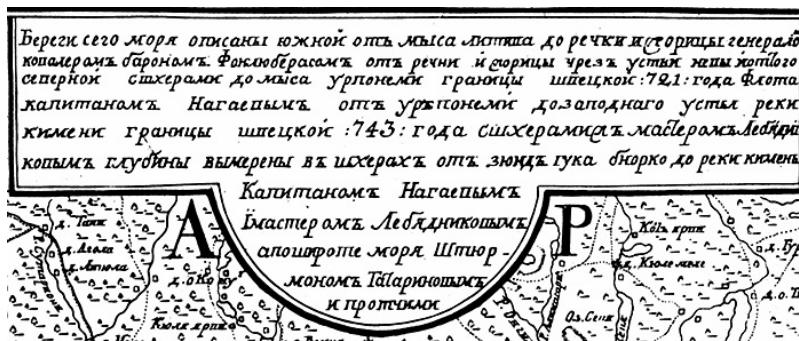


Fig. 1.11. Inscription on the map of Captain Nagayev dating from 1750. The dates are transcribed as 721 and 743, without the figure of one in the thousands place. Taken from [73].

Let us remind the reader that in [Chron1](#), Chapter 6:13, A. T. Fomenko formulated the hypothesis of how the chronological shifts came into being, including the millenarian one. The first figure of one, presumed to stand for a “thousand” today and introduced in this capacity as recently as in the XVIII century, had originally transcribed as the letter I or J, or the first name of the name Jesus (Иисус). Therefore, the symbol I in the transcription of the dates could have initially stood for the name of Jesus and not a figure. In other words, “I. 740” stood for “the 740th year since Jesus.”

By the way, it is rather curious how Captain Nagayev uses in his descriptions a Russian letter looking like “п” (q.v. in figs. 1.12, 1.13 and

1.14). In this regard, it may be useful to know that in old Russian texts the transcription of letters “в,” “п” and “к” was *virtually identical*. This detail should always be kept in mind when reading old names. Letters “в” and “п” were also often confused and replaced each other due to the known linguistic rule of homophony.

шпецкой

Fig. 1.12. The inscription on the map of Captain Nagayev writes the letters в (“v”) and п (“p”) in the same manner. The name Шпецкой (Shpetskoi) would be written as Швецкой (Shvetskoi) nowadays. Thus, the transcription of certain Cyrillic letters wasn’t yet established in the XVIII century.

*Нагаепымъ
Лебядникымы*

Fig. 1.13. Captain Nagayev writes the Russian letters в (“v”) and п (“p”) in the same manner. Today we would write the names Нагаеп (Nagayep) and Лебядникоп (Lebyadnikop) as Нагаев and Лебядников (Nagayev and Lebyadnikov).

*ъ фарпатеропъ
740^м 20 ду фла*

Fig. 1.14. The word “фарпатер” (“farpater,” for “navigating channel”) would be spelled as “фарватер” (“farwater”) nowadays.

Also curious is the map published in 1701 as “the first geographical map that was printed in Russia.” The measurements were performed under the supervision and with personal participation of Peter the Great, q.v. in fig. 1.15.

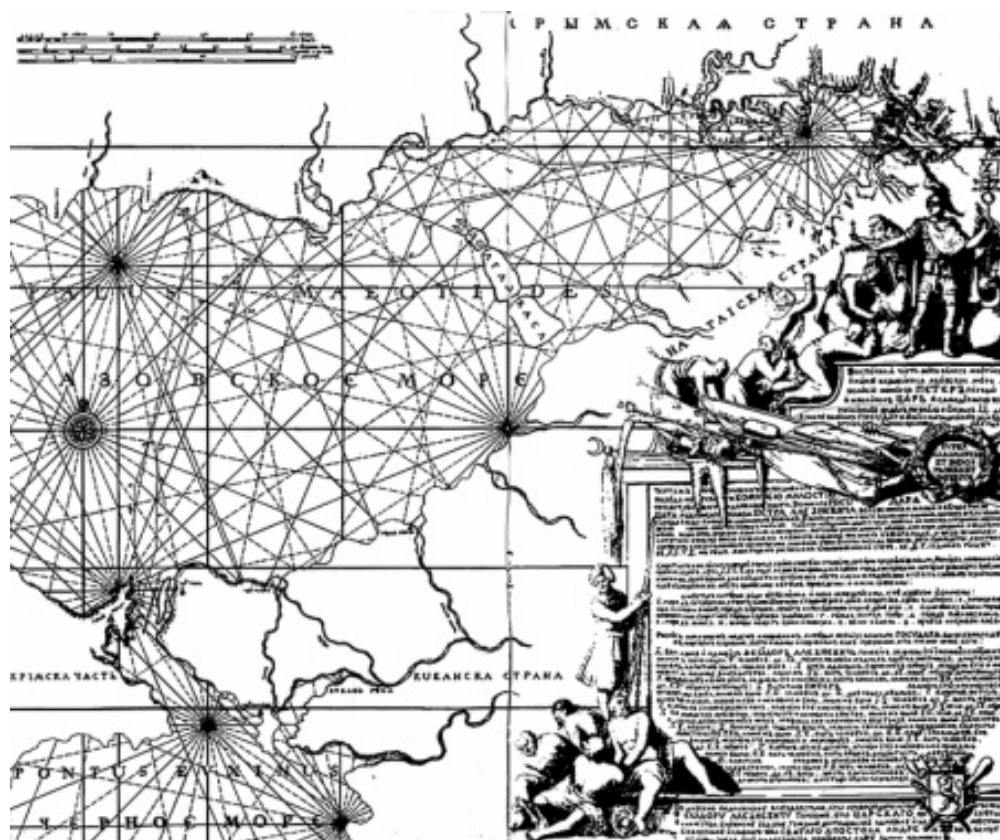


Fig. 1.15. Map dating from 1701 that is considered to be the first one ever printed in Russia. Most probably, earlier maps of the XIV-XVI century were destroyed. The Romanovs presented themselves as enlighteners, claiming to have brought culture to Russia and taking the credit for the birth of cartography, the formation of the fleet and the first timid steps of science.

The southern coast of the Azov Sea's Taganrog Bay, which is located at the estuary of the Don, is referred to as "*The Land of Nagay*." The modern Crimea is called "*Crimean Part*," q.v. in fig. 1.15. This is quite natural. However, the area that lies *to the north* of the Azov Sea, above Taganrog Bay, is called "*Crimean Land*." This is very odd from the point of view of Millerian and Romanovian history.

One must pay attention to the obvious propaganda stunt in the bottom right of the map, q.v. in fig. 1.16. The Cossacks (Tartars, apparently Nogai in origin) lay down their Cossack *bunchuk* poles, decorated with Ottoman crescents and stars, at the feet of the Romanovs. The gigantic Muscovite Tartary had still been very strong in the epoch of Peter the Great; the

7.

On some maps of the XVIII century Russia and Moscovia are written as names that refer to different region

We shall refer to the unique antique editions of the XVIII century, the geographical atlases of the world [\[1018\]](#) and [\[1019\]](#). The first of them was dedicated to “The Prince of Orange,” and its compilation took the effort of a whole team of cartographers in London, Berlin and Amsterdam.

Let us, for instance, turn to the map of Europe dating from 1755 and entitled “4^e Carte de l’Europe divisée en ses Principaux États. 1755,” with comments in French, q.v. in fig. 1.17. What we see in fig. 1.18 appears to be a preliminary version of the same map compiled a year earlier, in 1754.



Fig. 1.17. Map of Europe taken from the Atlas of 1755. Taken from [\[1018\]](#).



Fig. 1.18. This is what appears to be the preliminary version of the map of Europe created in 1754. Taken from the Atlas of 1755 ([\[1018\]](#)).

The detailed map that dates from 1755 (fig. 1.17) depicts Russia (Russie) in the area of the modern Ukraine, whereas the large area to the North and the East is called *Moscovia* (Moscovie). The city of Moscow is located on the border of *Russia* and *Moscovia*, halfway *in between*. The area around Moscow is called “Gouvernement de Moscou,” q.v. in fig. 1.19.



Fig. 1.19. Muscovia and Russia are depicted as two different countries. Fragment of a map dating from 1754. Taken from [\[1018\]](#).

This is in good correspondence with our reconstruction, according to which the new dynasty of the Romanovs had only managed to seize a relatively small area adjacent to Moscow, known as Muscovia, after the fragmentation of the gigantic mediaeval Russia (Horde) in the XVII century. Other regions had either still remained independent from the Romanovs or, like the countries of Western Europe, tried to forget their former ties with Russia.

Within *Russia*, we see an area around Kiev marked as “Gouvt. de Kiowie,” or “Kiev Government,” q.v. in figs. 1.19 ad 1.20. Therefore, the

Kiev region was still known as *Russia* in the XVIII century. The Ukrainian scientists are therefore correct to refer to the Kiev state as to *Russia*. However, we all know the old name “Kiev Russia.” So, *even in the XVIII century*, some geographical maps compiled in the West preserved information about Russia, or the Horde, of the XIV-XVI century.



Fig. 1.20. The territory referred to as “Kiev Government” is depicted as part of Russia. Map fragment dating from 1754. Taken from [\[1018\]](#).

As a matter of fact, the very same map refers to the South of the modern Ukraine as “Lesser Tartary” (“Petite Tartarie”), q.v. in fig. 1.20. It is significant that inside the “Lesser Tartary” we see the area called “Zaporozhye Cossacks” (Cosaques Zaporiski). That is to say, the *Cossacks of Zaporozhye* lived on the territory of the *Lesser Tartary*. This is also in perfect concurrence with our reconstruction, according to which the Tartar Horde is the Cossack Horde. Thus, *the fact that the Tartars and the Cossacks were really the same is directly mentioned on the maps of the XVIII century*. Later on it was forgotten.

To the west of Lithuania and to the north of Poland, on the coast of the Baltic Sea, the area around Königsberg and Danzig (Dantzick) is marked “*Russe*,” or “Russia” (figs. 1.19 and 1.21). Modern readers might suggest that the country in question is really *Prussia*; however, we don’t see the Roman letter *P* anywhere. The *Prussians* were still *occasionally referred to as Russians* in the XVIII century, in other words.



Fig. 1.21. A part of the modern Prussia is referred to as “Russie,” or Russia. Map fragment dating from 1754. Taken from [\[1018\]](#).

It is also noteworthy that the Russians are also mentioned, as “Russie Noire,” upon the region in the south of Poland, right next to Lvov (Lemberg), q.v. in fig. 1.22. The name “Russia” is thus encountered in at least three different parts of a map of Europe dating from the XVIII century.



Fig. 1.22. We see the area of “Russie Noire” (“Black Russia”) next to Lemberg (Lvov). Map fragment, 1754. Taken from [\[1018\]](#).

Let us turn to another French map of 1754, entitled “III^e Carte de l’Europe. 1754,” q.v. in [\[1018\]](#), [\[1019\]](#), and fig. 1.18.

Once again, we see *three different regions* adjacent to each other: *Russia*, *Moscovia*, and *Lesser Tartary*. Lesser Tartary is the South of the modern Ukraine, Russia identifies as the rest of the Ukraine, and Moscovia starts from Moscow and reaches the Zapadnaya Dvina in the West, the Arctic Ocean in the North, and the 75th meridian in the East, well beyond the Ural, spanning more than half of Siberia (see fig. 1.18).

8.

The name of the Russian Empire in the maps of the XVIII century

According to Millerian and Romanovian history, the “yoke of the Mongols and the Tartars” over Russia ended in 1480, under Ioann III Vassilyevich. One must expect that after liberating themselves from the rule of the hated foreigners, who are said to have oppressed Russia for some 240 years, Russians would sigh with relief and do their best to forget the centuries of slavery and terror. At any rate, one would expect them to *revive the old Russian names of cities and regions and obliterate the ones coined by the “Tartars and the Mongols.”* The process would be perfectly natural; every enslaved nation having got rid of a bloody and merciless yoke as a result of a liberating war is only overjoyed to revive the original names on the map of their country.

But what do we see happen in Russia? What was the name of the Russian Empire in the middle of the XVIII century? The readers raised on the Romanovian version of Russian history would instantly reply that it was called precisely that, the Russian Empire. The answer is correct. Maps of the XVIII century really bear the legend “Russian Empire.” But let us enquire about whether the Russian Empire had any other names in the XVIII century. One should ponder this well, because modern textbooks on Russian history report nothing of the sort.

Let us turn to the map of 1754 entitled “II^e Carte de l’Asie,” q.v. in figs. 1.23 and 1.24, as well as the map reproduced in fig. 1.25. We shall see the gigantic inscription that says “Empire Russienne” that runs across the entire territory of the Russian Empire, up to the Pacific, including Mongolia and the Far East. However, the same enormous territory has a second legend ascribed to it: “*Grande Tartarie,*” or the *Great Tartary*, or

simply *Tartary*; the letters are *three times bigger*. If we are to recollect that the word “*Great*” was occasionally read as *Megalion*, or *Mongolia*, we shall come up with “*Mongol Tartary*.” The map in fig. 1.25 is actually the same map, dating from 1754, only entitled “*I^e Carte de l’Asie*.”

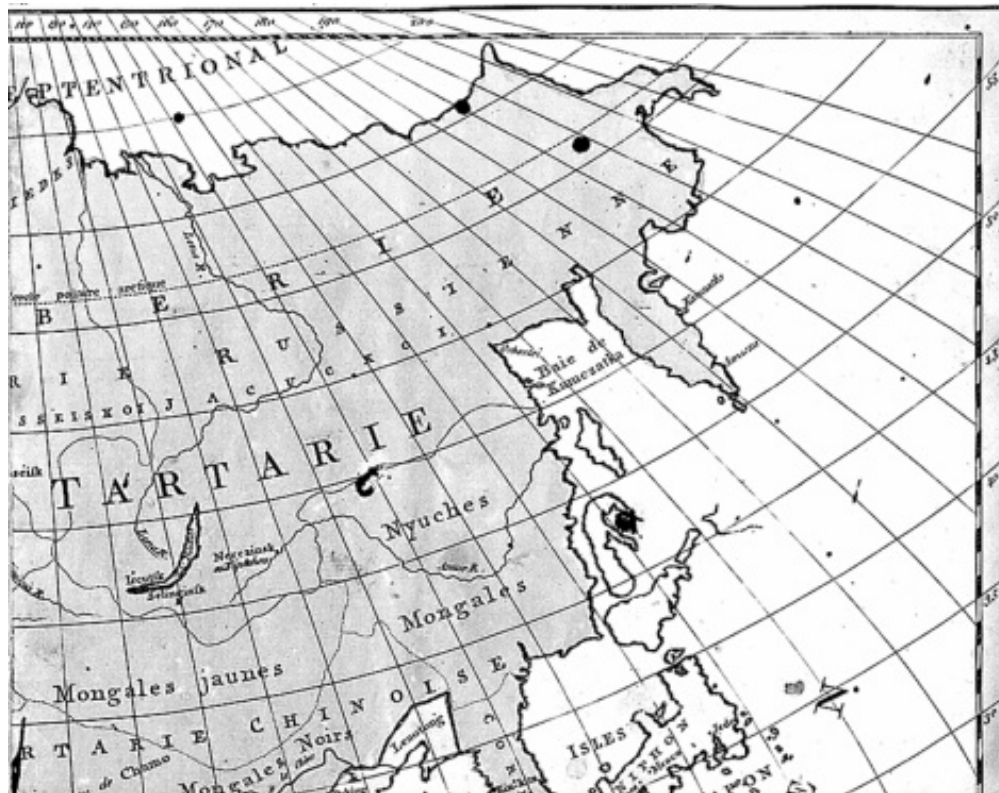


Fig. 1.23. Map of 1754 entitled “II^e Carte de l’Asie” from the Atlas of 1755. Northern part of the map. The legend “Grande Tartarie” (Great Tartary) is set in huge letters that cover the entire territory of the Russian Empire. Taken from [\[1018\]](#).



Fig. 1.24. Map of 1754 entitled “II^e Carte de l’Asie.” Southern part of the map. Taken from [\[1018\]](#).

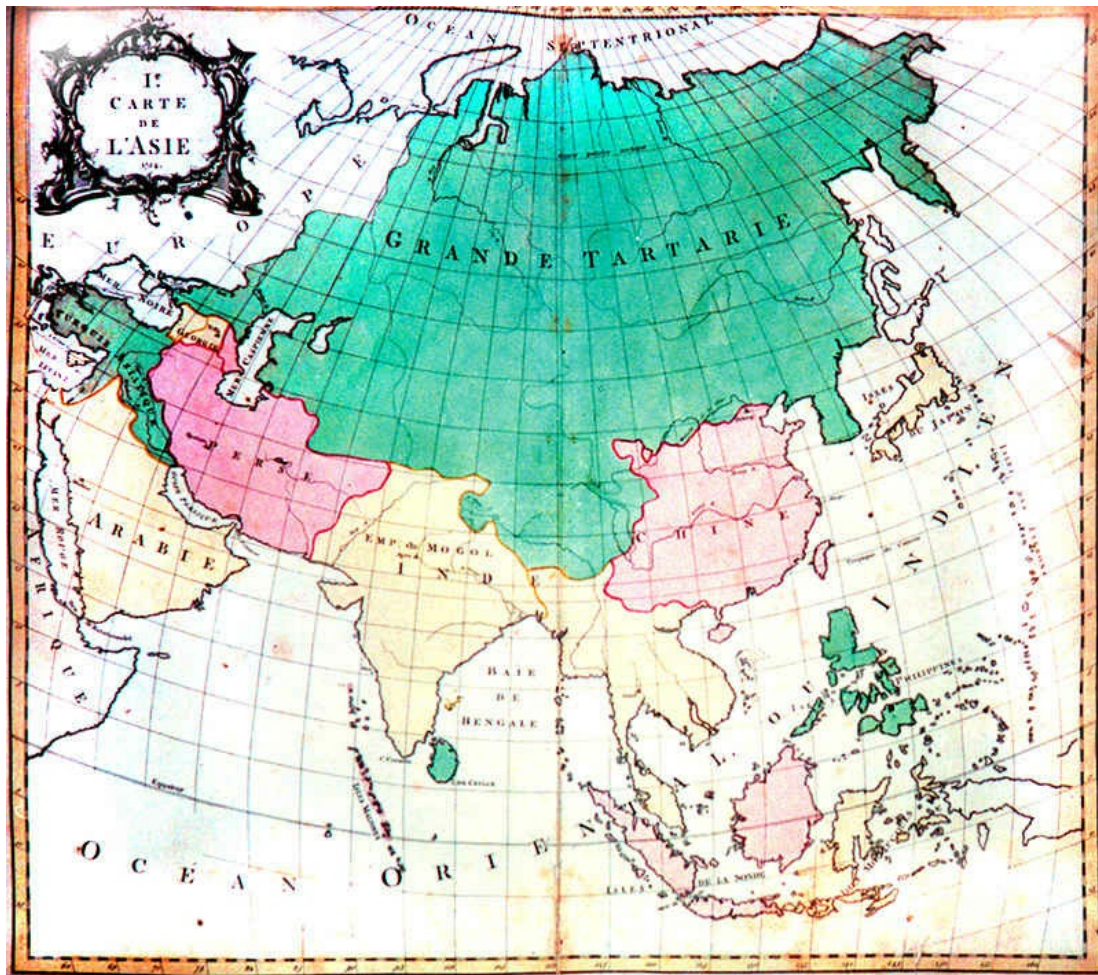


Fig. 1.25. Map of 1754 entitled “I^e Carte de l’Asie” from the Atlas of 1755. This is virtually the same map as the one known as “II^e Carte de l’Asie” without smaller lettering. The legend “Grande Tartarie” (Great Tartary) is set in huge letters that cover the entire territory of the Russian Empire. Taken from [\[1018\]](#).

Thus, as recently as *in the XVIII century*, the Russian Empire was also called “*Mongol Tartary*.” The fact that the two names refer to the same territory is explicitly written on the map of the XVIII century. How can this be? Romanovian history assures us that the “terrible yoke of the Tartars and the Mongols” was lifted some 300 years before the compilation of this map at least. Could it really be that three centuries did not suffice to make foreigners forget the “Tartar and Mongol” name of Russia?

Actually, there is nothing mysterious about this fact. The “Mongol” empire of the Tartars, also known as the Great Russian Empire in the pre-Romanovian epoch, had existed for several centuries before the

Romanovs came to power in the early XVII century. After the deposition of the old dynasty, which we shall be referring to as the Horde Dynasty, the process of rewriting Russian history in the pro-Romanovian vein commenced as a political necessity. This editing process resulted in the creation of a political fairy tale about the “vicious” Mongols and Tartars, who had enslaved Russia in the days of yore. The old Russian word “Horde” (army) was demonised by Romanovian historians, eager to please. All was done gradually, carefully, step by step.

Nevertheless, the name of the famous Great Empire, or the “Mongolian” Empire of the Russians and the Tartars, was kept for centuries to come, since *the entire world had known Russia under this very name for many centuries*.

It took the Romanovs an enormous amount of time to put a layer of plaster over the authentic history of Russia. This must have been done relatively quickly in Russia. Yet the foreigners didn’t part with the habit of using the old name for referring to Russia for a long time. As we have just seen, they carried on writing *both names* on the maps, Russian Empire and Great Tartary). The old name eventually went out of use with nothing but the “Russian Empire” remaining in its place. This is how the last traces of the “Mongol and Tartar” dynasty of Horde Russia were obliterated. Russians would refer to it as the Cossack Dynasty of Great Russia, or the Great Cossack Dynasty. Bear in mind that “Mongol Tartary” was the name used by foreigners, and apparently hadn’t existed in the Russian language. The name “Mongolia” must be of the same origin as the Russian words “*mnogo*,” “*moshch*” and “*mnozhestvo*,” translating as “many,” “might” and “multitude,” respectively.

We see the same to be the case with a number of other maps dating from the XVIII century. For instance, there is the “First Map of the Russian Empire in Europe” (“*1e Carte de l’Empire de Russie en Europe*. 1755”) and its more detailed version of the same year entitled “*2e Carte de l’Empire de Russie en Europe*.” See figs. 1.26 and 1.27. The old name, “*Grande Tartarie*” (translated as “Mongol Tartary”), is written all across

the Russian Empire.



Fig. 1.26. Map of Europe and the Russian Empire entitled “Le Carte de l’Empire de Russie en Europe. 1755.” The words “Grande Tartarie” (Great Tartary) are stretched across the entire territory of the country. Taken from [\[1018\]](#).

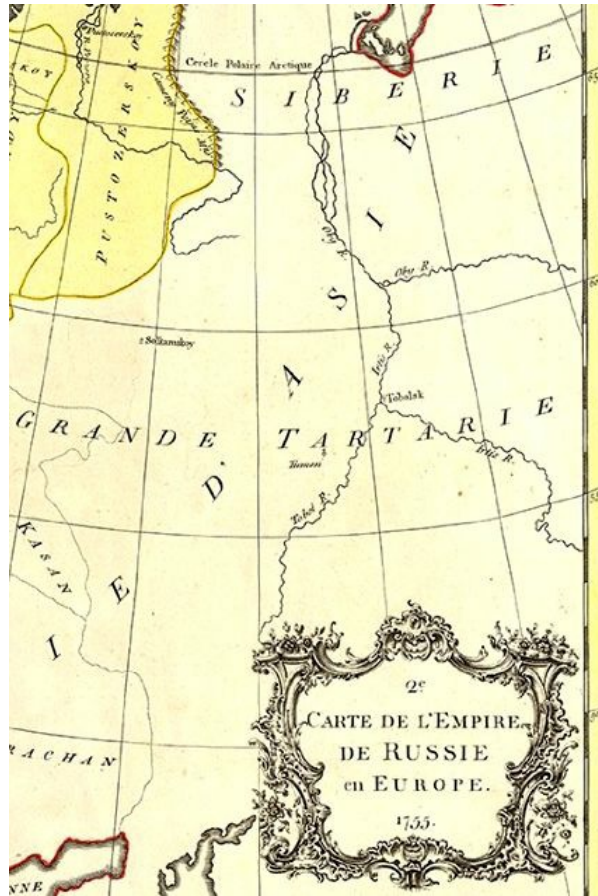


Fig. 1.27. Eastern part of the map entitled “2e Carte de l’Empire de Russie en Europe. 1755.” Russia is called “Grande Tartarie,” or “Mongol Tartary,” in other words. Taken from [\[1018\]](#).

Next we have another map of the XVIII century under the following title: “L’Asie dressé sur les observations de l’Academie Royale des Sciences et quelques autres, et sur les memoires les plus recents. Amsterdam. Par G. de l’Isle. Geographie à Amsterdam. Chez R. & J. Ottens” (see figs. 1.28 and 1.29). The exact date of its compilation is unfortunately missing. To the West of the Volga River, we see “European Moscovia” (“Moscovie Europeane”). The entire territory of the Russian Empire to the East of the Volga is marked “*Grande Tartarie*” in large letters – Great (“Mongolian”) Tartary, in other words (see fig. 1.30). It is significant that we see “*Muscovite Tartars*” residing *inside* Great Tartary. The area marked “Tartarie Muscovite” is quite large, much bigger than many countries of the Western Europe, and covers a significant part of Siberia, q.v. in fig.



Fig. 1.28. Map of Asia dating from the XVIII century. An enormous part of Eurasia that includes many other countries besides Russia is referred to as “Grande Tartarie.” Western part of the map. “L’Asie dressé sur les observations de l’Academie Royale des Sciences et quelques autres, et Sur les memoires les plus recens. Amsterdam. Par G. de l’Isle Geographie a Amsterdam. Chez R. & J. Ottens.” Taken from [\[1019\]](#).



Fig. 1.29. Eastern part of a map of Asia dating from the XVIII century. Taken from [\[1019\]](#).



Fig. 1.31. Fragment of a map of Asia dating from the XVIII century. We see India as part of the Kingdom of the Great Moguls. Taken from [\[1019\]](#).

It is noteworthy that Great Tartary included *Chinese Tartary*, q.v. in fig. 1.29. It covered a part of the modern China as well as the “Great Tibet.” We shall relate the history of China, its real events and chronology in the chapters to follow, coming back to these remarkable maps of the XVIII century.

The “Tartar” geographical terminology had been used on Russian maps

up until the XVIII century. For instance, in fig. 1.32, we see a map of Asia taken from the “first Russian atlas of world geography,” originally known as “The Atlas Compiled for Prudent Use by the Youth and All Readers of Chronicles and Historical Books,” published in 1737 by the Russian Academy of Sciences in St. Petersburg (map 18 of [679], page 48). We see numerous Tartaries on the map – simply *Tartary*, *Independent Tartary*, and *Russian Tartary*, q.v. in fig. 1.32. A. V. Postnikov, the compiler of the atlas ([679]) couldn’t restrain himself from the following sceptical comment: “Apparently, the sources of the maps were foreign maps of poor quality in different languages” ([679], page 48).



Fig. 1.32. Russian map of Asia dating from 1737 that still indicates several Tartaries.
Taken from [679], page 48.

Great Tartary is also marked on a Russian map dating from the middle of the XVIII century, a fragment of which is reproduced in fig. 1.32a.



Fig. 1.32a. Fragment of the Russian map entitled "A View of the Earth Globe" dating from the middle of the XVIII century. Apart from Great Tartary, we also see Free Tartary and Chinese Tartary. Taken from [\[306:1\]](#).

Incidentally, a map of 1737 (fig. 1.32) refers to the area of Burma (Myanmar) as to "*Pegu*," q.v. in fig. 1.33. Could this be a relic of the "*Pegaya Orda*" ("*Motley Horde*", described in [Chron5](#), Chapter 6) that gave names to *Peking* and *Pakistan*?



Fig. 1.33. Fragment of a map of Asia dating from 1737, which indicates an area called Pegu. The name is likely to be derived from “pegaya orda” (“Dapple Horde”). The name “Pakistan” could be of the same origin as well. Taken from [\[679\]](#), page 48.

9.

The former identity of Lithuania

Let us turn to Y. Y. Shiryaev's collection of geographical maps entitled *Byelorussia: White Russia, Black Russia and Lithuania in Maps* ([\[977\]](#)).

1. It turns out that up until the XIX century *Lithuania was the name used for the territory known as Byelorussia today, whereas the modern Lithuania was known as Zhemaytia or Zhmud.*
2. It turns out that *the Lithuanian language had not been used as the official language of the Great Principality of Lithuania – the populace spoke Russian, or Old Byelorussian (a western dialect of the Old Russian language).*

Let us quote what Y. Y. Shiryaev has to say on the subject:

“The Great Principality of Lithuania was formed *on the territory of Byelorussia* in 1240. Its capital was the city of Novogrudok... The greater part of the modern Lithuania, or its western half, was known as Zhemaytia (Zhmud) or Samogitia (Latin name) and not as Lithuania. It had been an autonomous principality and part of the Great Principality of Lithuania, as one see from many of the ancient maps reproduced in the book. Its citizens were called *Zhmudins*.

The *modern name* [“Lithuania” as used for referring to the modern state of Lithuania – Auth.] *has only been used starting with the second half of the XIX century. The official language of the Great Principality of Lithuania up until the end of the XVII century had been Old Byelorussian, and it was eventually replaced by Polish. One must note that Lithuanian had never been an official language in the entire history of the principality. The Great Principality of Lithuania wasn't only considered Slavic in language and culture, but also due to the fact that the majority of the populace had been Slavic*” ([\[977\]](#), page 5).

When did the change of historical names occur? Y. Y. Shiryaev gives an

explicit answer to this question: “In the XIX century the course of events has led to a shift of historical conceptions and the names of ethnic groups and territories. Thus, the former ethnic territory of Zhemaytia *became known as Lithuania*, whereas the traditional toponym ‘Lithuania,’ formerly identified with the North-Western Byelorussia (including the area around Vilna) *has completely lost its ethnic and historical content*” ([977], page 5).

It would be hard to formulate it more clearly. This is explained perfectly well by our conception, according to which *Lithuania is the former name of White Russia, also known as Moscovia*.

This fact is confirmed by old maps. On a map dating from the alleged year 1507, which is reproduced in Y. Y. Shiryayev’s book, we see the explicit legend: *Russia Alba sive Moscovia* (“White Russia, alias Moscovia”), q.v. in fig. 1.34, right part of the map. However, V. Ostrovskiy, a modern commentator, translates this *perfectly clear inscription* as “Greek Orthodox faith, or Moscovia,” for some bizarre reason. This outrageous translation can be seen in V. Ostrovskiy’s book ([1323]; quoted from [977], page 9). Ah, the things one does to save Scaligerian and Romanovian history!



Fig. 1.34. Fragment of an ancient map allegedly dating from 1507. “Map of Central

Europe by M. Beneventano and B. Vanovski (reworked by Nicholas of Cusa) from Ptolemy's 'Geography', 1507" ([\[977\]](#), page 114). Taken from [\[977\]](#), Map 2, page 21.

Further on, our reconstruction implies that the city of Novogrudok, the capital of the Great Principality of Lithuania, founded in 1240, is most likely to identify as the very *Novgorod the Great*, or *Yaroslavl*. After all, 1240 is the actual year when the "Mongolian" conquest began, according to Scaligerian and Romanovian history.

The name Samogitia as used in the old maps is of similar origins – "*Samo-Gotia*," or "The Actual Land of the Goths." Another explanation is possible: *Samogitia* = Land of the Goths, since, for instance, the Polish word for "land" ("ziemia") may have easily transformed into "*samo*." We have already mentioned that the *Goths* and the *Tartars* are the same nation historically, q.v. in the book of Herberstein ([\[161\]](#)).

PART TWO

History as reflected in coins

10.

A general characteristic of Russian coinage

Today it is commonly assumed that, upon finding an old coin, numismatist historians are usually capable of estimating where, when and by whom it was minted, either right away or after giving it some consideration.

Unfortunately, this is very far from being true. A famous Russian historian and numismatist of the XIX century, A. D. Chertkov (1789-1858), wrote the following:

“The appearance of old Russian coins, generally speaking, can usually tell a numismatist nothing about the time of their creation, or their value, or even their names; they are small, and the marks upon them are so poor in quality that, even if we have dozens of identical coins at our disposal, it is sometimes barely possible to read the lettering upon it, making it out from two or three letters that have survived here and there. Our search for explanations shall be fruitless, whether we turn to the Chronicles, the Deeds or even Karamzin’s History – everything is silent...

The few lines found in Herberstein’s work, which is truly the Ariadne’s thread in the labyrinth of Russian numismatic knowledge, refer to the coins of his own epoch (the early XVI century). Any connoisseur of Russian coins, having made the effort of reading a prince’s name upon a coin and without any knowledge of the time, the place and the value thereof, must use his own conclusions to fill the gaps” ([\[957\]](#), pages V-VI).

Further also:

“Let us assume that the entire inscription reads ‘Great Prince Vassily,’ for instance, since the coin reveals no more; who could this Great Prince be, who was his father, when did he reign?... The same happens with other coins and the names we read upon them – Mikhail, Ondrei, Dmitrey, etc. *Dozens* of princes with such names are known in history. But if the lettering says ‘seal of Great Prince,’

princely seal, pool (such-and-such), what sort of patience will not cave in?” ([957], pages VII-VIII).

“In 1780, Prince Shcherbatov classified Russian coins as follows:

- a) unidentified ones without any lettering,
- b) unidentified ones with Tartar lettering,
- c) unidentified ones with lettering in Tartar and in Russian,
- d) unidentified ones with Russian lettering, and
- e) identified coins” ([957], page VIII).

Needless to say, “identified coins” *don’t date any further back than the end of the XVI century A.D.* Again and again we run into the same threshold of great importance – the beginning of the XVII century. It separates the more or less known history of the XVII-XIX century from the history of Russia as the Horde, or the XIV-XVI century, which was distorted by the Romanovs.

The coins of the Golden Horde were very common in Russia; one often comes across coins with one of the sides allegedly copying a Horde coin.

A. D. Chertkov proceeds to tell us the following:

“Unfortunately, *authentic* Arabic inscriptions are few and far between; most of them do little but *imitate* the coins of the Tartars ... even the most diligent Orientalist *cannot read* the lettering upon them” ([957], page 6).

The real picture is as follows. There are *lots of Russian coins with Arabic lettering* present thereupon; however, historians prefer to believe that most of them are mere “thoughtless copies of Arabic originals,” although numismatists themselves recognize the fact that “authentic Arabic lettering” is also present on a number of Russian coins, q.v. below. In fig. 2.1 we see one of the “Arabic coins” that were circulating in Russia. Nowadays we are told that the Russians used to use foreign coins in that epoch, Arabic for the most part, due to the alleged lack of domestic coinage. In fig. 2.2 we see a typical “Arabic dirham” of the type frequently found in Russian hoardings of coins ([578], Book 1, page 86). It turns out that

nearly the entire territory of Russia and the Eastern Europe yields findings of such “Arabic coins.” In fig. 2.3 we see a map compiled by numismatists, with black dots marking the “hoardings of Kufic coins” ([\[233\]](#), page 89). As a matter of fact, the word “*kufic*” may be derived from the Russian verb “*kupit*” (“to buy”), bearing the mind the frequent flexion of the sounds P and F. People use coins to *buy* and sell. The Russian word “*kupets*” (“merchant”) might also be a version of the word “*kufic*.”



Fig. 2.1. Mediaeval Russian coinage. These coins bore Arabic lettering. It is assumed that the Russians used foreign coins of Arabic origin since they had no coinage of their own. Many hoardings of such coins were found in the area of Vladimir and Suzdal. According to our reconstruction, the coinage in question is authentic Russian coinage of the XIV-XVI century. Historians fail to realize that Arabic was one of the official languages spoken in the Russian Empire, or the Horde, up to the very end of the XVI century. Taken from [\[331\]](#), Volume 1, page 12.

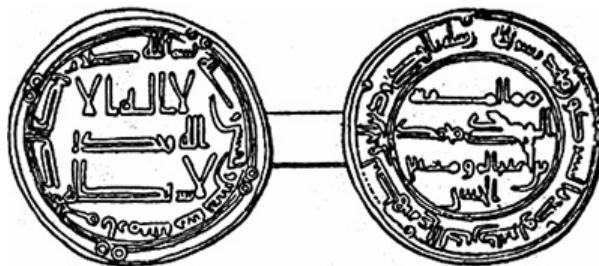


Fig. 2.2. “Arabic dirham. Found in a Russian hoarding” ([\[578\]](#), Volume 1, page 86). Taken from [\[578\]](#), Volume 1, page 86, illustration 70.

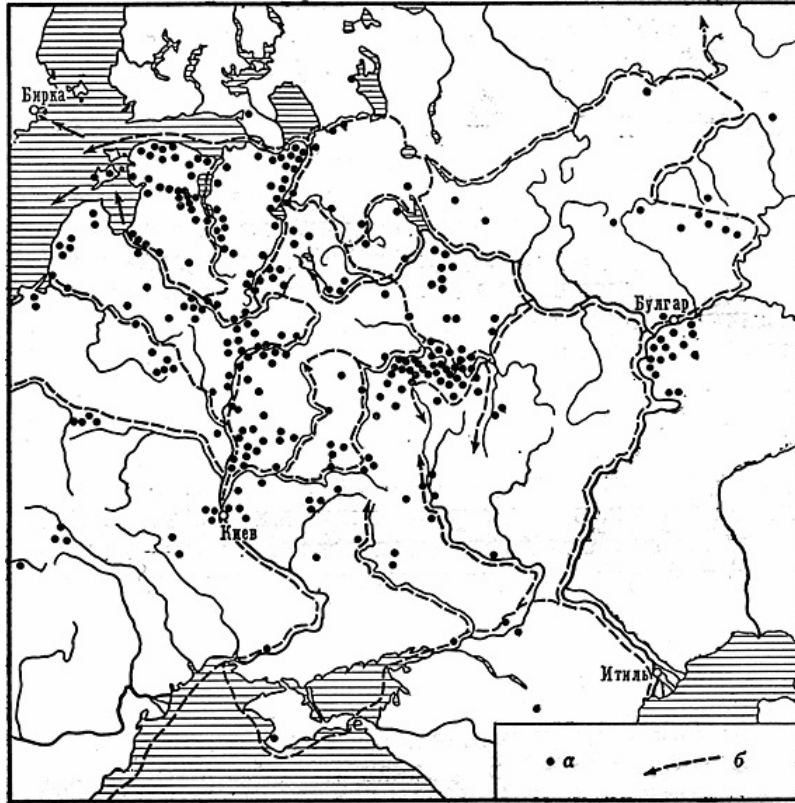


Fig. 2.3. Hoardings of Kufic coins in the Eastern Europe. These hoardings are found in great abundance all over Europe. Taken from [\[233\]](#), page 89.

The lettering on the coins minted by *Dmitriy Donskoi* is also extremely interesting. It implies that Dmitriy Donskoi, and even his son, Vassily Dmitrievich, were called “*Sultan Tokhtamysh-Khan*” in Arabic, no less!

A. D. Chertkov has got the following to say in this respect: “G. Fren has read the following on the coins of Great Prince Vassily Dmitrievich and his father, *Dimitriy Donskoi*: ‘*Sultan Tokhtamysh-Khan*, may his years be long’” ([\[957\]](#), page 6). Readers familiar with Chapter 6 of [Chron4](#) can appreciate just how much it *corresponds to our reconstruction* of Russian history.

A. D. Chertkov points out that on many Russian coins one often encounters the famous “Tartar seal.” In figs. 2.4, 2.5, 2.6 and 2.7 we see old Russian coins with “Arabic and Tartar” tamgas and “Arabic” lettering. According to A. D. Chertkov, this symbol, “which was very common on

the coins minted by the khans of the Golden Horde, *can often be seen on Russian coinage* of the XIV century, especially that which was minted by Great Prince Vassily Dmitrievich and his brothers” ([\[957\]](#), pages 4-5).



Fig. 2.4. Russian coins bearing the image of a Tartar tamga. See the right side of the print. Taken from [\[957\]](#), table XVII.



Fig. 2.5. Russian coin with the image of a Tartar tamga and an inscription in Arabic. Taken from [\[870\]](#).



Fig. 2.6. Russian coin with the image of a Tartar tamga and an inscription in Arabic. Taken from [\[870\]](#).



Fig. 2.7. Russian coin with the image of a Tartar tamga and an inscription in Arabic. Taken from [870]. In reality, the inscriptions considered Arabic today are set in one of the alphabets used in Russia before the XVII century, now forgotten. See [Chron4](#), Chapter 13.

Our opponents might suggest that there's nothing strange about this fact. The Tartar invaders demanded their vassals that the latter should put the sigil of their conquerors on their coins. This is possible; however, how is one to interpret the following facts?

“Yedigey [presumably, a Tartar khan – Auth.] wrote thus to Vitovt [the alleged Prince of Lithuania, aka Great Prince Vassily Dmitrievich, according to our reconstruction, q.v. in [Chron4](#) – Auth.]: ‘Pay me tribute and put my crest on Lithuanian money.’ *Vitovt himself was demanding the same of Timur Kutluk-Khan*” ([957], page 5).

What do we see here? Khans demand of princes that the latter should put the khans' crests on their money, and vice versa, the princes demand their sigils to be put on the coins minted by the khans.

The *tamgas* are presumed to be of a Tartar origin due to the fact that they were frequently depicted on the coins of the Golden Horde. The book of K. M. Fren ([921]) reproduces some of these coins. Similar crests on Russian coins should signify the dependence of the Russians from the khans of the Horde, presumably foreign, according to the Romanovian and Millerian theory about the conquest of Russia by the “Mongols.” But how are we to explain the fact that *virtually the same tamga* can be seen on the columns of the Muscovite Kremlin's Ouspenskiy Cathedral (figs. 2.8, 2.9 and 2.10), where it is even included in the decorative ornamentation, as well as the galleries of Blagoveshchenskiy Cathedral of

the very same Kremlin?

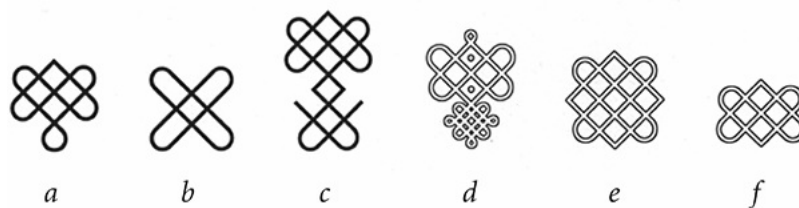


Fig. 2.8. Various forms of the Horde tamga as found on Russian coins (*a*, *b* and *c*) and ornamental details from the columns of the Ouspenskiy Cathedral in the Muscovite Kremlin (*d*, *e* and *f*). The symbols are obviously related.



Fig. 2.9-2.10. Images of Horde tamgas on the columns of the Ouspenskiy Cathedral in the Muscovite Kremlin. Taken from [\[96\]](#), page 31, ill. 15.

Who was whose vassal, then? Who did the crest belong to? At any rate, was it introduced by the khans, the Princes, *or both simultaneously*?

This oddity is simply and naturally explained by our reconstruction, q.v. in [Chron4](#), according to which *the khans and the Great Princes were but the same characters*, demanding the subservient khans and princes to put their lieges' crest on their coins.

11.

The mysterious period of “coinage absence” in Russian history

According to the Millerian and Romanovian history of Russia, the mintage of coins in Russia started in the X century A.D. However, it is said to have lasted only for a short while (the X century and some of the XI, ceasing in the early XII century). V. M. Potin, the famous specialist in historical numismatics, writes the following in his book on the history of numismatics in Russia:

“The period between the middle of the XII and *the second part of the XIV century* is usually referred to as *the period of no coinage*” ([684], page 186).

Therefore, Russia is said to have minted no coins of its own for some *two hundred years*. I. G. Spasskiy, another famous specialist in historical numismatics, even mentions a gap of *three centuries and a half* inherent in the history of Russian coinage ([806], page 93). This amazing picture is represented schematically in fig. 2.11.

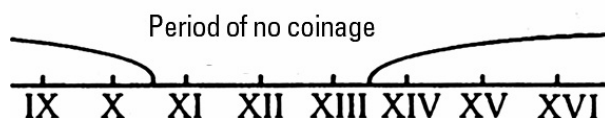


Fig. 2.11. The amazing three hundred years of no coinage in the Romanovian and Millerian history of Russian coin minting.

Moreover, according to V. M. Potin,

“V. L. Yanin dates the ‘exclusion’ of coins from Russian currency in the south of Russia to the *beginning of the XI century*” ([684], page 182).

Thus, the epoch of the earliest Russian coinage becomes all but limited to a single century – the tenth, which is followed by a “deathly silence void of coinage” stretched into *three* centuries, and not two.

It turns out that there’s a “modern theory” meant as an explanation of this fact. Historians descant at length about the presumed “*rejection of coins*” by the ancient Russians – in other words, we are being told that after some brief experimentation the *Russians decided they didn’t like the coins* and abandoned them in favour of barter – nails for potatoes, potatoes for fish, and fish for nails. We shall refrain from agreeing with this ridiculous presumption. There is another “theory,” according to which the Russians made the instant transition to gold bullion for large deals and banknotes for everyday use, which were made out of leather, according to the hypothesis of learned historians. However, they are surprised to point out that “hundreds of thousands of excellently preserved leather objects have been found ... *without anything that would remotely resemble leather money, regardless of type*” ([\[806\]](#), page 69). Therefore, no mythical leather banknotes have ever been found.

The mysterious gap of three hundred years in the numismatic history of Russia has been discussed in literature for quite a while. One comes across comments of this kind: “The methods applied to the dating of hoardings are a much more poignant issue in Russia than in any other European country, since *none of them has ever had a ‘coinage-deprived’ period of such length (time when no minted coins were used as currency), except for the territory of the ancient Russia*. In the north of Russia, this period began in the 1130s – 1140s, and *much earlier* in the south, stretching up until the restoration of Russian coinage in the second half of the XIV century” ([\[684\]](#), page 182).

Timid attempts to explain the mystical period of “coinage deprivation” in Russian history by references to the Tartar and Mongol invasion are insubstantial due to the very reason that even Millerian and Romanovian chronology dates this “conquest” to the XIII century, circa 1223, which is closer to the end of the period in question than to its beginning.

Therefore, the famous historian I. G. Spasskiy is forced to acknowledge the following in his book *The Russian Monetary System*: “This period is a *very odd and uncommon occurrence in the whole history of Russian currency*” ([806], page 62).

The feeling of oddness grows after a closer acquaintance with the *coinage period* of the alleged X-XI century, covered, for instance, in the monograph of M. P. Sotnikova, *The Oldest Russian Coins of the X-XI Century* ([804]). It turns out that there are some 340 Russian coins of the X-XI century known to date, “75 of which remain undiscovered” ([804], page 5). The mintage is believed to have taken place in Kiev during the epoch of Kiev Russia. For the most part, the coins were minted by Princes Vladimir Svyatoslavich, Svyatopolk Yaropolkovich and Yaroslav Vladimirovich.

The following fact is very interesting indeed:

“Minted 1000 years ago, they [the coins – Auth.] *have only been known to scientists for 200 years; only 100 years have passed since they were proven to be Russian*, and a mere 30 years since it became finally clear that the first Russian coinage is 1000 years old, and not 900-800. The reason is the relatively small number and poor quality of these coins, as well as the scarcity of such findings” ([804], page 5).

Therefore, the real history of Russia’s oldest coins (namely, the coins of Kiev Russia) *can only be traced as far back as the XVIII century*. Earlier fate of these coins remains unknown; it was relatively recently that historical science “unambiguously dated them to the *X-XI century A.D.*”

If we are to proceed from the facts that we already know, it is possible to ask the following question loud and clear: *do these coins really date from the X-XI century?* After all, their dating was based on the *pre-existing* Scaligerian chronology, which is most likely to be erroneous, as we already know. Therefore, the datings of these coins need to be revised. Also, what is the exact meaning of the mysterious statement that “only 100 years have passed since they were proven to be Russian”? Were there

other opinions? If so, we would very much like to find out about them.

Further immersion into M. P. Sotnikova's book, or catalogue, strengthens our suspicions about the veracity of datings ascribed to most Russian coins. If we are to believe that the learned historians were correct, and the mintage barely began before this mysterious cessation, it would be natural to expect that it was primitive, rough and showing little experience in general, eventually ceasing because of the inability of Kiev Russia to use coins as its official currency.

It is with great interest that we turn to the catalogue of coins included in M. P. Sotnikova's book. We see photographs of the oldest Russian coins dating from the alleged X-XI century. What do we see? We see *excellent gold and silver coins of Vladimir*. The detail is exquisite, the shape regular, and many of the coins are in good condition. Svyatopolk's coins have sustained more damage, but the mintage quality is perfect in their case as well. Next we have the beautifully wrought coins with the legend that says "Yaroslavle serebro" (Yaroslav's silver). I. G. Spasskiy couldn't hold himself from the emotional remark about "*Yaroslav's silver coins as a phenomenon of mintage quality that makes them quite special in the context of that epoch's European coinage*" ([\[806\]](#), page 53).

In Scaligerian chronology, this level of artwork emerges all of a sudden, *as a flash, instantly demonstrating perfection of craftsmanship*. Where are the predecessors of these coins, or the first attempts at minting coins, primitive and crude? There are none, for some reason. It is obvious that *the high quality of these coins makes it impossible for them to be the first ones minted* in a country that has barely become civilized. They represent a well-developed and rich monetary system with much *experience* behind it, based on *silver and gold*.

Later on, after the presumably brief and brilliant surge to amazing heights, we see a *total collapse*. *The mintage of coins ceases*, and the coins themselves disappear. We are told that the population of Russia was suddenly cast back to the pre-historic barter system of exchanging skins for iron, iron for honey, and honey for skins, entering the "period of no

coinage” that presumably covered some two hundred, or even three hundred years. Historians suggest all sorts of theories in order to explain this strange phenomenon in Russian history to themselves as well as the readers.

Let us briefly pretend to trust them and move forward across the time axis, towards the XIV century, when Russian coinage was “*suddenly revived.*”

I. G. Spasskiy reports the following:

“In the second half of the XIV century ... certain Russian principalities *revived the mintage of their own coins*, silver coinage of all sorts” ([806], page 78).

In Moscow, the mintage was commenced by Great Prince Dmitriy Ivanovich Donskoi (1389-1425) in the 1360s or the 1370s. The coinage assumed a wider character under his son Vassily Dmitrievich (1389-1425). I. G. Spasskiy’s catalogue ([806]) reproduces the XIV century coins of Dmitriy Donskoi and his descendants. What do we see?

We see *primitive and inelegant coins – small, irregular in shape and made of crude cuts of silver, skewed dies, ugly embossing, obvious cases of dies striking the edge of a silver bar, with nothing but a few letters embossed*, and so on. This is indeed the *very dawn of real mintage*.

These coins are the authentic first coins, and therefore naturally very crude and lumpish; the art of mintage took much time to perfect, and the process had been gradual. Let us move onward through I. G. Spasskiy’s catalogue, advancing chronologically, and consider the coins minted by Czar Alexei Mikhailovich Romanov in the *XVII century*. Some of them already look satisfactory, with fine enough die detail – however, *even here we see a large number of crude coins* only marginally different from the ones minted under Dmitriy Donskoi in quality – the same unskilful dies, irregular shapes, and diminutive size.

The conclusion we make is that the real origins of Russian coinage can be traced back to the XIV century A.D. – even if Russians did mint coins

prior to that, those were crude and primitive. Russia was therefore little different from all the other countries, since European mintage also doesn't date any further back than the XI-XII century, q.v. in the review in [Chron1](#), Chapter 1:18. Russian coins of the XIV-XVIII century that have actually reached our age reflect the natural progress of mintage, from the initial crude and primitive coins to the brilliant coinage dating from the epoch of Peter the Great and his successors.

The strange splash of luxurious golden and silver coinage of the alleged X-XI century in Russia receives a simple explanation within the framework of our reconstruction. *We are of the opinion that these coins were manufactured on the interval between the XIV and the XVII century.* It is clear that they date from the epoch when the craft of Russian mintage had already been well-evolved – gold, silver and excellent dies with fine detail.

These exquisitely wrought coins ended up dated to the X-XI century due to the incorrect chronology of Russian history thought up by court historians of the Romanovian epoch. In other words, the imagination of later historians made the coin travel backwards in time, ending up in the X-XI century due to the chronological shift of 300 or 400 years inherent in Russian history, q.v. in [Chron4](#).

Could it be true, then, that Russia was indeed a particularly barbaric state back in those days, one that had barely managed to emerge from the Stone Age? This would give birth to many strange phenomena that couldn't have happened in the truly civilised countries of the Western Europe. However, this isn't the case – history of *gold coinage* in mediaeval Europe paints *the exact same picture*.

12.

Strange absence of golden coinage from the Western European currency of the VIII-XIII century

We already mentioned this surprising effect in [Chron1](#), Chapter 1:18. We shall now complement those observations of ours with several new considerations. It is generally thought that the “ancient” Rome minted golden coins of outstanding quality. The *mintage of golden coins* had dwindled over the centuries that followed and is reputed to have *completely ceased in the VIII century A.D.* This mysterious “disappearance of gold” had lasted until the XIII century, and even the XV century in some of the European countries.

This is how V. M. Potin comments on *this famous mystery*:

“Between the V and the middle of the VIII century golden coins prevailed in the currency of many European countries. *Between the middle of the VIII and the XIII century golden coins in European countries were extremely scarce*, with the single exception of Byzantium and certain European regions that were under the influence of Byzantium and the Orient, where gold and copper had still played an important role.”

Potin proceeds to tell us that

“at the end of the X century, golden coins were *briefly* minted in Russia; they bore the clear marks of Byzantine cultural influence [we have already mentioned this strange surge of masterful Russian coinage in the alleged X-XI century – Auth.]... In the second half of the XV century, the mintage of golden coins was resumed *after a break of five hundred years* by Ivan III, Great Prince of Moscow. *The XV century also begins the epoch of gold and silver currency in Europe*” ([\[684\]](#), page 133).

However, in Italy golden coinage is supposed to have “resumed” somewhat earlier, in the alleged XIII century.

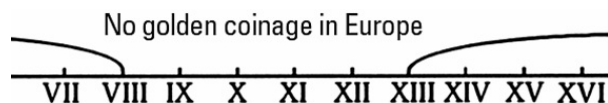


Fig. 2.12. Mysterious lack of golden mediaeval coinage in Europe in the epoch of the VIII-XII century A.D.

A propos, the quality of the “resurrected” mediaeval coins dating from the XIII-XVI century is just as high as that of the “ancient” gold dated to the epochs preceding the VI-VIII century by learned historians, q.v. in fig. 2.12. Several “theories” were suggested to explain this.

- *Theory #1.* The Dark Ages and the wave of barbarism sweeping over Europe in the VIII-XIII century.
- *Theory #2.* The economical incapacity of Europe.
- *Theory #3.* Shortages of gold, etc.

We believe the explanation to be completely different and a great deal simpler. It is as follows: *the “ancient” golden coins of the alleged I-VIII century were in fact manufactured in the epoch of the XIV-XVII century.* Then they were misdated to deep antiquity by the erroneous chronology of Scaliger and Petavius. New chronology returns them to the due place and makes the picture a great deal more natural, in particular: *first there were the primitive and crude coins of the X-XII century; later on, as experience grew, the mintage of golden coins began in the XIV-XV century.*

It appears as though Russian coinage has been developing more or less simultaneously with the Western European. This is perfectly natural, taking into account the constant trade between the countries, and especially the fact that all of it took place within the boundaries of the united “Mongolian” Empire.

Nations were quick with adopting the *useful ideas* developed by their neighbours and introducing them at home. There were no pronounced

leaders or outsiders – all the nations were developing at a more or less constant rate.

Actually, historians themselves mention this fact: “The technique of manual Russian mintage in the XIV-XVII century didn’t differ much from the techniques of the other European countries” ([684], page 165). Further also: “The *naissance of Russian coinage* [dated to the X century nowadays – Auth.] *coincided with the time that the mintage of coins was introduced in a number of European countries* such as Poland, Sweden, and Norway...” ([684], page 231).

13.

The origins of the bicephalous eagle as seen on Russian coins

It is presumed that the *bicephalous eagle* symbol appeared on Russian coins in *1472 the earliest* ([684], page 54). Its history is as follows. This symbol was *first* introduced by Ivan III in 1497 as the crest on his seal. Some historians explain it by Ivan III marrying the *Byzantine princess* Sophia Palaiologos in 1472. It is said to have come from Byzantium, which had also given Russia Christianity.

V. M. Potin concludes his analysis of how the bicephalous eagle made its first appearance in Russian heraldry as follows:

“Apart from the rather unconvincing assumption of A. V. Oreshnikov about the symbol of the bicephalous eagle present on several XIV century coins, there is *no factual information to confirm that it was introduced before 1472*” ([684], page 54).

One may have drawn a line here. The hypothesis about the Byzantine origins of the bicephalous eagle seems perfectly natural and appears to raise no objections from any part. However, in the very next phrase V. M. Potin reports an astonishing fact:

“However, the XIV century inhabitants of the Eastern Europe were already familiar with the symbol, since *it had been embossed on the Djuchid coins of Djanibek-Khan (1339-1357) and another anonymous mintage dated to 1358-1380... It is currently impossible to associate the coinage of the Golden Horde [sic! – Auth.] bearing the bicephalous eagle symbol with analogous coins minted in Russia, since they are separated by a centenarian gap...* The epoch of Djanibek was the time when the currency of the Golden Horde flourished [*sic!* – Auth.], which is indirectly confirmed by the popularity of Djanibek-Khan’s coins.

They remained in circulation for a long time after his death... *The symbol was more characteristic for copper coins, with the Djuchids and the Russian Princes alike.* It is most likely that after the marriage of Ivan III the Byzantine emblem found a fertile soil” ([\[684\]](#), page 54).

One cannot fail to notice that V. M. Potin is very cautious when he mentions this “delicate” subject. If we are to formulate the same thought frankly and explicitly, we shall see the following:

1. *The bicephalous eagle first came to Russia with the coins of the Golden Horde in the XIV century.*
2. It can be found on the coins believed to originate from both *Russia* and the *Golden Horde*. This is in good concurrence with our reconstruction, according to which *the Golden Horde can be identified as the Great Russia*, also known as the *Volga Kingdom* and *Russia of Vladimir and Suzdal*, q.v. in [Chron4](#).
3. It is possible that the Horde, or Russia, borrowed the bicephalous eagle symbol from Byzantium. The reverse is also a possibility, namely, that it was brought to Byzantium by the Horde and the Ottomans = Atamans.
4. Apparently, the bicephalous eagle first appeared on the coins of Djanibek-Khan regnant in the middle of the XIV century (1339-1357). Readers familiar with [Chron4](#) will instantly recognise this character as Ivan Danilovich Kalita (the First, 1328-1340). “Khan” translates as “Czar,” whereas Djanibek simply means John-Bek, or John (Ioann/Ivan).

This corresponds with our reconstruction, according to which Ivan Danilovich Kalita = Caliph was described in various documents as Batu-Khan and Yaroslav the Wise.

14.

The Tartar and Russian names of the coins circulating among the Russians and the Tartars

The history of Russian coinage is well familiar with the word “*altyn*,” which is of a Tartar origin. The following is reported about its etymology:

“The word *altyn* was borrowed from the Tartar language, where it used to stand for a *golden dinar*. The first mention of *altyns* known from Russian sources was made in the treaty signed between Dmitriy Ivanovich, Great Prince of Moscow, and Mikhail Alexanrovich, Prince of Tver, *simultaneously with the revival of Russian coinage* and the introduction of *denga* as a monetary unit...

The relation between the Old Tartar *denke* and the Russian *denga* is obvious (towards the end of the XVIII century the N sound transformed into the softer version more common for the modern Russian)... Thus, *altyn* (likewise *denga*) was borrowed from the Tartar financial terminology” ([684], p. 158).

Once again we become convinced about the *unity* of the Russian and the Tartar monetary system, which is perfectly natural for a single nation, or the “Mongolian” = Great Empire of Russia (the Horde). No terms were borrowed from anywhere, since it would be absurd for any to borrow from itself.

Here’s another curious fact. Let us, for instance, consider the native Russian word *kopeika* (kopek). V. M. Potin is perfectly right to point out the following:

“There is no doubt about the fact that the name *kopek* derives from the Russian word for spear, ‘*kopyo*,’ and had originally been associated with the figure of a horseman armed with a spear found on the Novgorod coins that became the foundation of Russian currency after the reform of the 1530s.”

Yet, further on, Potin tells us the following:

“However, Wilhelm Giese, a researcher from Hamburg, *tried to prove this word to be of Oriental Turkic origin*, supposedly translating as ‘dog’ (*‘kopek’* = ‘dog’). In Timur’s empire [*sic!* – Auth.] this name was used in a jocular fashion for *referring to coins with leonine figures...*

Although the connexions between the Russian state and the nations of Central Asia doubtlessly existed, and certain Russian words derive from Turkic, we consider the transformation of such a term into the name of a Russian coin of the XVI century quite inexplicable” ([\[684\]](#), page 160).

What have we just learnt from V. M. Potin? A most interesting fact indeed. If it is to be formulated briefly and explicitly, the *currency used in Timur’s empire was called kopek, just like the Russian currency*. This corresponds with our reconstruction, according to which Russia and the Horde (as well as Timur’s empire) can be identified as *the same state*.

The awkward explanation about the humble citizens of Timur’s great empire were calling their coins kopeks in mockery of the lion depicted upon them, calling it a dog, looks like a fantasy of the modern commentators forced to explain facts that fail to concur with the Scaligerian theory in some way.

Apparently, kopeks, or coins bearing the image of *a horseman with a spear* (hence the word *kopeika*, or kopek; the Russian for “spear” is “*kopyo*”) were circulating in the West as well as in Russia. There were many coins with images of *mounted spearmen* found during the archaeological excavations in Geneva, for instance ([\[1043\]](#)). We shouldn’t exclude the possibility that this fact can be explained by the “Mongolian” = Great conquest of the XIV century.

Russian and Tartar lettering and the presumably “meaningless inscriptions” on the ancient coins of the Muscovite principality

I. G. Spasskiy reports the following:

“On one side of the *first coins issued by the Muscovite principality* we see the name of Dmitriy Donskoi *in Russian*; there is *Tartar lettering* on the reverse side, which settled on many coins of early emission in Moscow and its environs, as well as the principalities located further East... Tartar lettering as encountered on Russian bilingual coins, *oftentimes meaningless or even illegible*, were once considered a result of ‘conqueror and tributary’ interaction scheme” ([806], page 96).

An example of such an “illegible Russian coin” is reproduced in fig. 2.13.

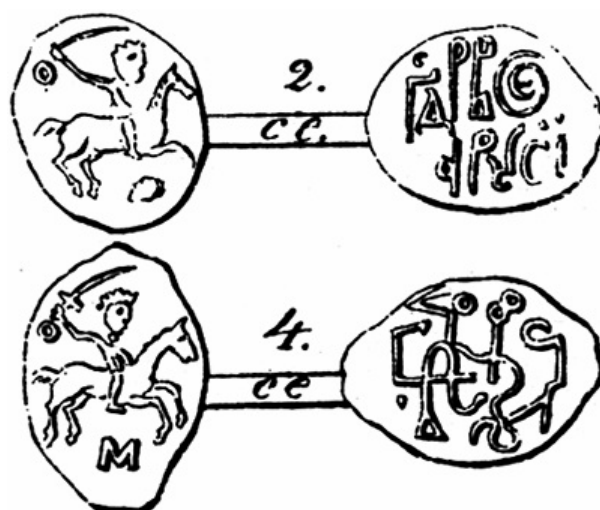


Fig. 2.13. “Illegible” inscriptions on Russian coins. The reverse of the top coin bears the legend “Lord of All Russia”. Could it be that the strange script as found on the reverse of the bottom coin means the same thing transcribed in a now-forgotten alphabet? Taken from [957], table VII.

However, as it was already mentioned in [Chron4](#), the term “illegible” is often used for referring to coins where the lettering could be read if it hadn’t contradicted Scaligerian chronology.

Further I. G. Spasskiy refutes the version about Russian princes being forced to place the Tartar lettering on their coins as vassals of the Horde. In particular, he points out that

“even some of Ivan III’s coins minted in that epoch, when any meddling with the Russian currency was already right *out of the question*, we see Tartar phrases such as ‘The present is a Muscovite *denga*,’ ‘Iban’ (Ivan), etc.” ([\[806\]](#), page 86).

According to A. D. Chertkov,

“on the coin of Ivan the Terrible we see an *Arabic* inscription that complements the Russian; it transcribes his name as ‘Iban’” ([\[957\]](#), page 59).

Chertkov is therefore of the opinion that the *Tartar* lettering was still present on *Russian* coins under Ivan IV, as well as Ivan III, *at the very end of the XVI century*, that is, which invalidates the theory about Russia being a tributary of the Horde. The latter no longer remained regnant in Russia, even if we’re to believe the Scaligerian and Millerian chronology. A. D. Chertkov believed that such coins were minted by the Russian princes for their Tartar tributaries, which actually makes sense.

The “Tartar” lettering and “Arabic” symbolism as present on Russian coins (see figs. 2.5, 2.6, 2.7 and 2.14) are “consensually” (compulsorily, perhaps?) considered vestiges of the “Tartar yoke” in Russia. What one must remember in this respect is that one finds *Arabic lettering* on coins minted in the *West of Europe*, and not just Russia.

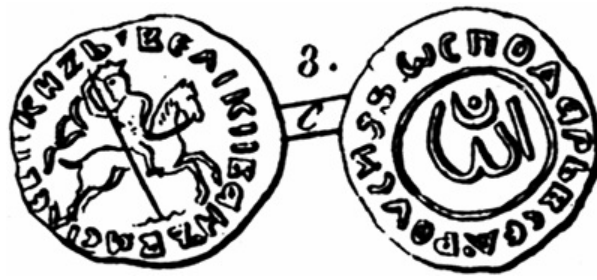


Fig. 2.14. Russian coin with “Arabic” symbols. Taken from [\[957\]](#), table VI.

For example, “in the coins of Normandy and Sicily we see the word REX in Roman letters on one of the sides and *Arabic* on the flip side” ([\[957\]](#), page 61). Let us remind the reader that much of the lettering found on Russian coins is also Arabic in origin ([\[957\]](#), q.v. above). Was there a *Mongolian yoke* in Sicily as well? Historians suggest other explanations; for instance, an abundance of Mohammedans in Sicily ([\[957\]](#), page 61).

We are well familiar with this double standard practice. The same postulations lead to different corollaries in reference to Russia and the West. If we apply the same logic to Russia, we can say that “there were many Mohammedans in Russia, hence the Arabic lettering occasionally found on the Russian coins.” This is the very explanation used for this effect by A. D. Chertkov (in [\[957\]](#), page 61), but only in application to the epochs postdating the end of the XVI century.

Our explanation of the Arabic lettering as present on Western European coins is as follows. The territories in question were part of the “Mongolian” = Great Empire in the epoch of the XIV-XVI century. The lettering was transcribed in the ancient Slavic characters forgotten today and presumed to be Arabian in origin.

Also, if we’re to assume that one side of the “Russo-Arabic” coins was Russian and the other designed to represent vassal dependency, how are we to interpret the coin seen in fig. 2.7, with the legend “*The Just Sultan Djanibek*” written in the centre, and “*Prince Vassily Dm*” encircling it? See [\[870\]](#), pages 61-63.

Incidentally, even the Russian letters found on the Russian coins

occasionally strike our contemporaries as extremely odd. Thus, the letter O, for instance, occasionally looked like a human profile facing right, whereas the letter H looked like an animal resembling a dog ([957], page 120). See fig. 2.15-2.16.

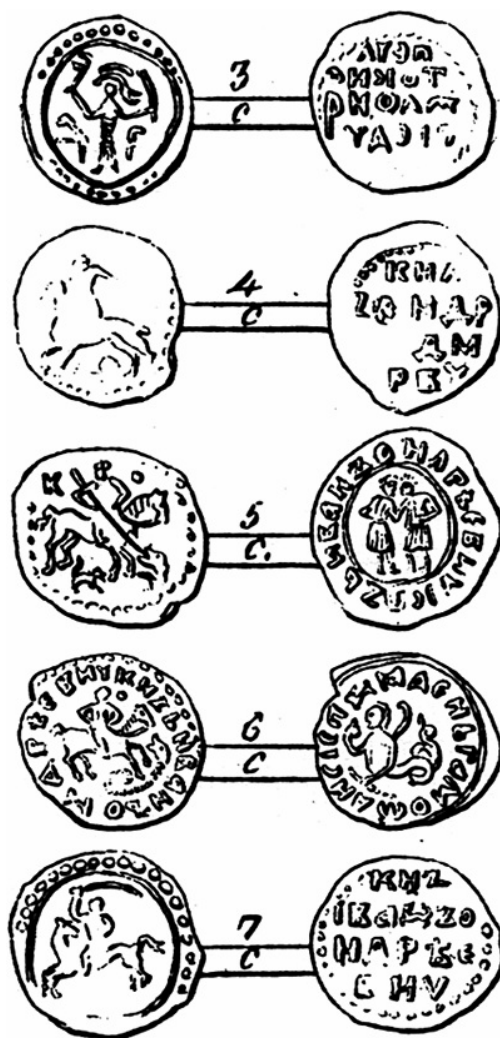


Fig. 2.15-2.16. Russian coins with Russian letters shaped in an uncommon manner.
Taken from [957], table XIII.

According to the evidence of the experts in numismatic history, the overwhelming majority of the “Tartar” legends encountered on Russian coins (apart from the few exceptions as mentioned above) *cannot be read* ([806] and [957]).

In general, one might come up with the obvious question. How do we

know that the “meaningless and illegible” legends found on Russian coins are indeed of Tartar origin? Could they simply have utilised some *ancient Russian alphabet* that had drastically differed from the more recent version known to us today? In [Chron4](#) we already mentioned the mysterious mediaeval Russian stamps covered in “meaningless illegible writing.” This writing turned out *Russian* – some of it at least.

Therefore, history of the *Russian alphabet* as reflected in our conception is very incomplete; apparently, up until the rather recent XVII century completely different Russian letters and words had existed, cast into oblivion today. Are any modern researchers working on this problem? We know nothing about any such work.

In general, one finds that the numismatists are rather confused by the Russian coinage of the XIV-XV century ([\[806\]](#), page 97).

“The Tartar lettering [on these Russian coins – Auth.], being of an imitative nature [? – Auth.], doesn’t offer us much for a precise identification of the coins, since all kinds of Tartar coins were used as *prototypes for copies, without much distinction* [? – Auth.], *oftentimes old ones, bearing names of long deceased khans* [*sic!* – Auth.]” ([\[806\]](#), page 97).

All of this sounds highly suspicious. Could the great Russian princes, who had been free from the yoke of the Horde even in Romanovian history, have based their own currency on the *ancient Tartar coins of long dead khans*. We believe this hypothesis to be absurd. All the information related by I. G. Spasskiy concurs well with our reconstruction, according to which the Horde and Russia are but the same thing.

It is curious that modern researchers still haven’t managed to attain a full comprehension of the XIV-XV century Russian coinage. I. G. Spasskiy admits that “many Russian coins dating from this epoch *remain unidentified; the names found upon them often defy all attempts to be linked to history. Other coins are altogether void of names, with nothing but the title inscribed upon them*” ([\[806\]](#), page 97).

There are other examples to demonstrate that there is something wrong

about the modern conception of the *Russian language* in the XIV-XVI century:

“*The lettering upon certain coins are still confusing; on many coins of Vassily Dmitrievich we see a distinct but incomprehensible inscription that reads ‘RARAY’*” ([806], page 98).

Further also:

“Many conjectures were voiced (some of them rather amusing) before it became possible to find a satisfactory reading of the unusual warning that we see on a certain type of early Tver coins: ‘*Guard against a madman*’” ([806], page 98).

However, Spasskiy *doesn’t explain* this truly odd inscription that one sees upon many *Russian coins*. Why would that be?

Also:

“We are reminded of just as strange an inscription found on the Muscovite *denga* of Vassily Tyomniy: ‘*Reject the madness, and ye shall live*’.”

Actually, there’s nothing too uncommon about it. Apparently, Russians had the custom of putting the first words of ecclesiastical texts on their coins (as it is done on reverse sides of crosses worn as pendants).

Further also:

“A *distinctly readable cryptogram* [*sic!* – Auth.] that reads ‘DOKOVOVONOVODOZORM’ can be found on the famous type of coin that dates from the epoch of Ivan III or Vassily Ivanovich” ([806], page 98; see fig. 2.17).

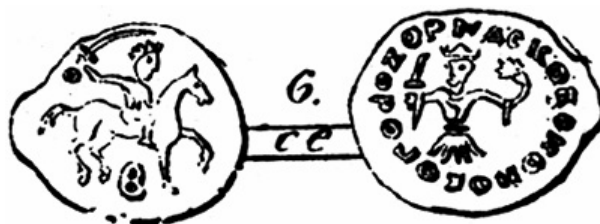


Fig. 2.17. Russian coin with an inscription declared illegible and nonsensical. Taken from [\[957\]](#), table VII.

M. I. Grinchouk points out the following about this coin:

“The lettering is indeed very distinct, but hardly cryptographic; it can be interpreted as ‘*Moskovsko-Novgorodskaya*,’ or ‘of Moscow and Novgorod.’ Incidentally, the interpretation suggested by A. D. Chertkov in [\[957\]](#) is much closer to this version than to the ‘cryptographic’ one suggested above.”

All of the above means that these peculiar traits of the *Russian alphabet and language* in the XIV-XVI century need to be researched actively.

Who is conducting this research, and where?

There are many such “cryptographic” coins. There must be something horribly wrong with the modern (Romanovian) version of Russian history, if we fail to understand the lettering on *our national currency, which had still been in circulation some 100-200 years before the ascension of the Romanovs*, and even during the first years of their reign.

I. G. Spasskiy tells us further:

“One is particularly *baffled* by certain coins from Tver. They are decorated with figures of unidentifiable bipeds with horns and tails, much like the devils in folk tradition” ([\[806\]](#), page 99).

Could this be the official national currency?

In the reign of Ivan III,

“after the establishment of the 12-grain weight, all the *quadrupeds, birds, flowers, griffins, sirens* and other fruits of our minters’ imagination disappear from coinage...

We are entering the epoch of uniform artwork, weight and general appearance, which shall henceforth characterize the money of the Great Prince of Moscow: a single stamp and the 12-grain weight shall remain in use for the next 150 years. We see a horseman riding to the right, with a sabre over his head, and four lines on reverse... The only difference is in the letters underneath the horse” ([\[957\]](#), page

48).

A. D. Chertkov doesn't know the meaning of the letters underneath the horse; they could possibly represent the date; we use numeric characters nowadays, whereas our ancestors used the alphabet for the same purpose. It turns out that the life of Russia in the XIV-XVI century, emerging from the signs found on Russian coins, remains a mystery to us, if we cannot so much as make out many of the words used in the Russian language of that epoch.

It is assumed that the ancient Russian monetary unit called *mortka* was made redundant by the introduction of the *denga* as early as in the XIV century.

However, I. G. Spasskiy makes the following unexpected statement:

“The *mortka* is a *surprising example of a term's longevity: it was used in the region of St. Petersburg until the very beginning of the XVIII century, no less!*” ([806], page 104).

Our hypothesis is as follows: *the Russian monetary units that are dated to deep antiquity nowadays hail from a relatively recent epoch in reality; some of them remained in use until the XIX century.*

Bilingual lettering on the Russian coins of the XIV century (Russian and Tartar)

According to what A. A. Ilyin, Corresponding Member of the USSR Academy of Sciences, reports in the catalogue entitled *Classification of Russian Regional Coinage*, “all the Russian coins minted at the end of the XIV century were issued *on behalf of the Khan of the Golden Horde*” ([309], page 33). What makes the historians and the numismatists arrive at this conclusion?

It turns out that “on the front side [of the Russian coins – Auth.] we *always* have a copy of the Tartar coin... The reverse side *always* bears the legend saying, ‘Seal of the Great Prince,’ or ‘Seal of the Prince,’ as well as the actual crest. The name of the Great Prince appears to be a later addition... One is therefore brought to the conclusion that *all the first Russian coins had two names*” ([79], page 33).

Actually, the terms “front” and “reverse” as applied to coins are perfectly arbitrary. On the very same page A. A. Ilyin tells us that “in Russian numismatic terminology of said period the side that bears *the seal of the Prince accompanied by Russian lettering* is referred to as the *front* side, whereas the *reverse* is the copy of a Tartar coin” ([309], page 33).

Specialists in the field of numismatic history usually use the rather evasive term “doubly titled” for referring to these coins. In other words, they bear the name of a Tartar khan on one side and the name of a Russian prince on the other. However, Russian minters in their presumed *ignorance* would often use the name of the wrong khan. Consider this: “Russian minters, lacking a firm grasp on the Tartar language, appear to have used *random Tartar coins* as specimens” ([309], page 33). Apparently, this is why they would often mint coins with names and

portraits of the *wrong khans* ([\[309\]](#), page 33).

It turns out that the savage Russian minters were completely unaware of just which Tartar coins were minted in *their* own day and age. Think of a modern Tartar with no knowledge of the Russian language, who is nonetheless perfectly aware of the nature of the Russian currency used for making purchases in shops, despite the numerous recent reforms.

We suggest a simple explanation.

These coins weren't "doubly titled," but rather *bilingual*; that is, each coin would bear the name of a single ruler, who was *simultaneously* Khan and Great Prince, *in two languages*, Russian and Tartar.

17.

The locations of the Tartar mints

Let us ponder another noteworthy issue. Where were the *Tartar* mints – the ones that minted *actual Tartar* currency? The Romanovian and Scaligerian version of history keeps silent about their possible locations.

On the other hand, we know the locations of the mints that produced *Russian coinage (presumably copying Tartar specimens)*, or the Russian currency that had “looked Tartar”.

According to A. V. Oreshnikov,

“due to the recurrent findings of uniform coins in a single region (the area around Suzdal and Nizhniy Novgorod), the question about the place where the *Russian copies of the Tartar coins* were minted is likely to be answered positively – they originate from the Great Principality of *Suzdal and Nizhniy Novgorod*” ([309], page 33).

One gets the impression that the mints of Suzdal and Nizhniy Novgorod made the *Tartar coins of the Russian khans, or Great Princes*. On the other hand, we find *Slavic lettering* on the *Tartar coins* ([309], page 24). This makes the distinction between the “Russian” and “Tartar” coinage even more vague; apparently, it classifies as *nonexistent*.

18.

Why Great Prince Ivan III put the Hungarian coat of arms on some of his coins

There must be something out of order with the modern Romanovian version of Russian history if it allows for such events as the following.

Apparently, when the Russian Prince Ivan III was minting *his own Russian coins*,

“he faithfully reproduced a common type of Hungarian coinage, complete with the Hungarian coat of arms on one of the sides and the figures of St. Laszlo on the other (mistaken for the Prince in Moscow). However, the Russian subscription contains the names and the titles of Great Prince Ivan, and his son and co-ruler, Ivan Ivanovich” ([\[806\]](#), page 109).

Let us reflect for a moment. It is very hard to imagine that a mighty ruler of the great Empire would for some reason *put the coat of arms of a foreign country on his coins*. One might well enquire whether this should imply that Hungary was part of the “Mongolian” = Great Empire of the Horde in the XIV-XVI century. At any rate, this hypothesis is more plausible than, say, the national Mexican coat of arms embossed on US dollar coins, with the profile of a Mexican hero placed on the reverse.

Furthermore, any textbook on mediaeval history states that *the Mongols did in fact invade Hungary in the XIII century, at the very beginning of the “Mongol and Tartar invasion.”* Scaligerian chronology dates this event to 1241, when the mighty army of Batu-Khan, or the Cossack Batka, laid waste the domain of Bela IV, King of Hungary ([\[677\]](#), page 8). The West was immersed in a state of panic upon learning of this.

In reality, it appears to have happened about a hundred years later, under Batu-Khan, also known as Ivan Danilovich Kalita, who reigned in

the XIV century. Therefore, Hungary had been a colony of the “Mongolian” = Great Empire for some time. However, as it is known to us even from recent history, in such cases imperial authorities usually minted special coins for their colonies.

In our case, the Hungarian coins must have copied the Horde prototypes, using Hungarian symbols, but indicating the title of the Russian Czar, or the leader of the “Mongolian” = Great Empire, in Russian, “colonial coinage,” as it were. After the fragmentation of the Empire, Hungary had separated from the Horde (Russia), which naturally resulted in the cessation of such mintage.

19.

Some general considerations in re numismatic history

19.1. The similarity or dissimilarity of portraits on various coins

One occasionally comes across the opinion that the portraits of the same king as found on the coins pertaining to different mintage and type are “similar as a rule,” whereas the coin portraits of different monarchs usually “differ.”

However, if this is indeed the case, the consideration is only applicable to modern coins, with high enough quality of representation. Mediaeval coins demonstrate no such traits; there is a multitude of cases when a single king’s portraits on different coins look completely different. On the contrary, coin portraits of different kings often look amazingly similar. The readers can observe this to be the case if they turn to any comprehensive catalogue of ancient coins.

There is nothing odd about it; the primitive nature of mediaeval dies, as well as the crudeness of artwork and embossment, give us no opportunity of identifying monetary portraits or distinguishing between them. It is absurd to refer to the extremely approximate “royal portraits” found on mediaeval coins as “similar” or “dissimilar.”

19.2. The bizarre hoardings of “long-term accumulation”

Some of the coin hoardings discovered by archaeologists are characterised as “long-term accumulation hoardings”. This term is used for the findings where “the same pot” contains coins dating from epochs considered *distant* in Scaligerian chronology.

For instance, a single hoarding can contain coins whose datings are *centuries apart* ([\[684\]](#), page 8). Such cases are usually explained by

theories about “ancient collections accumulated by several or even many generations” ([684], page 8).

We are supposed to believe that some ancient numismatist clan had been collecting coins from different historical epochs for *centuries* on end – “ancient” Roman coins, mediaeval European coins, etc., and then buried the collection in the ground for future archaeologists to find. We shall not deny the theoretical possibility of this explanation.

However, we can suggest another point of view, which strikes us as more natural. The overwhelming majority of hoardings should be constituted from coins of more or less the same epoch, whose dating scatter range does not exceed several decades or the period of real coinage circulation within the lifespan of a single generation. If we find a strange hoarding where “*ancient*” coins are mixed with *mediaeval* ones, it can only mean that the so-called “ancient” coins were *misdated* and should really be dated to the same *mediaeval* epoch. The only reason why they ended up in the same hoarding as the coins believed to be mediaeval nowadays is that all of them had been in circulation around *the same time*.

It is most likely that the mysterious “long-term accumulation” hoardings that make the “antiquity” intertwine with the Middle Ages in a peculiar manner result from the fallacies of Scaligerian chronology. New Chronology transforms all of them into typically mediaeval hoardings.

19.3. Strange destructions of “ancient” coin hoardings in the Middle Ages

Here we have another bizarre fact. It turns out that, according to V. M. Potin,

“the ‘pagan’ coins of the antiquity were treated with suspicion as a rule; the *interpretations of the artwork and the lettering were often preposterous* [from the Scaligerian viewpoint? – Auth.], *and hoardings of coins were often destroyed*” ([684], page 8).

Let us cite a characteristic example. An iron chest with gemstones and “ancient” Roman coins was discovered in the alleged IX century. Abbot Konrad von Halden “gave orders for the immediate *meltdown of the coins*, believing the finding to be the devil’s work” ([684], pages 8-9). By the way, did this really happen in the IX century? According to our reconstruction, the order for the destruction of the old coins was most likely given in the epoch of the Reformation, or the XVI-XVII century, when the history of the “Mongolian” Empire was being obliterated and distorted.

As it is widely known from recent history, many books were destroyed in the Western Europe during the late Middle Ages for some strange reason; for instance, they were burnt publicly, in plain sight of the crowds gathered to witness the incineration. Nowadays we are told that the books in question were considered heretical and contradicting the established ecclesiastical tradition. This might indeed be the case. However, as we are beginning to understand, the *primary reason* was the destruction of written documents associated with the “Mongolian” = Great Empire. There was even a special index of forbidden books subject to *mandatory destruction*.

Apparently, a similar fate befell the imperial coinage of the Horde in the XVI-XVII century. They weren’t burnt, obviously enough, but rather re-melted. Wherefore? Could it be that many *authentic* coins started to contradict certain nascent pseudo-historical conceptions – the Scaligerian version of history, for instance? The ancient symbols of the Horde that they had borne upon them were the very reason for their destruction. The problem would thus be effectively and promptly “solved,” leaving no space for explanations, disputes, etc.

19.4. Petrarch (aka the “ancient” Plutarch?) as the first numismatist

When did the collection and classification of antique coins actually begin?

“Most researchers begin the history of modern collecting from the deeds of Francesco Petrarch, the prominent Italian humanist and poet (1304-1374). His letters reveal that *winegrowers* often brought him *found* ancient coins, which the poet would buy” ([684], page 9).

Imagine the glee of the numerous winegrowers at finding such a generous buyer! Their fields must have become bountiful excavation fields.

On the other hand, Petrarch’s involvement in the creation of the “authorised Roman history” is marked by numerous oddities, as covered in detail in [Chron1](#), Chapter 7:4.

19.5. The “ancient” Golden Fleece and its double from the XV century

From our salad days we all know the romantic “ancient” myth of the Golden Fleece, or the legendary treasure sought by the Argonauts. It was glorified and immortalised by Homer, the famed poet.

According to the opinion of the historians, the campaign of the Argonauts dates to deep antiquity, or the epoch of the Trojan War, which is dated to the XIII or the XII century before Christ.

However, it turns out that in 1429, some 2600 years later, Duke Philip of Burgundy *founded the Order of the Golden Fleece* in Bruges to commemorate his marriage to Isabel of Portugal ([684], page 36).

“The origins of the order’s symbolism is explained in a variety of ways. *Some try to associate it with the ancient myth of the Golden Fleece, others with the Flanders felt, which was made of sheep wool... Near the end of the XV century, the crest of the order appears on the silver and golden coinage minted by Philip the Handsome, Count of Franche-Comte (1493-1506) ... who had minted coins in Brabant, Flanders, Namur and Holland...*

For about *three centuries*, the *chain of the Golden Fleece* with the crest of the order was circumscribing the coats of arms found *on most coins minted all across the enormous Habsburg domain by the Emperors of the Holy Roman Empire, Kings of Spain and overseas colonies, rulers of the Netherlands and parts of*

Italy...” ([\[684\]](#), pages 36-37).

We shall omit the lengthy list of countries, cities and rulers whose coins had borne the *chain of the Golden Fleece* in the XV century and later on.

Therefore, Scaligerian chronology is of the opinion that it had taken Europe some *twenty-five hundred years* to recollect the “amazing ancient legend” and found the Order of the Golden Fleece to *commemorate* it. Our explanation of this “revival” is based on altogether different considerations.

The “ancient” myth of the Golden Fleece does indeed date from the epoch of the Trojan War, but the correct dating of this event is the XIII century A.D. and not the XII century B.C. See more on the subject in [Chron1](#) and [Chron2](#). The voyage of the Argonauts and the “search of the Golden Fleece” is but a legendary reflection of the mediaeval *crusades*, whose primary participants were the Franks and the subjects of the Holy Roman Empire. Hence the foundation of the Order of Golden Fleece in the XV century – immediately after the Trojan War and the voyages of the Argonauts, which identify as the crusaders. The foundation of the Order of the Golden Fleece in Europe obviously didn’t postdate the Argonauts *by 2500 years*.

19.6. Mediaeval geographical names were in a state of constant flux

“Numismatic science ... cannot exist without the knowledge of historical geography ... since the *names of towns, cities and whole areas have undergone many changes* since then. The mediaeval names of cities on most European coins are in Latin, and they *differ from their modern counterparts considerably*, for instance:

Aachen – Aquisgranum, or Aquensis urbs;

Milan – Mediolanum;

Liège – Leodium;

Regensburg – Ratisbona;
Cologne – (Sancta) Colonia Agrippina, etc.” ([\[684\]](#), page 59).

The same book lists a large number of other interesting examples. Let us cite a few more (see [\[684\]](#), pages 287-288).

Argentoratum, Argentina or Argentaria – Strasbourg in France;
Augusta Trevirorum – Trier in Germany;
Augusta Vindelicorum – Augsburg in Germany;
Batavia or Pattavia – Passau in Germany;
Borussia – Prussia;
Dorobernia – Canterbury in archaic literature, or – Dover in Great Britain;
Eboracum or Eoferic – York in Great Britain;
Grantebrycg – Cambridge in Great Britain;
Hybernia – Ireland;
Holsatia – Holstein in Germany;
Ianua – Genoa in Italy;
Lugdunum – Lyon in France;
Mediolanum – Milan in Italy;
Mimigardeforum – Munster in Germany;
Moguntia – Mainz in Germany;
Monacum or Monachum – Munich in Germany;
Mons, Montium or Montanus ducatus –
Berg in Germany;
Nicopia – Nucoping in Sweden;
Palatinus ad Rhenum or Palatinus Rheni – Rhineland-Westphalia in Germany;
Papua or Ticinum – Pavia in Italy;
Revalia – Tallinn in Estonia;
Ruscia or *Ruthenia* – Russia;
Sabaudia – Savoy in France;
Scotia – Scotland;

Urbs clavorum – Verdun in France; and
Vindobona – Vienna in Austria.

These facts once again confirm our general thought that in many cases the names of mediaeval cities and areas had been in a *constant state of flux* before they rigidified in the epoch of the printing press, when the multiple copies of printed geographical maps put an end to the process.

Therefore, whenever one comes across the name of a town or a region in an ancient document, one must first of all estimate the actual country in question, otherwise it is very easy to make a mistake and transplant the events that occurred in the city of Paris, France, to the soil of the “ancient” Asian Persia, or P-Russia, known as White Russia. Let us reiterate that Russia was sometimes referred to as *Ruthenia* in the Middle Ages (q.v. in the list above).

19.7. Dates as indicated on antique coins

“Minting dates on ancient coins are rare *exceptions*. Some of them can only be dated (and to wide time intervals, at that) *by secondary indications*. However, in the Hellenistic epoch the coins often bore the reign years of the kings who minted them, or the date of minting in local chronology” ([684], page 125).

However, this can only provide us with tiny shreds of *relative chronological data*. The estimation of a coin’s true chronology is a difficult task.

“The *first dated Russian coins* appear in 1596 transcribed as letters of the Slavonic alphabet. Although the so-called *yefimki* talers, as well as the coins awarded as decorations under Alexei Mikhailovich, had the dates inscribed upon them as *numerals* (all of the *yefimki* are known to date from 1655), *virtually every coin up until 1722 bears a dating transcribed in Slavonic numerals*” ([684], page 128).

19.8. Is it possible to date sepulchres by the coins found

therein?

According to V. I. Ravdonikas, “*it is dangerous to base the chronology of sepulchres upon findings of the monetary nature*” (quoted by [\[684\]](#), page 183). We are beginning to understand the reason why; apparently, the coins discovered in hoardings and in actual soil often contradict the Scaligerian chronology.

For example, in the course of the Novgorod excavations, a coin minted between 990 and 1040 was discovered in the layer dated to 1197-1212 by the archaeologists. V. M. Potin makes the following restrained comment:

“The time interval between the dates of the mintage and the loss is thus equal to *two centuries*... Occidental denarii of the X-XI century can be found in graves that predate 1200” ([\[684\]](#), page 183).

The gap is two or even three centuries long. And so on, and so forth.

HISTORY: FICTION OR SCIENCE?

SWORDS AND MANTLES TELL HISTORY



ANATOLY FOMENKO
GLEB NOSOVSKIY

Contents

[About the authors](#)

[Overview of the e-Series](#)

[From the publisher](#)

[History of the New Chronology](#)

[1. The allegedly illegible inscriptions on mediaeval swords](#)

[2. Italian and German swords with Arabis lettering](#)

[3. The reason why the coronation mantle of the Holy Roman Empire is covered in Arabic lettering exclusively](#)

[4. Church Slavonic inscription in the *glagolitsa* script in the Catholic Cathedral of St. Vitus in Prague](#)

[5. The peculiar title of Alexei Mikhailovich Romanov, a Russian Czar of the XVII century, as inscribed on his seal](#)

[6. Stone effigies on ancient Russian grave-mounds. The “Stone Maids of the Polovtsy”](#)

[7. N. A. Morozov’s input into historical science is great; however, his pro-Western theory is erroneous](#)

[8. The Western European countries and their fear of the “Mongols and Tartars”](#)

[9. The Great = “Mongolian” conquest resulted in a westward migration of geographical names](#)

[9.1. The Volga and the Bulgarians](#)

[9.2. On the names of the rivers \(such as the Don, the Danube, the Dnepr and the Dniester\)](#)

[9.3. The hussars, the Khazars, the cuirassiers and the Czar-Assyrians \(or Sar-Russians\)](#)

[9.4. The actual identity of the Khazars](#)

9.5. Slavic names on the map of the Western Europe

What mainstream historians say about the New Chronology?

Overview of the seven-volume print edition

Also by Anatoly T. Fomenko

Also by Gleb V. Nosovskiy

Bibliography

1.

The allegedly illegible inscriptions on mediaeval swords

Inscriptions presumed illegible are by no way an exclusive trait of Russian coins. One finds them on the numerous mediaeval swords found in Europe and particularly on the territory of the former USSR and its immediate neighbours ([\[254\]](#)).

A. N. Kirpichnikov, a famous specialist in the history of mediaeval weapons, reports the following:

“In the 1870s, A. L. Lorange, a staff member of the Bergen Museum in Norway, began to study the swords of the Vikings and was amazed to have found previously undiscovered symbols and lettering upon them... By 1957, K. Leppäaho had furbished 250 early mediaeval swords and found dozens of inscriptions and symbols... In 1963, A. K. Antejn, a historian and a specialist in metallic artefacts, started his research of swords... The scientist found over 80 blades with lettering, symbols and ornamentation in the museums of Latvia and Estonia... Over 99 swords found ... on the territory of the ancient Russia, in Latvia and in the Kazan region of the Volga have been studied [by A. N. Kirpichnikov – Auth.]...

Formerly unknown shapes were found on 76 blades... The amazing abundance of letters and symbols that were revealed on the objects known quite well and for a long time is explained by certain peculiarities of the branding process... The symbols and the lettering found on the objects of the IX-XIII century ... were branded while still *red hot* with the use of iron or damask wire. Even after removing the layer of corrosion from the blade, these shapes are hardly visible at all. It was only after the application of a special etching solution known as the Hein reactive (copper and ammonium chloride) that the surprised observers could see the symbols that appeared on the blades as though they came from the very depths of oblivion” ([\[385\]](#), page 149).

It is presumed that the letters in questions transcribed “the names of the smiths who had forged the blades or their workshops. The craftsmen have been Carolingian and came from the Western Europe; they must have worked in the regions of the Rhine or the Danube... Some of the names were *unknown previously or very rare*. Therefore, *the Russian soil has preserved the work of several Occidental smiths who remain unknown in their homeland*” ([385], page 50).

Let us ask the following question: how do we know that these swords were made in the Western Europe, if the names of the craftsmen inscribed on them are *unknown in the Western Europe*? We shall cite a very vivid example from an article in [385], which illustrates the “method” used by the archaeologists in order to “identify” the origins of such swords. A. N. Kirpichnikov reproduced a photograph, adding the following comment:

“This *beautiful* sword handle, shaped as intertwined monster bodies, *allowed to identify the blade as Scandinavian*” ([385], page 51).

Thus, the country of origin is identified by the beauty of the sword’s handle. Finely wrought handles must come from Scandinavia or Western Europe, plainer ones may end up classified as Russian. However, A. N. Kirpichnikov has discovered the lettering that said “*Lyudota Koval*” on one of these “typically Scandinavian” swords ([385], page 54). The first word is a Slavonic name, and the second is a well-known Slavonic word for “smith.” A. N. Kirpichnikov says the following about the sword in question:

“The *finely crafted* bronze handle with a textured handle looking like tangled monster bodies is similar to the Scandinavian adornments of the XI century. *Every research publication refers to it as to a Scandinavian sword found in Russia*” ([385], p. 54).

A. N. Kirpichnikov tells us further:

“In the XII century the marking technique changed. The new ornaments were lined

in *brass, silver and gold*. The actual markings changed as well; the smiths' names were replaced by *long chains of letters*... *Most of such inscriptions, including the ones that we found, remain sans interpretation*" ([\[385\]](#), page 50).

Where were most of these findings made? We have deliberately forborne from studying this issue in greater depth. The following selection of swords may nonetheless give one an idea about the distribution of the findings; the inscriptions upon them are abbreviated. The data were taken from [\[254\]](#), page 17.

"A complete list of the swords with abbreviated inscriptions comprises 165 items... If we are to take into account the sites of the findings, or, in cases when those remain unknown, the places where they are kept, the findings are distributed across the European countries as follows:

USSR – 45 (Latvia – 22, Estonia – 7, Ukraine – 6, Lithuania – 5,
Russia – 5),
East Germany – 30,
Finland – 19,
Switzerland – 12,
West Germany – 12,
Poland – 11,
Czechoslovakia – 9,
France – 8,
Great Britain – 6,
Denmark – 5,
Norway – 4,
Spain – 2,
Sweden – 1,
Italy – 1" ([\[254\]](#)), page 17).

As we can see, most of the findings were made in the USSR and its closest neighbours and not in Scandinavia.

There are many swords (*thousands*, no less) that haven't been furbished

to date ([385], p. 55). And “only a tenth of the four thousand swords dating from the VIII-XIII century kept in various European collections has been studied” ([385], p. 55).

What is written on the swords exactly? As we have already found out, modern historians are hardly capable of reading the lettering with confidence. This is easy enough to understand; the inscriptions are in fact strings of letters that whimsically combine Cyrillic and Roman characters as well as other symbols. For instance, in [254] we can only see *two* more or less sensible interpretations of names: Constantine and Zvenislav ([254]). The first name is international, and the second is typically Slavonic.

Other incomprehensible sequences of characters are usually interpreted in the following manner. *Each character* is presumed to stand for the *first letter* of some *Latin* word, which implies that the entire inscription is an acronym. However, this point of view makes it rather easy to interpret *any sequence of symbols* in any given language.

Also, the researchers are for some reason certain that most swords hail from the Western Europe, hence the tendency to interpret symbols and series of symbols within the confines of the Latin language. Interpreting (or misinterpreting) said symbols as Romanic characters, the researchers transform them into lengthy texts of a religious nature.

Let us cite a typical example from [254], which is the inscription on a sword found near the village of Monastyrishche in Voronezh Oblast, q.v. in fig. 3.1. The photograph was taken from A. N. Kirpichnikov’s article in [385]. The interpretation suggested by Dbroglav is as follows. First he converts the symbols into Romanic characters, coming up with NRED-[C] DLT as a result. Then he gives the following Latin interpretation of this alleged acronym: N[omine] RE[demptoris] D[omini] (C[hristi]) D[omini] L[igni] T[rinitas]. See [254], Table VIII (“NR” group). The translation is as follows: “In the Name of the Redeemer – the Lord and the Cross of Our Lord Christ. The Trinity” ([254], Table VIII).



Fig. 3.1. Sword hilt allegedly dating from the X century. Taken from [\[385\]](#).

The letters in round brackets were added by Dbroglov. We have already related our sceptical opinion of this “interpretation method” applied to incomprehensible inscriptions as suggested by the learned historians. We are of the opinion that the problem of interpreting obscure inscriptions found on swords and coins is of the greatest interest, possibly also of tremendous complexity. It needs to be formulated explicitly and solved. Basically, it can be rendered to a well-known problem of decipherment; such problems are successfully solved by experts in this field, who also use mathematical methods.

We haven’t conducted a study of the actual problem. Nevertheless, we must voice a certain consideration that might be of use in the future. The so-called “cryptographic writing,” or letterings employing letters that strike us as uncanny nowadays, appears to have been very common before the XVII century, in Russia as well. There are indubitable interpretations of some such inscriptions in existence, including the one found in a Russian book of the XVII century that was deciphered by N. Konstantinov ([\[425\]](#)). We already mentioned it in [Chron4](#), Chapter 13:6. This Russian inscription had also been considered indecipherable by historians for many years. We reproduce it once again in figs. 3.2-3.3, where one sees the symbol decipherment table suggested by N. Konstantinov ([\[425\]](#)).

The *first* one has just been discussed (see figs. 3.1 and 3.4). A. N. Kirpichnikov provides a reproduction of the sword's reverse side, whereupon we see a *tamga* (fig. 3.4), the “Tartar” symbol that we already know well enough and have discussed in detail.

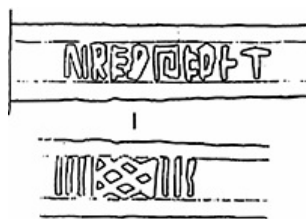


Fig. 3.4.

The remaining three contain the names of the mysterious Western European smiths, presumably in Latin. Bear in mind that they have never been known to anyone in the Western Europe, q.v. above.

Inscription #2 is reproduced in fig. 3.5. A. N. Kirpichnikov suggests to read it as “CEROLT.” There is no such word in the Latin dictionary ([237]). Therefore, it is suggested to consider the word to be the name of a craftsman. Let us note that this “method” allows interpreting any incomprehensible acoustic pattern as an old and forgotten name. However, the application of N. Konstantinov’s table yields the word “SORDTSE.” The letter “Ts” is missing from the table, but we have reconstructed it from the context. This doesn’t contradict N. Konstantinov’s table. The resulting word is the archaic version of the Russian word for “heart” (“*serdtse*”), it is perfectly apropos on a sword. On the reverse of the sword we see the Russian (or Tartar) *tamga* once again.



Fig. 3.5.

Inscription #3. See fig. 3.6. A. N. Kirpichnikov suggests to read it as a sequence of Romanic characters once again, which yields “ULEN.” There is no such word in Latin ([\[237\]](#)); name-wise, it resembles the Slavic name Oulian the most. Konstantinov’s table yields “ISON” or “YASON” (resembles “*yasniy*,” or “clear,” also a fitting word to put on a sword).

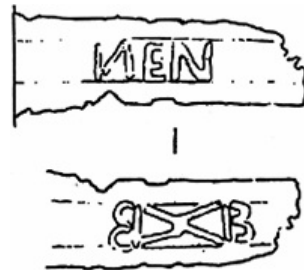


Fig. 3.6.

Inscription #4. It can be seen in fig. 3.7. A. N. Kirpichnikov suggests reading the characters as Romanic, coming up with “LEITPRIT”. This word doesn’t exist in the Latin language ([\[237\]](#)). The application of Konstantinov’s table gives us “TSESTARIE” (or “TSESTANIE”). It resembles the archaic Russian word “*tsestit*,” or “to clean” (see M. Fasmer’s dictionary, [\[866\]](#)). The inscription can therefore translate as “clean,” or “pure” – “pure steel,” “clean weapon,” or something along those lines. On the reverse we see the symbol that stands for the letter “B,” according to the table.

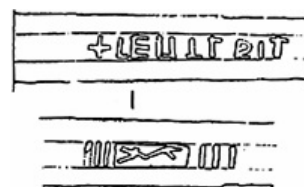


Fig. 3.7.

We do not imply our interpretation to be correct. Four brief inscriptions hardly suffice for any conclusions at all, especially seeing how we had to decipher sequences of barely understandable symbols. We are simply

trying to attract the readers' attention to the problem and point out the possible uniformity of the "cryptographic" inscriptions on coins, swords, books, etc. It is most likely to have nothing "cryptographic" about it, simply being an old forgotten alphabet used in Russia, and, possibly, other places as well, Western Europe, for instance, up until the XVII century or even later.

Finally, let us quote from A. N. Kirpichnikov's article:

"In Russian science, the swords ... provoked a revolution in scientific thought. The majority of the debates concerned the origins of the swords; some regarded them as weapons used by the Norman invaders who had conquered the Eastern Europe and colonized the Slavs. Others objected, and justifiably so, that the swords were used all across Europe by Normans as well as the Slavs [in Part 3 we shall learn about the two identifying as the same nation – Auth.]. The debates became more heated over the course of time – the findings of swords classified as "Varangian" led a number of scientists to the hypothesis that the first state of the Eastern Slavs, or Kiev Russia, was founded by the Normans" ([\[385\]](#), page 51).

It is possible that the Varangian (Norman) swords were forged in Tula, or Zlatoust (a town in the Ural region)? In fig. 3.8, we see a handle of a Viking sword with a "Mongolian" *tamga*, q.v. in fig. 3.9.



Fig. 3.8. Hilt of a Viking sword. Above we see a Horde *tamga*. Taken from [\[264\]](#), Volume 1, page 488.

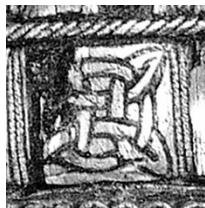


Fig. 3.9. A close-in of a *tamga* as used by the “Mongol” Horde on the hilt of an ancient Viking sword.

2.

Italian and German swords with Arabis lettering

In July 1999, about a dozen of *Italian and German* swords of the XIII-XIV century were exhibited in the Royal Ontario Museum, Toronto, Canada. Two of them can be seen in figs. 3.10 and 3.11. One cannot help noticing that *Italian and German* swords are decorated with *Arabic* lettering, for some reason lacking so much as a single word in either German or Italian (at least, we haven't found anything of the kind).

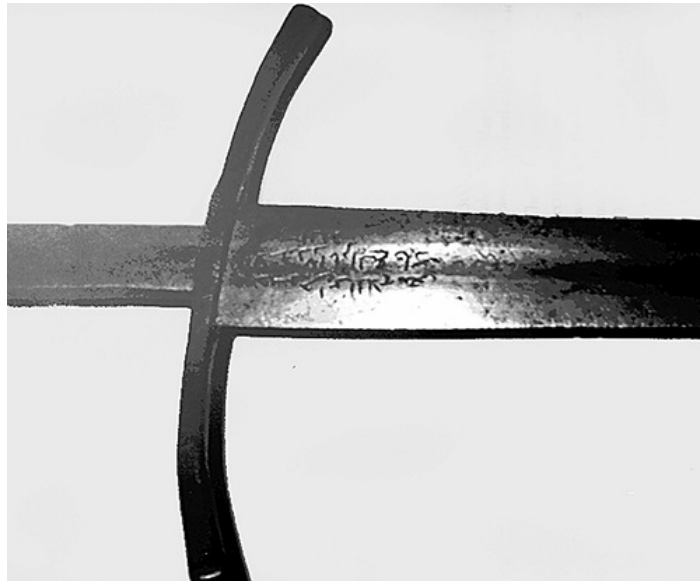


Fig. 3.10. Italian sword with Arabic lettering. ROM Museum of History, Toronto, Canada. Photograph taken in 1999.

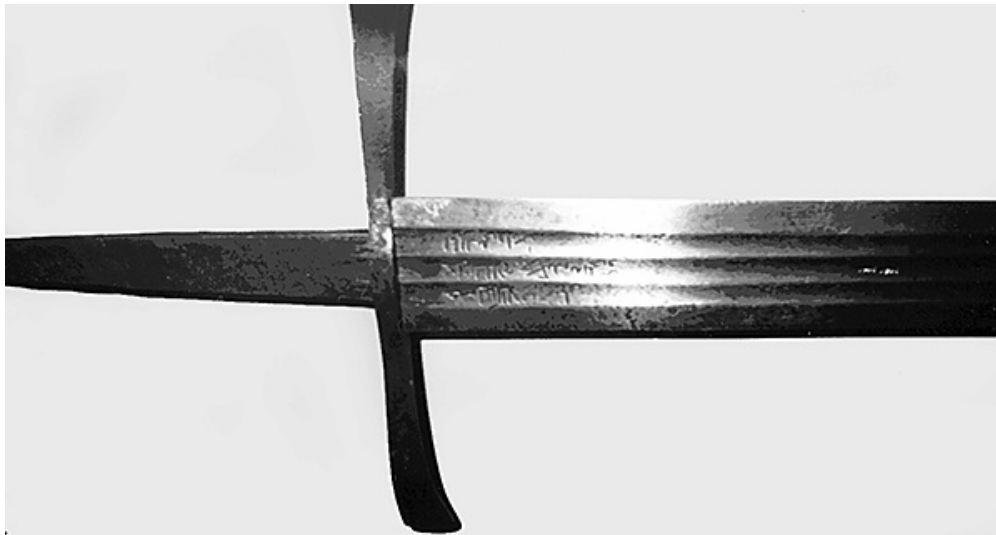


Fig. 3.11. German or English sword with Arabic lettering. ROM Museum of History, Toronto, Canada. Photograph taken in 1999.

Historians have noticed this circumstance a long time ago; it is rather odd as seen from the Scaligerian viewpoint, after all. After some consideration, they came up with an “explanation”, which was put on the notice plate next to the swords. The suggestion is that “the Arabic lettering indicates that the sword in question was stored in the arsenal of Alexandria, Egypt.” In other words, the Italian and German swords somehow ended up in the Egyptian city of Alexandria, where they were taken to the Arsenal and decorated with Arabic lettering. This strikes us as odd; the lettering was most likely made *during the forging* of the swords, on hot steel. It must indicate the same as the Arabic lettering on the ancient Russian armaments, as discussed in [Chron4](#), Chapter 13:10, namely, that in the XIV-XVI century the idiom known as Arabic today counted among the languages spoken all across the “Mongolian” = Great Empire, which had comprised Italy and Germany.

3.

The reason why the coronation mantle of the Holy Roman Empire is covered in Arabic lettering exclusively

In fig. 3.12 one sees the famous coronation mantle of the Holy Roman Empire. We have found a representation thereof in the section of [\[336\]](#), Volume 6 (inset between pages 122 and 123) entitled “The Regalia of the Holy Roman Empire of the German Nation”; the book is a rare œuvre of the XIX century.



Fig. 3.12. Coronation mantle of the Holy Roman Empire. From the Scaligerian viewpoint it is truly amazing that the only lettering found on the item is Arabic. Taken from [\[336\]](#), Volume 6, inset between pages 122 and 123.

German historians wrote the following:

“The royal German regalia, or insignia, are the garments usually worn by the German king or emperor *during coronation or on other festive occasions* as symbols of his royal power... Some of them have gone missing; however, most of

the objects, including the most important ones, have survived until the present day” ([\[336\]](#), Volume 6, pages 122-123).

It is most amazing as regarded from the Scaligerian viewpoint that there’s an *Arabic inscription on the coronation mantle of the Holy Roman Empire*. There’s no other lettering anywhere upon it. Thus, the mediaeval rulers of the Holy Roman Empire wore a ceremonial mantle covered in *Arabic* lettering, not “German” (see figs. 3.13, 3.14 and 3.15).



Fig. 3.13. Left part of the Arabic lettering on the coronation mantle of the Holy Roman Empire. From [\[336\]](#), Vol. 6, pages 122-123.

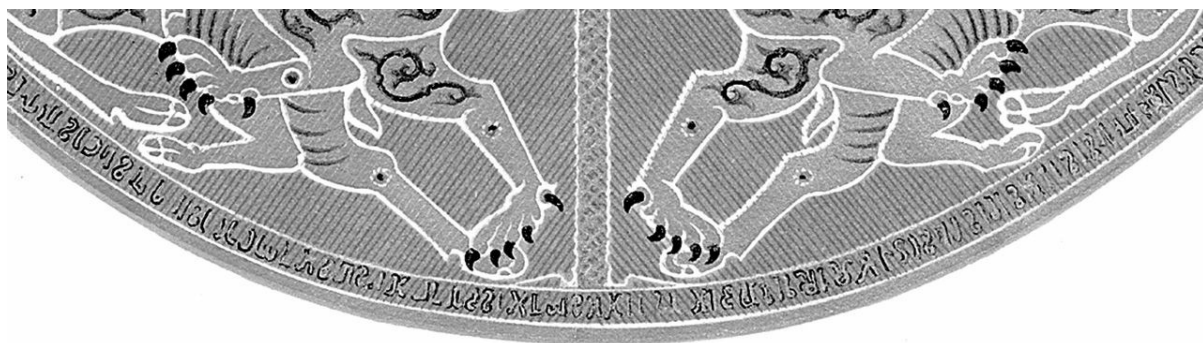


Fig. 3.14. Central part of the Arabic lettering on the coronation mantle of the Holy Roman Empire. From [\[336\]](#), Vol. 6, pages 122-123.



Fig. 3.15. Right part of the Arabic lettering on the coronation mantle of the Holy Roman Empire. From [\[336\]](#), Vol. 6, pages 122-123.

Scaligerite historians are trying to find some sort of an “explanation” to this fact, which naturally strikes them as surprising – they do it in the following clumsy manner:

“According to the *Arabic* inscription found near the fringe of the mantle, it was made in the 528th year of Hejirah, or 1133 a.d. [allegedly – Auth.] in the ‘happy town of Palermo’ for Roger I, King of Normandy; it *must* have been taken away from the Norman trophies of Henry VI after some of the imperial regalia had perished in the storm of Vittoria and placed in the imperial treasury” ([\[336\]](#), Volume 6, pages 122-123).

In other words, we are told that the emperors solemnly started to use this “foreign Arabic mantle” instead of their own “perished German regalia”; it hadn’t occurred to them to make a new German mantle, or, perhaps, the emperors of the Holy Roman Empire didn’t have the money necessary to make a new coronation mantle to replace the one that perished, preferring to wear a second-hand import instead.

We believe the picture to be crystal clear; what we see is the very same effect as we have noticed in case of the countless “Arabic inscriptions” on the ancient Russian weapons. It is most likely that the coronation mantle of the Holy Roman Empire had been worn by the local rulers of Germany, a province of the “Mongolian” = Great Empire, regnant on behalf of the main Russian Czar, or Khan of the Horde. The mantle was obviously covered in “Mongol” lettering as a symbol of the “Mongolian” Empire, which was subsequently declared “exclusively Arabic” by the historians. However, back in those days the most important documents and inscriptions were written in Slavic as well as in “Arabic.”

Incidentally, historians also report that the precious regalia of the Holy Roman Empire include “the so-called sabre of Charlemagne, an *oriental* antique” ([\[336\]](#), Volume 6, pages 122-123). Although it isn’t depicted in

[\[336\]](#), one gets the obvious idea that this *sabre* might be decorated with *Arabic* lettering, likewise the Russian weapons of the Middle Ages.



Fig. 3.16. Mantle of Charlemagne. Kept in the Aachen Cathedral. Decorated with Ottoman = Ataman crescents and crosses. Taken from [\[1231\]](#), page 19.

Let us now regard the luxurious ceremonial mantle of Charlemagne (fig. 3.16). It is nowadays kept in the treasury of the Aachen Cathedral in Germany. It is presumed to have been made around 1200 ([\[1231\]](#), page 19), although Scaligerian history presumes Charlemagne to have lived several centuries earlier. Therefore, historians make the following evasive comment in this respect:

“The mantle has been worshipped in the Cathedral of Metz as the Mantle of Charlemagne ever since the XVII century” ([\[1231\]](#), page 19).

It is most noteworthy that Charlemagne’s mantle is decorated with *Ottoman* (Ataman) *crescents and crosses*. The large crescents were placed on the chest of the imperial eagle in particular, q.v. in fig. 3.17.



Fig. 3.17. A close-in of the Imperial eagle on the mantle of Charlemagne. We see Ottoman = Ataman crescents on the eagle's chest. Taken from [\[1231\]](#), page 19.

4.

Church Slavonic inscription in the *glagolitsa* script in the Catholic Cathedral of St. Vitus in Prague

In fig. 3.18, we reproduce a modern photograph made in the *Catholic Cathedral of St. Vitus* (Prague) by G. A. Khroustalyov in 1999.



Fig. 3.18. Photograph of the Orthodox cross with a Church Slavonic inscription rendered in the *glagolitsa* script from the Catholic Cathedral of St. Vitus in Prague.

Photograph taken by G. A. Khroustalyov in 1999.

Deep in the inner reaches of the cathedral, to the left from the main entrance, one sees an *Orthodox* cross carved in wood with an inscription upon it, which is, oddly enough, in Church Slavonic (see fig. 3.19). The script used is the *glagolitsa*, which is somewhat older than the Cyrillic alphabet. The inscription translates as “In the beginning was the Word, and the Word was with God, and the Word was God.”



Fig. 3.19. A close-in of the cross fragment with the *glagolitsa* inscription from the Catholic Cathedral of St. Vitus in Prague.

This is how the Gospel according to John begins [the original contains the Church Slavonic version of the phrase – Trans.]; thus, we see a *Church Slavonic* inscription in a *Catholic* cathedral in Prague. However, we are told that Prague has always been a Catholic city, ditto the Cathedral of St. Vitus, which theoretically means that all the inscriptions found therein should be in *Latin*.

From our reconstruction's point of view, there is nothing odd about the Church Slavonic inscriptions in the Catholic cathedrals of the Western Europe. There must have been much more of them before the XVII century; as we can see, some have even survived until our day and age.

Let us formulate the following theory about the name of Prague's main cathedral. It is possible that St. Vitus of Prague can be identified as Batu-Khan. As we point out in [Chron4](#) and [Chron5](#), the name *Vatican* may also be a derivative of Batu-Khan. The same root could have transformed into Vitus. As for the frequent flexion of B and V, it is a known fact in linguistics.

5.

The peculiar title of Alexei Mikhailovich Romanov, a Russian Czar of the XVII century, as inscribed on his seal

A. S. Chistyakov's book entitled *The History of Peter the Great* contains a reproduction of an old seal used by Czar Alexei Mikhailovich, the father of Peter the Great ([\[960\]](#), page 20, fig. 3.21).



Fig. 3.21. State seal of Czar Alexei Mikhailovich. Taken from [\[960\]](#), page 20.

There is a long string of text placed along its rim, which translates as follows:

“We, the Great Ruler by God’s Mercy, Czar and Great Prince Alexei Mikhailovich, Liege of the Entire Greater, Lesser and White Russia, Heir, Lord and Sole Ruler of our Father’s and Forefathers’ Lands of the Eastern and

Western Infidels.”

The inscription is of the greatest interest indeed. Apparently, Alexei Mikhailovich ruled over the Eastern and even the Western states and lands apart from the Lesser and White Russia, lands of the *infidels*, as it were, which is what his seal of state claims (see fig. 3.22). Apart from religious differences, this word is also likely to mean that the countries in question had no longer been part of the Empire. He is also said to be the owner of said lands by inheritance, since, according to the seal, they had once belonged to his “*father and forefathers.*” This title must date back to the pre-Romanovian Czars (or Khans) of Russia, or the Horde, the epoch when the “Mongolian” = Great Empire spread from the British Isles to Japan, and even America, q.v. in [Chron4](#), Chapter 12, and [Chron6](#), Chapter 14.



Fig. 3.22. A close-in of the inscription on the seal of Czar Alexei Mikhailovich with the words “Lord and Sole Ruler of our Father’s and Forefathers’ Lands of the Eastern and Western Infidels.” Taken from [\[960\]](#), page 20.

The modern version of Russian history makes this version of the seal look very strange and extremely pompous. What exactly is Alexei Mikhailovich referring to when he claims on his *seal of state*, no less, that his forefathers reigned over many “infidel” lands to the west and the east of Russia? The Scaligerian and Millerian version of history makes these claims sound outrageous. Historians will naturally suggest some “theory” to explain this, namely, that Alexei Mikhailovich was a great eccentric, fully aware of the fact that his ancestors had never reigned over *such a*

multitude of remote territories, but the alleged custom of the epoch stipulated making unjustified claims of this kind. Our reconstruction explains this perfectly well – indeed, in the epoch of Alexei Mikhailovich the memory of the lands recently owned by the Czars (or Khans) of the pre-Romanovian epoch had still been very much alive.

Another thing to say about the seal of Alexei Romanov is that we see six cities to the left and to the right of the bicephalous eagles; in the right part of fig. 3.21 they are marked V, Z and S, and in the left – V (or Ts, the reproduction isn't quite clear), M and R. One wonders about what cities these might be exactly.

Below, to the left and right of the eagle, we see armed warriors. They appear to be divided; one army is depicted on the left, and the other on the right. This could be a reference to the Western and the Eastern Hordes of the Empire. Underneath the eagle's paws we see two ornaments that resemble the Ottoman (Ataman) star and crescent symbol to a great extent.

6.

Stone effigies on ancient Russian grave-mounds. The “Stone Maids of the Polovtsy”

According to historian G. Fyodorov-Davydov,

“Ancient stone effigies can be found in nearly every historical museum of the Russian south: in Rostov, Novocherkassk, Azov, Krasnodar, Stavropol, and the cities of the Crimea. They are abundant, *hundreds of stone statues*... They are just as monumental and mysterious as the enigmatic idols of the Easter Island... Researchers are *still debating* the identity of their creators, as well as the purpose of their making” ([871], p. 74).

Apparently,

“These stone idols had originally stood on *grave-mounds* and hills, and were then taken to peasants’ plots of lands and to landowners’ estates, later to be exhibited in museums or installed in provincial parks for amusement” ([871], page 74).

“In the XVIII century, they were called ‘stone men’ or ‘stone maids’” ([871], page 74).

Such statues weren’t only found in the south, discoveries were also made in the vicinity of Moscow (in Kuntsevo and in Zenino, according to the *Readings of the Imperial Society of History and Russian Antique Studies at the University of Moscow*, 1870, Volume III). Kuntsevo lay to the west of Moscow, and Zenino in 21 verst (1 verst = 1.3 miles) as of 1870. One of the effigies stands in the reception hall of the Russian National Library and can be seen by anyone (see figs. 3.23-3.24). It was brought to Moscow by request of the Imperial Society of History and Russian Antique Studies (as mentioned above) in 1839.



Fig. 3.23-3.24. Stone statue of a warrior originating from the Horde and known as “Stone Maid of the Polovtsy” courtesy of modern historians. Currently located in the reception hall of the State Library of Russia, Moscow. Photograph taken by A. T. Fomenko in 1995.

A distinctive characteristic of these effigies is “the vessel, cup or horn that they hold pressed against their stomachs” ([871], page 76). The statue exhibited in the hall of the Russian National Library is no exception (see fig. 3.25). There is a large X-shaped cross on its back (see fig. 3.26). This cross is known as the Cross of St. Andrew. Ever since the epoch of Peter the Great, banners with such crosses have been used by the Russian navy ([797], page 58). By the way, on the side of this male effigy we see a scimitar as well as a bow and a quiver of arrows (see fig. 3.27). These armaments were indeed typical for *Russian* warriors – up until the XVII century.



Fig. 3.25. Stone vessel pressed against the stomach of the Horde statue. Photograph taken in 1995.



Fig. 3.26. Russian military Cross of St. Andrew (X-cross) on the back of the Horde stone statue. Photograph taken in 1995.



Fig. 3.27. Scimitar and quiver on the side of the Horde statue. Photograph taken in 1995.

Ever since the epoch of the Romanovs, historians have adhered to the opinion that these statues were vestiges of the conquest of Russia by the foreign tribes of the Polovtsy. A historian writes: “For the Russians, these stone monsters symbolised the dominancy of the Polovtsy over the steppes, which is why they were very prone to *destroying and defacing* these statues” ([872], page 76). We are already well familiar with this trend of systematic defacement which has affected the Russian sarcophagi, the Egyptian statues, carvings in stone, etc. Who could have been offended by them? Hardly the local populace.

The modern opinion is that the Polovtsy, or the invaders who built the statues, had come to Russia from afar, from the Mongolian steppes, Tuva, and Altai ([871], page 75). We are told that as the Polovtsy moved further west, these “stone maids” spread *all across Russia*.

We are of the opinion that the “stone maid mystery” is nonexistent, it only results from the fact that the Romanovs replaced many of the ancient Russian customs, including the funereal rites, by new ones, which has led to the false assumption that the latter have existed in Russia since times immemorial. Moreover, many of the Russian chronicles were either written or heavily edited under the Romanovs. Many of the documents were destroyed. The remaining meagre selection of chronicles was declared mind-bogglingly ancient. It has become conventional to consider any custom left outside the scope of these “Romanovian antiquities” foreign and untypical for Russia; every remaining trace of such customs was declared to have been left by *foreign* invaders.

Here is a typical example of such thinking. It is known that most of the stone effigies considered herein were found in Russia. However, “one encounters them in the East as well, in the vast steppes of Kazakhstan, Altai, Mongolia and Tuva” ([871], page 75). This leads the learned historians to the conclusion that Russia was conquered by invaders from Mongolia, the most distant of these lands, who are said to have conquered Kazakhstan, Altai, etc., “en route.” Consider this: “In the beginning of the second millennium the Polovtsy made a *breakthrough to the West*. They

marched through Kazakhstan quickly, and came to the Volga region in the middle of the XI century” ([871], page 75).

Our reconstruction arranges things in the correct order. The direction of the expansion had been the reverse, and it was started by the Russians, who had also conquered territories in the East. This becomes obvious from the following simple observation alone.

It turns out that the stone effigies of the “Polovtsy” found in the steppes of Kazakhstan, Altai, Mongolia and Tuva are “*male as a rule ... often with a drooping moustache* [characteristic for the Cossacks, as a matter of fact – Auth.]” ([871], p. 75). However in Russia “*more than 70 per cent of the earliest Western statues* [found in Russia and not in the East – Auth.] *of the Polovtsy are female*. We are confronted with a mystery that *still defies a scientific explanation* [*sic!* – Auth.]” ([871], p. 76).

We have to admit that there is nothing mysterious about this fact, it simply reveals the location of the homeland of the warriors who erected these statues. It is obvious that in their homeland (Russia) the statues on grave-mounds were of *both sexes*, since the land had been inhabited by both men and women. However, very few women took part in the military campaigns. The male warriors died and were buried on the spot, without transporting the bodies back to the distant motherland. Therefore, the statues erected in the conquered territories must have been almost exclusively *male*, which is exactly the case with Kazakhstan, Altai, Tuva, Mongolia, etc. Actually, the suggestion that the statues were built by the “Polovtsy” might be derived from the fact that they were built *in the fields* (cf. the Russian adjective for “field” – *polevoy*).

Therefore, we are of the opinion that the stone effigies of the “Polovtsy” are simply the *ancient Russian memorial monuments*.

Actually, one cannot fail to pay attention to the bizarre fact that the parts of the statues that actually got chiselled off are the *faces*; we see this to be the case with the statue in the Russian National Library as well as the photographs of the statues available to us. Why the *faces*? Could it be that they looked explicitly Slavic?

We have a direct mediaeval piece of evidence about the “Mongolian” (or Russian, as we realise today) origins of the statues’ makers. According to G. Fyodorov-Davydov, “William of Rubruck, a monk from the Western Europe who travelled to the faraway Karakorum in *central Mongolia* [or central Russia, according to our reconstruction – Auth.], the capital of the Mongol khan, in the middle of the XIII century, leaves some interesting evidence... Among other things, Rubruck reports the following: ‘The Komans mount large mounds over the deceased and install *statues* upon them, facing east and holding chalices near their stomachs’” ([\[871\]](#), page 75).

It is hard to disagree with the historians’ opinion that Rubruck is referring to the very “stone maids of the Polovtsy,” taking the chalices into account. As for the “Mongolian Komans,” they are most likely to identify as horsemen, seeing as how the archaic Russian word for “horse” was “*komon*” (see the “Tale of Igor’s Campaign,” for instance).

Stone effigies of the Scythians weren’t just found in the East – they also exist in Europe. In fig. 3.28 one sees a male statue carved in stone, which is “the idol of the Scythian sanctuary ... installed upon the ancient grave-mound of Tsygantcha over the Novoye Selo ford across Lower Danube” ([\[975\]](#), page 736).

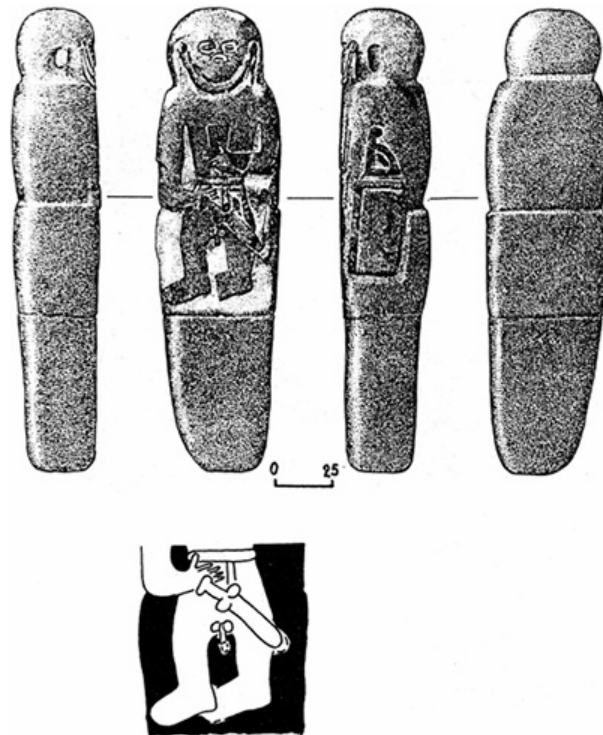


Fig. 3.28. Stone statue of a Scythian warrior with a sword. Tsygantcha Mound, Lower Danube. Archaeologists date it to the V-IV century B.C. Today we realize that they are wrong. Taken from [\[975\]](#), page 736, ill. 57.

In figs. 3.29, 3.30, 3.31 and 3.32 we see a stone statue of a female, which is kept in the State Hermitage of St. Petersburg. We find the following legend on the notice plate: “An effigy of the Polovtsy, XII century, Krasnodar region.” The face of the statue is disfigured; it is holding a chalice against its stomach and has a hood that falls over its back.



Figs. 3.29-3.30. A stone effigy made by the Polovtsy. Front and side views. The Hermitage, St. Petersburg. Photographs taken in 2000.



Fig. 3.31. A stone effigy made by the Polovtsy. Rear view. The Hermitage, St. Petersburg. Photograph taken in 2000.



Fig. 3.32. A stone effigy made by the Polovtsy. Head of the statue. The Hermitage, St. Petersburg. Photograph taken in 2000.

In fig. 3.32a we see a stone statue from the National Museum of History in Moscow. It is a female figure with a “chalice” held close to its stomach. A propos, there is no notice plate anywhere near it, so we know nothing of where the statue was discovered. Could it be Moscow? The absence of plates can be explained by the fact that, according to Scaligerian and Millerian history, the Polovtsy never lived in the region of Moscow, therefore it is somewhat incongruous to make such findings here.

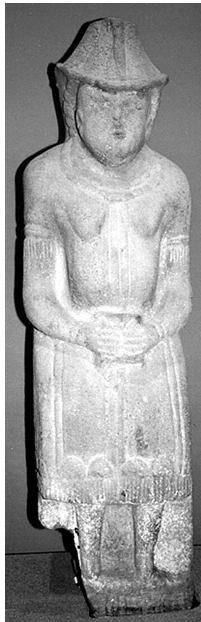


Fig. 3.32a. Ancient Scythian stone effigy exhibited in the Moscow State Museum of History. The statue is female, and holds an object that is considered to be a chalice pressed against its stomach. There is a hat on the head of the statue; it also appears to have braids.

In fig. 3.32b we see ancient stone statues built by the Horde in the Altai region of Xinjiang, China.

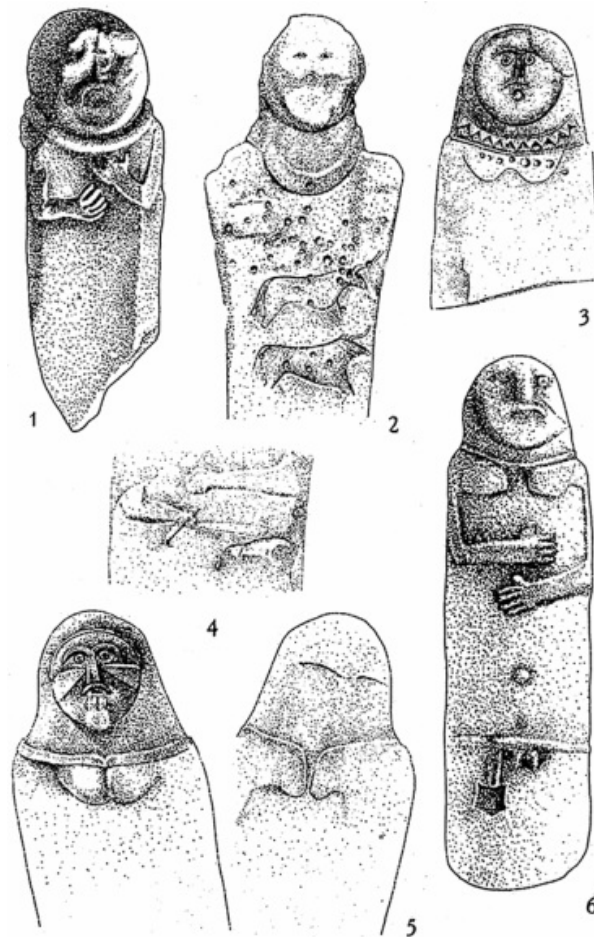


Fig. 3.32b. Ancient Scythian effigies of stone from the Altai region of Xinjiang, China.
Taken from [\[772:1\]](#), page 28.

Let us point out the detail that characterises most of these Scythian effigies – they all hold some object near their stomach, which is considered to be a chalice. It is most noteworthy that some of the statues found on the American continent (the “ancient” Toltec and Mayan territories, for instance) look *strikingly similar*. In fig. 3.33 we see a photograph of one such statue from Yucatán (Merida Museum). It is presumed that such stone effigies were made by the Mayans and the Toltecs ([\[1056\]](#), page 9). The human figure here is reclined and *holding a large flat chalice against its stomach*.

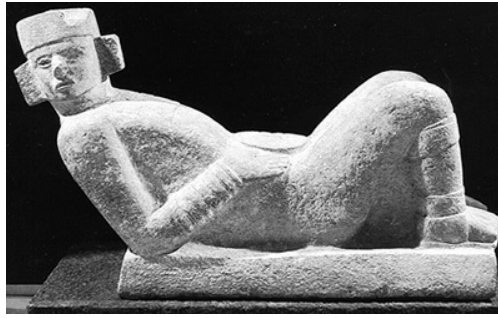


Fig. 3.33. Ancient stone effigy of the deity Chac Mool. Yucatán, Mexico. The statue is virtually identical to the ones made by the Polovtsy, or the Scythians (they look as human figures holding chalices against their stomachs). Taken from [\[1056\]](#), page 9.

Another ancient Toltec effigy of stone can be seen in fig. 3.34; it is also shaped as a reclining human figure, the god Chac Mool that holds a chalice pressed to its stomach (fig. 3.35).



Fig. 3.34. Ancient stone effigy of the deity Chac Mool at the entrance of the Warrior Temple in Chichen-Itza. Human figure with a chalice held at stomach level. Taken from [\[1056\]](#), page 34.



Fig. 3.35. A close-in of a statue that portrays a deity worshipped by the Mayans and the Toltecs. The primary motif is the same as in case of the Scythian statues. The statue holds a chalice near its stomach. Taken from [\[1056\]](#), page 34.

The statue is located in Chichen Itza, near the entrance to the large “Warrior Temple” ([\[1056\]](#), pages 34-35). Let us point out that these statues were treated with respect in America, as deities, no less.

The positions of the Scythian and American statues are different; however, the main motif, or the *chalice held near the stomach*, is the same for both types. The reason such duplicates exist is very simple: we see traces of a common culture that emerged as a result of the XV century conquest of the Americas by Russia (or the Horde) and the Ottoman (Ataman) empire. The colonists had brought their customs with them. See [Chron4](#) and [Chron6](#) for more details.

7.

N. A. Morozov's input into historical science is great; however, his pro-Western theory is erroneous

Above, in Annex 1 to [Chron4](#), we cite the most interesting ideas from N. A. Morozov's work on Russian history ([\[547\]](#)). We believed it expedient to acquaint our readers with N. A. Morozov's point of view, since this part of his oeuvre was only published recently. On the other hand, after having conducted an independent research of the problem, we came to the unambiguous conclusion that some of N. A. Morozov's hypotheses about Russian history are *manifestly erroneous*.

In particular, his primary hypothesis about the Occidental origins of the "Mongol and Tartar yoke" in Russia as a result of its conquest by the Western European crusaders is *completely wrong* in our opinion.

We are aware of the fact that our conception explicitly contradicts the concept about the allegedly indubitable supremacy of the Western Europe over Russia and all things Russian, which has taken root over the time of the Romanovian reign. This misconception even managed to take in N. A. Morozov, which is why he never managed to understand Russian history as it is. His tremendous experience in the field of analyzing the "ancient" history critically revealed a great many facts to him, yet he could not explain them. The realisation of this fact must have kept him from the publication of his manuscript on the history of Russia ([\[547\]](#)).

The "pro-Western" delusion of Morozov is easy enough to understand – he wasn't the only one by far to have fallen under its influence instilled in our minds by the "Romanovian education." We can easily relate to the fact that many of our readers would find it easier psychologically to consider the Russian state a product of the Western crusader conquest. It could be discomfoting, yet easy due to the sheer force of habit.

The reverse postulation – namely, the fact that Russia was the very Great (or Mongolian) Empire that conquered a great many countries at some point in time – is *a lot more difficult to get accustomed to psychologically*.

8.

The Western European countries and their fear of the “Mongols and Tartars”

Mediaeval Western sources dated to the epoch of the XIII-XV century nowadays speak of the terrible menace to the West presented by the “Tartar and Mongol invaders” based in Russia. As we realise today, all of them were written later, in the epoch of the XVI-XVII century.

This fear is voiced in numerous Hungarian, German and English documents. We have cited many related materials above, in [Chron4](#), Chapter 18:16. For instance, while referring to the “Tartars and the Mongols,” English chroniclers *do not conceal their terror* in the face of the nations of Gog and Magog impending over the Western Europe.

All of these Western European writings (dated to the XIII-XV century today and more likely to date from the XVI-XVII century in reality) give the impression of a deep, almost physiological, antagonism between the “Western nations” and the “Mongols.” The military power of the “Turks” and the Russian “Mongols” was perceived as the most terrifying thing of all. According to our reconstruction, the forces in question were the united armies of Russia, or the Horde, and the Ottoman (Ataman) Empire.

After the ascension of the Romanovs in Russia, the fears of the Westerners have abated to a great extent. However, these emotions were very pronounced in the XVI-XVII century.

In figs. 3.36 and 3.37 we reproduce the ancient engravings from Sigismund von Herberstein’s *Notes on Muscovite Affairs* allegedly dating from the XVI century ([\[161\]](#)).



Fig. 3.36. Russian monarch receiving an ambassador. The Russian Czar is wearing a turban with a feather. Ancient engraving from Sigismund von Herberstein's "Notes on Muscovite Affairs" (Frankfurt am Main, Zigmund Feyerabend, 1576). Taken from [\[161\]](#).



Fig. 3.37. Russian monarch receiving an ambassador. The Russian Czar and his entourage wear heavy plate armour. Ancient engraving from Sigismund von

Herberstein's "Notes on Muscovite Affairs" (Frankfurt am Main, Zigmund Feyerabend, 1576). Taken from [\[161\]](#).

In the first one, which we already reproduced in [Chron4](#), we see the Russian Czar receiving an envoy. The Czar, or Khan, is wearing a *huge turban* with a feather on his head and a luxurious mantle, which clearly makes him look like an Oriental ruler. In the second engraving he appears to be taking part in some campaign; we see faraway camps in the field. The Czar is sitting on his throne, and there is a crown with escallops on his head. He is wearing heavy plate armour, likewise his coterie. This engraving is most noteworthy, since nowadays only the Westerners are depicted in this manner (under the assumption that Russians had never possessed such armaments, wearing hides, gowns and leather helmets, complemented with the odd occasional hunting knife, usually of a foreign origin). The enormous manufacturing facilities of Tula and the Ural region were presumably incapable of making heavy armaments, just nails and horseshoes.

One must note that after the Romanovian censorship of the XVII-XVIII century the surviving authentic portraits of the Russian Czars wearing heavy plate armour and turbans have become perceived as extremely uncanny. Millerian historians have painted an altogether different picture of the Russian rulers of the XIV-XVI century, much more primitive and even savage to some extent.

9.

The Great = “Mongolian” conquest resulted in a westward migration of geographical names

9.1. The Volga and the Bulgarians

N. A. Morozov was perfectly correct to note that “in the Bible, the Volga is reflected as the river Phaleg. The Greeks confused the Walachians and the Bulgarians (or Volgarians, as they were known in Byzantium), which shouldn’t surprise us, since both names are derived from the word Volga. ‘*Bulgarian*’ means ‘*Volgarian*,’ whereas ‘*Walachian*’ is a corrupted version of “*Vologi*,’ or the inhabitants of the Volga region. Nicetas Acominatus in his rendition of Bulgarian history before 1206 always uses the term ‘*Walachian*’” ([\[547\]](#)).

Apparently, in the epoch of the “Mongolian” = Great conquest of the XIV century, *mediaeval Bulgaria was named after the Russian river Volga (and the Volga Bulgars)*. This could have happened in the very first stage of the “Mongolian” imperial expansion and the conquest of the lands that lay the closest to the Russian borders. Later on, after the decline of the Empire in the XVII century, the name Bulgaria (or “*Volgaria*”) lingered on the Balkan peninsula, which is where we can observe it to this day.

9.2. On the names of the rivers (such as the Don, the Danube, the Dnepr and the Dniester)

We have already mentioned the fact that the name Volga was given to many rivers and derives from the word “*vlaga*” (“water” or “moisture”). The name Don is of an even greater interest. Today it is usually associated with just one river, the modern Don in Russia. However, in [Chron4](#), Chapter 6:2.12, we demonstrate that the name was also used for referring

to River Moskva. Furthermore, it turns out that the word “don” simply stood for “river,” and still does in many languages.

This fact is known well enough to many linguists. The Etymological Dictionary of M. Fasmer ([\[866\]](#), page 553) report that the names “Don” and “Danube” are synonymous, and also stand for “river” in many ancient languages, not just the Slavic:

Turkish: DON = Tan = “great river”;

Ancient Indian: DANU = “oozing liquid”;

Ancient Avestan: DANU = “river”;

Ossetian: DON = “river.”

As for the *Slavic* languages, M. Fasmer reports that many Russian dialects still use the word “*dunai*” (the Russian for “Danube”) in the meaning of “a creek”; in the Olonets region, for instance, whereas the same word stands for “a deep river with steep banks” in Polish, whereas in Latvian “*dunavas*” means “a small river or a spring” ([\[866\]](#), page 553).

In general, rivers named “Dounayets,” which is basically the same name as “Don” or “Danube,” could be found all across Russia in the XIX century, namely, the provinces of Kursk, Smolensk, Ryazan, Kostroma, Mogilyov, Vyatka, Tomsk, Chernigov, Vitebsk, etc. They may still exist. Furthermore, we have Dunae in Lithuania and Dunaec in Poland ([\[866\]](#), page 553).

Thus, the word “Don” had simply stood for “river.” Therefore, chroniclers must have used the word in question in the same meaning, which implies that a great many rivers may have been referred to as “Don” in chronicles. We are therefore faced with a *multitude of “Dons.”*

Apart from that, the names “Dnepr” and “Dniester,” which rank among the largest European rivers, are also derived from the word “Don,” likewise the Danube (*Dunai*), which is merely a slight modification of the word in question. All of the above is explicitly stated in M. Fasmer’s *Etymological Dictionary* ([\[866\]](#), page 518). The first two letters of all these names (DN) can therefore be translated as “river”. This is by no

means a hypothesis of ours, but rather a fact *known well* to the specialists. Linguistic debates merely concern the meaning of the suffixes – PR in “Dnepr”, STR in “Dniester”, and so forth ([\[866\]](#), page 518).

Coming back to the Volga, one must point out that in Hungarian chronicles, for instance, it is referred to as “Ethul id est Don,” or “River Ethul” (“Ithil”).

According to the perfectly justified observation of N. A. Morozov, the tribe of Dan as mentioned frequently in the Bible must have simply referred to the Slavs residing in the regions of the Don or the Danube.

Moreover, it is known quite well that in mediaeval texts the Slavs were often called “Danes”; now we realise that the word in question can translate as “people living near rivers.” Russian names of the Cossack regions are all derived *from the names of rivers* – Yaik, Don, Kuban, Dnepr, Irtysh, etc.

9.3. The hussars, the Khazars, the cuirassiers and the Czar-Assyrians (or Sar-Russians)

According to N. A. Morozov, “linguistic relics ... allow for the formation of the hypothesis that the Hungarian [and Russian – Auth.] *hussars* are the descendants of the *Khazars*.”

However, there are more obvious traces. Apart from the Hussars (Khazars) there were also armoured *cuirassiers*. Where does their name come from? Let us recollect the fact that mediaeval rulers strived to, and actually did, keep armies of foreign mercenaries by their side in order to facilitate the suppression of uprisings among their subjects. We shall realise that the *cuirassiers*, or armoured horsemen, were of a *foreign origin*. Their name, as well as the very word cuirass, is also foreign in origin and resembles ‘Cyrus of Assyria,’ or ‘Army of the Assyrian Czar’” ([\[547\]](#)). It is most likely that the word “cuirassier” as used for heavily armoured mounted troops in Europe is a linguistic relic of the *conquest of the Western Europe by the invader army of Russia, or the Horde*.

It is possible that a number of the “Sar-Russ” (“Czar-Russian”) regiments stayed in the colonised European territories for a long time as military garrisons, or the “western group of forces” of the Horde, left in Europe to maintain order and ensure regular tribute payments to Russia, or the Horde. See more details in Part 3.

Let us once again emphasise that the names Syria = Assyria = Ashur famous in the “ancient” history and mentioned in numerous sources, including the Bible, transform into “Rus” or “Russia” when reversed (in the Hebraic or Arabic fashion, for instance).

9.4. The actual identity of the Khazars

It turns out that a *direct identification* of the Khazars can be found in a work of the early XIX century by Georgiy Koniskiy, Archbishop of Byelorussia, entitled *History of the Russians, or the Lesser Russia* ([\[423\]](#)).

Having analysed a number of old documents, G. Koniskiy came to the conclusion that historians are incorrect in their understanding of the origins of the Khazars, the Pechenegs, the Polovtsy, etc. He is of the opinion that *all these nations are Slavic* in origin, and the wars between them were “civil feuds of the Slavs disputing the borders of their domains ... and conflicts between their Princes; the errors of the historians are explained by the *multitude of names borne by the same nation*” ([\[423\]](#), p. 2).

Georgiy Koniskiy reports the following:

“Eastern Slavs were known as Scythians or Skitts [Scots in the British version, as mentioned in [Chron4](#), Chapter 18:11 – Auth.] ... their cousins in the South were called Sarmatians ... or Russians (Rousnyaks) due to the colour of their hair [“*roussiy*” stands for “fair-haired” in Russian – Trans.], the ones that lived near the Northern coasts were known as Varangians ... and the ones in the middle received their names from their ancestors, sons of Japheth: Rosses and Roxolans after Prince Rus, as well as Muscovites and Moschs after Prince Mosoch, whose nomads lived in the area of River Moskva. Hence the name of the Muscovite Kingdom, which eventually became the Kingdom of Russia.

The Slavs invented even more names for themselves. The *Bulgars* lived in the region of River Volga. The *Pechenegs* were baking their food [“bake” is “*pech*” in Russian – Trans.]. The Polyane and the *Polovtsy* lived in the fields [“*pole*” is the Russian for “field” – Trans.]. The *Drevlyane* lived in the woods, among the trees [the Russian for “tree” is “*derevo*” or “*drevo*” – Trans.]. The *Kozars* were all those who rode horses and camels, invading the lands of their neighbours; this name was eventually given to *all the Slavic warriors recruited from their midst to guard the borders of their homeland*. They also made their own armaments, whole clans of them.

However, whenever they would leave their lands in times of war, civilians provided them with necessary support, collecting money between themselves; this tax would later receive the indignant name of “*tribute* to the Kozars. These warriors ... were renamed *Cossacks* by Constantine Monomakh, the Greek Czar, and have kept this name until this very day” ([\[423\]](#), page 3).

We have thus come up with the following picture.

1) The name “*Kozars*” (or “*Khazars*”) is the *ancient name of the Russian Cossacks*; the name of *Kazan*, in particular, and the whole Kazan Kingdom in general must be another derivative. The legendary *Khazars* didn’t disappear anywhere, as assumed in Romanovian history. They still inhabit their former territories under their own name of the *Cossacks*. As a matter of fact, certain historians are convinced that the *Don Cossacks* live on the territory formerly inhabited by the Khazars, whom they are supposed to have massacred completely. We are of the opinion that no such massacre ever took place; the Khazars still inhabit the same lands as the Cossacks.

2) The Khazars, or the Kozars, were *Slavic* – to a large extent at the very least.

3) The *Pechenegs* and the *Polovtsy* were Slavic as well; the latter can be identified as the Poles. We suggested this as a hypothesis in [Chron4](#), and now we see it mentioned as a fact in a source dating from the early XIX century. Let us remind the readers that we mention this in reference to the Tartar and “Mongol” conquest, when the Pechenegs, the Polovtsy, the

Tartars and the Russians, all *fought between themselves*. According to G. Koniskiy and our hypotheses voiced earlier on, the wars in question were civil feuds of the Slavs. Once again we see that the notorious “Tartar and Mongol invasion” was merely the unification of the Russian lands under the authority of the *Eastern* “Horde” dynasty of Rostov, Suzdal and Yaroslavl.

4) Georgiy Koniskiy describes the structure of the ancient Russian state as divided into civilians and warriors, or the Horde – civilian populace and the Cossacks, in other words, which is in *perfect concurrence* with our reconstruction of Russian history.

5) G. Koniskiy describes the “*Kozar tribute*” as the tax required for the sustenance of the army, which had once existed in Russia. We also formulated this as a hypothesis in [Chron4](#), pointing out that the mediaeval Russian military tax was the very “Tartar tribute,” or tithe. Our reconstruction explains the “strange” assertions of Koniskiy’s, who states it quite plainly that the army tax in Russia was indeed known as the “*Kozar tribute*” (or *Cossack tithe*). It has to be said that Old Russian had the word “*kazachye*” (literally, “the Cossacks’ own”) which stood for “taxation” or “tribute.” This important fact is recorded in the *Dictionary of the Russian Language in the XI-XVII Century* ([\[787\]](#), page 19).

We can therefore see that the Tartar tribute, the Kozar tribute, and the Cossack tithe can all be identified as *one and the same thing*.

9.5. Slavic names on the map of the Western Europe

The name of the *Tatra* Mountains could have appeared after the conquest of the Czech lands by the “*Tartars*,” or the Russian Cossacks from the East.

Furthermore, one gets the impression that the mediaeval “Mongolian” = Great Empire had comprised the entire Europe as well as Russia and Turkey in the epoch of its maximal expansion. This is the reason why there were many towns and cities with *Slavic names* in mediaeval Prussia, whose very name (P + Russia) speaks volumes of its former proximity and

relationship with White Russia. Moreover, there are many such names on the territory of the modern Germany formerly known as Prussia. It suffices to study any map of the German North, for instance, the area adjacent to Berlin, the former capital of Prussia (P + Russia).

In order to represent this effect quantitatively, T. N. Fomenko did the following in 1995. She took a detailed modern map of Germany (*Deutschland, Germany, Allemagne, Germania*. Hallwag AG, Bern, Switzerland), which indicates 14841 cities and towns; approximately fifteen thousand, that is.

Out of those, she selected the names that sounded distinctly Slavonic – Kieve, Kladen, etc. It turned out that there are 920 such names on the territory of Germany, slightly less than a thousand, which comprises 6.2 per cent of all the names. This number is large enough. It is curious that the majority of Slavic names are concentrated on the territory formerly known as Prussia, or P-Russia, which is another proof of close ties that existed between Russia and P-Russia in the Middle Ages.

It is also known that in the XX century, under the regime of the National Socialists, many *Slavic* names of towns and villages in the North of Germany and the area formerly known as Prussia were deliberately replaced by more “German-sounding” ones in order to *obliterate every trace* of the former unity of Germany (as Prussia) and Russia. It would be interesting to conduct a similar study of a map of the *pre-war* Germany, or, better still, a XIX century map of Germany and Prussia. We haven’t managed to do it so far.

Other Western European countries also have many names that sound Russian or Slavic. *This was noticed a long time ago, and many scientific publications were made on this subject.* Many such examples from all across the Western Europe were collected by the famous Russian historians A. D. Chertkov ([\[956\]](#)) and A. S. Khomyakov ([\[932\]](#)).

Let us add a number of our own observations thereto. For instance, the famous Lake Geneva is also called Lake Lemman on modern Swiss maps (Lake Geneva being its second name). The similarity with the Russian and

Ukrainian name for “bay” (“*liman*”) is truly striking (see [\[223\]](#), Volume 2, page 651).

The very name Geneva might be derived from the Slavic word for “new”, “*novoye*.” This may be implied by the name of the city as transcribed on an old stone exhibited in the Museum of Archaeology, which is situated in the basement of the ancient Cathedral of St. Peter in Geneva. One of the present book’s authors, G. V. Nosovskiy, saw this stone personally in 1995. The inscription says “NAVAE” (the rest is impossible to decipher). The modern notice plate claims the name to be the name of the city transcribed as “Genavae,” however, there’s *no sign of the first two letters, although this part of the stone is in a good condition*.

The initial name of the city may have indeed been Navae (“New”), the prefix “Ge” being a more recent addition, for instance, as the abbreviation of the word “*gorod*” (“city”). The old name of Geneva could therefore have translated as “New City,” or G-Navae in brief.

NOV is presumed to be a common Indo-European root (Latin: *novum*, *nova*; French: *neuf*, *neuve*; German: *neu*; English: *new*, etc.).

There are many such examples. For instance, the name Vienna may have derived from the Slavic word for “crown” (“*venets*”). Another version is that it derives from the name of the Slavic tribe of Venedes, q.v. in Part 3.

The same might apply to the name Venice as a possible derivative of the name “Venedes” (or “Vendians”). The latter is mentioned in Fasmer’s *Etymological Dictionary* (see [\[866\]](#), “*Venden*”). This hypothesis is confirmed by the Old Russian name of the Venetians – “*Veneditsi*” ([\[866\]](#), Volume 1, page 290).

One must also consider the toponymy of the rivers Rhone and Rhine.

Certain scientists (for instance, A. S. Khomyakov and A. D. Chertkov – see [\[932\]](#) and [\[956\]](#)) claimed that the region of the Rhone was *populated by the Slavs*, and that the modern inhabitants of that area are their descendants. It would be noteworthy to look up the name of the river in a Russian etymological dictionary. Fasmer’s *Etymological Dictionary of the*

Russian Language reports the following ([\[866\]](#), Volume 3, page 501).

“*Ronit*” and “*Ronyu*” means “to spill” in Serbian and Church Slavonic, as well as virtually every other Slavic language, and “to flow” in Slovakian. There was also the Upper German word “*rinnan*” (“*rinnen*” in modern German), which also translated as “flow”; the same word meant the same thing in the Gothic language. Also cf. the English word “run” (in the meaning of “flow”).

All these words are ideal for the name of a river. Let us emphasise that this root is nowadays the most common for the Slavic languages in particular; this is confirmed by the *Indo-European Etymological Dictionary* by Y. Pokorniy ([\[1347\]](#), Volume 1). It turns out that the French form of the name Rhone (Rhône) corresponds to the Greek name Eridanos, or simply Jordan ([\[1347\]](#), Volume 1, p. 334). The same word family includes the Greek name of the Volga – Ra ([\[1347\]](#), Volume 1, pp. 334 and 336), likewise the Russian word for “river” (“*ryeka*”). See [\[1347\]](#), Volume 1, p. 331. The name of the Rhine in Germany must also be related to the above.

The part of France that borders with Spain (slightly to the West from the estuary of the Rhone) was given as Roussillon on the maps of the XVIII century ([\[1018\]](#) and [\[1019\]](#)). “Russian Ilion”, or “Russian Troy,” perhaps? Or, alternatively, “Russian Lions.”

Therefore, the XIX century historians may have been correct in their claim that the region of Rhone was once populated by the Slavs, as well as many other parts of the Western Europe.

After the fall of the “Mongolian” = Great Empire in the XVII century, the territory of the Western Europe was cleared from its Slavic inhabitants to some extent, but by no means completely. Their former areas of residence fell under the influence of France, Germany, etc. The Slavic past was largely forgotten.

Some of the Slavs, who were pushed back to the East in the XVII-XVIII century, returned to the territory of the modern Russia and rejoined with their ethnic cousins, having brought over certain relics of the Western

culture – in particular, Latin words, names and customs.

HISTORY: FICTION OR SCIENCE?

THE TESTAMENT OF PETER THE GREAT



ANATOLY FOMENKO
GLEB NOSOVSKIY

Contents

About the authors

From the publisher

1. The testament of Peter the Great

2. The foundation of most modern European capitals: a chronology

2.1. Our reconstruction: most of the modern Eurasian capitals were founded after the Great = “Mongolian” conquest of the XIV century

2.2. A most noteworthy mediaeval table of distances between Moscow and various capitals

2.3. The European capital circle and its centre

3. How the figure of St. George ended up on the coat of arms of Russia

4. The real meaning of the inscriptions on the old “Mongolian” coat of arms of Russia. How the Romanovs had attempted to conceal this

4.1. What we know about the history of the Russian national coat of arms

4.2. The national coat of arms of the Russian Empire, or the Horde, in the XVI century

4.3. The Great Perm as mentioned in the Russian Chronicles and drawn on the Russian coat of arms dating from the XVI century. The real location of Perm

4.4. The land of Vyatka as described in the Russian chronicles and represented on the XVI century coat of arms of the Horde. The real location of Vyatka

4.5. Tver as reflected in the Russian chronicles and represented in the Russian coat of arms in the XVI century

4.6. Pskov = Pleskov = Prussia on the coat of arms of Russia, or the Horde, in the XVI century

4.7. The disposition of the twelve kingdoms (tribes) as seen on the

XVI century Russian coat of arms in the geographical maps of Europe

4.8. The Romanovian coat of arms from Korb's diary

4.9. The British Isles = England or the Isle of Crete as the Cantian island on the coat of arms of Russia, or the Horde

4.10. Obdora in the Russian coat of arms and the "ancient" Abdera in Betica, Spain

4.11. The mysterious Oudoran principality on the Russian coat of arms and River Odra in Germany

4.12. Our reconstruction

5. The old coat of arms of Yaroslavl depicting a bear holding a Cossack pole topped by an Ottoman crescent. These poles were considered a symbol of power all across Europe up until the XVII century

6. The "ancient Olympus" and Russia as the Horde in the XIV-XVI century

6.1. Kronos and other Olympian deities of the Western Europe

6.2. The name Irina reflected in the historical toponymy of the Great = "Mongolian" Empire

7. World history according to some German authors of the XVII-XVIII century. The book of Johannes Heinrich Driemel

8. The imperial bicephalous eagle and the possible origins of the symbol

9. The genealogy of the Great Princes of Moscow as re-written in the XVII century

What mainstream historians say about the New Chronology?

Overview of the e-Series

Overview of the seven-volume print edition

Also by Anatoly T. Fomenko

Also by Gleb V. Nosovskiy

Bibliography

1.

The testament of Peter the Great

The testament of Peter the Great has not survived. However, a document entitled “The Testament of Peter” was rather well known and published in the Western Europe several times. It contains “The Plan to Conquer Europe and the Entire World” and is believed to be a blatant forgery nowadays ([407], page 79). It is described at length in [407], for instance. However, the opinion about the falsehood of the document in question isn’t shared by everyone – according to [407], certain researchers from the Western Europe (France, Poland and Hungary in particular) did not doubt its authenticity for one second. “The popularity of the ‘Testament’ abroad contrasted with total silence maintained by the Russian scientists” ([407], page 82). “A Russian synopsis of the ‘Testament’ only appeared in 1875... In 1877, the first large research publication came out that was specifically concerned with proving the ‘Testament’ to be a forgery... Presently, the fake ‘Testament’ is regarded as a curio by most” ([407], pages 82, 84 and 85).

Nevertheless, many diplomats from the Western Europe had believed the “Testament” to be a genuine document. Moreover, it is known that “the legend of some mysterious global expansion plan harboured by Russia dates back to the reign of Peter the Great” ([407], page 87).

F. Colson, a French historian, wrote the following in 1841: “In the beginning of the XVIII century Peter the Great stopped his glance at the world map and exclaimed: ‘The Lord has only made Russia!’ This is when he conceived the grandiose plans that later became part of his testament” ([407], page 82).

It is quite natural that the modern Scaligerian and Romanovian version of history makes these claims of Peter I look quite ridiculous – after all, wasn’t the ignorant Russia just emerging from centuries of mediaeval

obscurity and taking its first lessons of real warfare from the Westerners – the Swedes, for instance, and very clumsily so. Yet it suddenly turns out that “the Lord has only made Russia.” How could Peter have come up with a fancy this wild? General considerations implied by the Scaligerian history make all of the above “an obvious forgery.”

However, our reconstruction makes such ideas voiced by Peter anything but strange.

After all, about a century earlier, Russia, or the Horde, had indeed ruled over all of the countries that Peter wishes to conquer in his testament, be it authentic or not. It would be odd if Peter didn’t have any of the thoughts voiced in the “Testament” visit his head. The Romanovs managed to secure their positions in the very centre of the former Great = “Mongolian” Empire at the very end of the XVII century, albeit on a relatively small territory. They would obviously consider the next step to be the restoration of the Empire’s former boundaries, just as any ruler taking control of the very centre of a former empire would, and they naturally wanted to rule over all those territories.

This does not imply that the “Testament” ascribed to Peter is genuine; however, the ideas voiced therein must have indeed been vital for Peter and not merely thought up by some hoaxer in the days of yore. Couldn’t this be why Peter had ordered to translate a book of Mauro Orbini entitled “On the Slavic Expansion ...,” which is most often referred to briefly as “Kingdom of the Slavs” nowadays ([\[617\]](#), page 93). An abbreviated Russian translation of this work came out in St. Petersburg in 1722. Orbini’s book tells about the Great = “Mongolian” conquest of Europe and Asia by the Slavs, q.v. in [Chron5](#).

2.

The foundation of most modern European capitals: a chronology

2.1. Our reconstruction: most of the modern Eurasian capitals were founded after the Great = “Mongolian” conquest of the XIV century

According to Scaligerian history, many of the modern cities, first and foremost – the capitals of nations, were founded as colonial settlements of the “ancient” Roman Empire thousands of years ago. This would look perfectly natural – imperial authorities founded their forts in the wilderness; a military garrison would come, followed by the imperial representative and the local administration. These settlements would eventually grow into largest and most important; everybody would get accustomed to their leading position, and so they would automatically become capitals of the new states that came to existence as independent political entities after the fragmentation of the Empire.

According to the New Chronology, the picture is correct in general, but it does require an actual chronological revision. As we are beginning to realise, the real colonisation of Europe started with the Great = “Mongolian” conquest and later. The centre of the newly-formed Great = “Mongolian” Empire had been in Vladimir and Suzdal Russia, whose capitals had been in Yaroslavl = Novgorod the Great, Kostroma, Vladimir and Suzdal at various times; Moscow only became capital in the second half of the XVI century, q.v. in [Chron6](#). Therefore, the above passage on the “colonization of Europe, Asia and a part of Africa by the Ancient Romans” needs to be applied to the epoch of the XIV-XV century, which is when the Great = “Mongolian” Empire had created a system of trade

routes that connected the centre of the Empire with its faraway provinces, such as China, India, France, Spain and Egypt. The “ancient Roman colonies” of the Horde were founded around the same time, in the XIV-XV century. Some of them became capitals of independent states that became independent from the Great = “Mongolian” Empire in the XVII century.

However, if the colonization of Europe, Asia and Africa by the “Romans,” or the Horde, took place in a relatively recent epoch, and appears to have been implemented in a planned way, the distribution of these imperial colonial centres must have some sort of regularity about it. Let us imagine what a Czar, or a Khan, would do when faced by the necessity to organise a government of some sort on the vast territories that have just been conquered, quickly and efficiently. Many of them had not been developed at all, according to Mauro Orbini’s book, for instance ([\[617\]](#); see also [Chron5](#)).

Thus, Orbini claims that when the army of the Slavs had first arrived in Holland, it had still been void of populace ([\[617\]](#)). It is most likely that the local centres must have been distributed along the imperial trade routes; this process was hardly random, and must have conformed to a pattern of some sort – a settlement every thousand verst, for instance. The terrain would quite naturally sometimes hinder the implementation of the pattern, but it must have still been followed as a general plan of sorts.

Why would anyone have to introduce such a system? Well, first and foremost, this system brought some order into trade, the postal and the courier services. The Khan had known the approximate amount of time that it took his couriers to deliver one of his decrees from the centre of the empire to one of its distant regions. Large distances would be measured in units of a respective size – thousands of verst, for instance. The nearest colonial centres would lay at the distance of a thousand verst, the next line would be separated from the capital by two thousand verst and so on.

This would be a natural expansion pattern for an empire that managed to conquer a large amount of territory over a short period of time. This is

how the “ancient Rome” in Scaligerian history must have acted, and so this is precisely what the Great = “Mongolian” Empire has done – the very same “ancient Rome” in our reconstruction (see [Chron1](#) for dynastic identifications). The Empire would draw a web of sorts on the geographical map; local capitals would emerge at the radial intersections thereof, q.v. in fig. 14.69. It is natural that over the course of time some of them may have been replaced by new capitals, built more recently, in different places and for different considerations. Moreover, this scheme would naturally be offset by the geography – seas, mountains, rivers, swamps, etc. Building a network of roads on the actual terrain couldn’t always conform to this ideal a scheme.

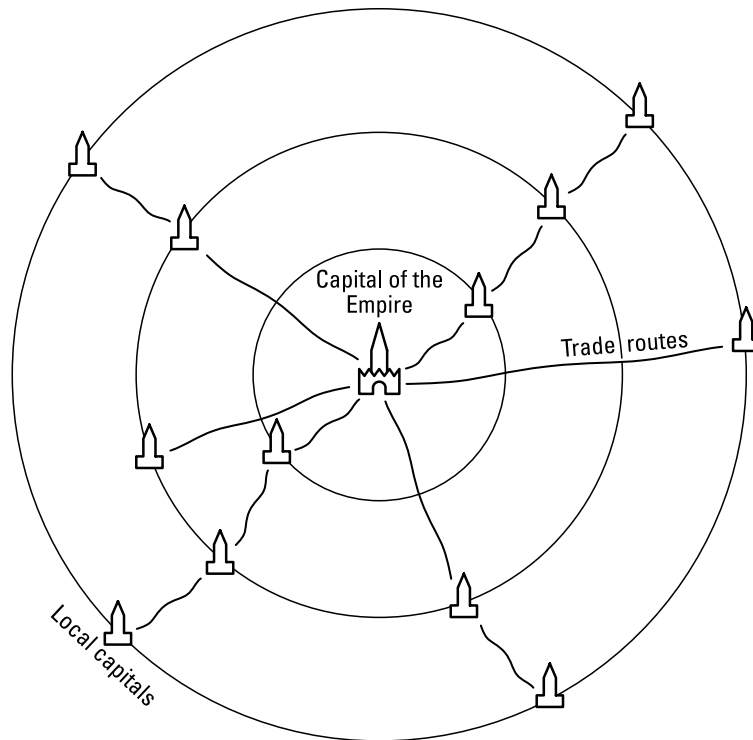


Fig. 14.69. The disposition of local capitals as compared to the imperial capital. Such concentric disposition of provincial centres linked to each other by trade routes should be perfectly natural for an empire founded on a vast territory that had formerly been uninhabited.

Nevertheless, it would be interesting to take a look at whether any traces of this pattern can still be made out nowadays. If the above hypothesis is

correct, many of the modern capitals must form circles around the old centre (see fig. 14.69). The location of this centre should also tell us where the old capital of the Empire that colonised the whole of Eurasia had really stood. Could it be the Italian Rome? This can only be estimated from calculations; however, we shall begin elsewhere.

2.2. A most noteworthy mediaeval table of distances between Moscow and various capitals

The book entitled “Ancient Engraved Maps and Plans of the XV-XVIII Century” ([90]) contains an interesting chapter called “Table of Distances between Moscow and Various Capitals.” This table is “usually associated with the name of Andrei Andreyevich Vinus (1641-1717), who had played an important part in Russian history during the transition period of the late XVII – early XVIII century. His father, Andrei Vinus, a Dutchman ... came to Russia during the reign of Mikhail Fyodorovich... As a young man, Andrei Andreyevich Vinus received the position of a translator from Dutch at the Ministry of Foreign Affairs... This is where he compiled several almanacs of secular and ecclesiastical works and drew maps... Vinus had organised the Russian postal system, became the first Minister of Communications, occupying this position ... for well over a quarter of a century” ([90], page 167). Vinus had therefore been an important government official. Under Peter the Great, “Vinus had been in charge of the Ministries of Apothecaries and Foreign Relations, and in 1697 he was also put in charge of the Ministry of Siberian Affairs” ([90], page 168).

We must instantly emphasise that Vinus had lived and worked in the epoch of the Great = “Mongolian” Empire’s fragmentation and decline. He had been a representative of the new blood that came to replace the deposed ministers appointed by the old dynasty; most of the newcomers were foreign. Vinus and those of his ilk took charge of the Great = “Mongolian” Empire’s ministries (in his particular case it was the Ministry of Foreign Relations).

Apparently, Vinius compiled a table of distances between Moscow and various capitals as head of the Ministry. However, one mustn't think he was the first to come up with the idea of compiling this table. Its title is as follows: "Summary of Distances between Capitals of Glorious States, Maritime and Continental, including Islands and Straits, Compiled in Accordance with the Old Alphabetic Description of Maritime and Other Distances within the Russian State, Measured from the Capital" ([90], page 166).

The very title of the book implies that it is based on some earlier work – another book kept in the Ministry of Foreign Affairs, which must have been used in Moscow a long time before Vinius. Needless to say, the book doesn't exist anymore – at least, we know nothing about it ([90], page 166). It is most likely to have been incinerated, likewise many other documents of the Great = "Mongolian" Empire after the usurpation of power by the Romanovs, or the victory of the Reformation mutiny in the Western Europe, when the losing party was re-writing history and erasing all traces of the Horde Empire.

The name of this old imperial book that hasn't survived until our day and age shall remain a mystery to us; however, in the rendition of Vinius, it is presumed to have been known as the "Alphabetic Description of Maritime and Other Distances within the Russian State, Measured from the Capital" ([90], pages 166-167). We cite the table in fig. 14.70.

indicating distances between Moscow and Paris, Baghdad, Vienna and Madrid, as well as Mexico, of all places ([\[90\]](#), pages 167 and 169). Is one supposed to understand this as an implication that the ancient Russian source had considered Mexico part of the Russian Empire? Modern Scaligerian and Romanovian history would naturally consider this absurd; however, there is nothing absurd about it inside our reconstruction (see [Chron6](#)). On the contrary, the reverse would be strange, namely, if the distance between Moscow and Mexico hadn't been in the table. After all, Mexico needed to be reached as well, in order to get decrees over to the local representatives of the Horde and enable the exchange of diplomatic correspondence.

By the way, the reference to Mexico in the old source from the Horde clearly troubled Vinius a great deal. How could Mexico in America have belonged to Russia? What trade relations could have existed between Russia and the faraway Mexico in the XVI century? There had already been no room for them in the new Scaligerian and Romanovian version of history that was being created around that time. Vinius decided to edit the text. Apparently, the easiest thing to do would be to erase Mexico from the list, but Vinius decided to leave it intact for some reason, having just added (possibly, replacing some old text) that Mexico was the capital of the “Swedish Kingdom,” q.v. in fig. 14.71. However, the Swedes had already had a capital in Stockholm (see fig. 14.72). This is common knowledge; naturally, the old book from the Horde epoch also cited Stockholm as the capital of the Swedish Kingdom. The table of Vinius ended up containing two capitals of Sweden – Stockholm and Mexico. We believe this to be a trace of tendentious editing performed by such characters as Vinius who had tried to erase all references to the Great = “Mongolian” Empire. They would occasionally succeed, but not in every case.



Fig. 14.71. Fragment of Vinius' table that depicts the "City of Mexico," which is, however, referred to as the capital of the Swedish Kingdom, no less. Taken from [\[90\]](#), page 167.



Fig. 14.72. Fragment of Vinius' table that depicts Stockholm (Steckholm), which is also referred to as the capital of the Swedish Kingdom. Sweden is thus presumed to have had two capitals for some reason. Taken from [\[90\]](#), page 167.



Fig. 14.73. Fragment of Vinius' table with the description of the city of Toledo: "The great city of Toledo, where the Ocean joins the White Sea between the Spanish lands and France." The Mediterranean is explicitly called the White Sea – we find Spain at the junction of the Atlantic (the Ocean) and the Mediterranean. Taken from [\[90\]](#), page 167.

Another echo of the former imperial geography of the "Mongols" carried across by the distance table is as follows: the table of Vinius refers to the

Mediterranean as to the White Sea. Thus, the description of Toledo in Spain contains the following passage: “the great city of Toledo at the junction of the Ocean and the White Sea...,” which can only mean that the White Sea had been another name of the Mediterranean used in the days of yore. This identification is also confirmed elsewhere in the table, which blatantly locates the island of Cyprus in the White Sea. It is rather interesting that the Aegean Sea, which is a part of the Mediterranean, is known as “*Byalo More*” (The White Sea) in Bulgarian. It washes the coast of the Balkan Peninsula, or, possibly, the land of the White Khan (“*Byeliy Khan*”). Also bear in mind that “*Ak Sha*”, or “White Czar,” is the standard Turkic title of the Russian Czar.

Once again we see that the old Imperial geography of the Horde that was used in the XIV-XVI century had occasionally been significantly different from the one introduced in the Romanovian and Scaligerian epoch of the XVII-XVIII century. This is yet another mark left by the tendentious editor, whose attention neither spared the ancient history, nor geography.

However, what we find the most amazing is the following fact. The table of Vinius lists the distances between Moscow and the abovementioned cities and capitals; the distances are “given alongside the most important ancient trade routes” ([\[90\]](#), page 168). Therefore, all the distances indicated in the table are given in accordance with the old trade routes, which hadn’t always been straight, although they were usually designed and constructed to be as short as possible, which means straight. All the distances in the table are given within the aberration threshold of 100 verst. The verst indications in the table have values of 4100, 6300, 2500, 2700, 2900, etc. Therefore, a random distribution should make the share of figures divisible by a thousand roughly equal 1/10. The table contains a total of 56 distances; therefore, random distribution should give us five or six city names whose distance values are divisible by one thousand. What do we see in the table of Vinius?

It turns out that 22 figures out of 56 contained in the table are divisible by thousand – almost one half. This is impossible to explain if the

distances are “random”; this fact alone reveals the existence of some pattern in the location of capitals. It turns out that almost half of the large old cities in Europe, including capitals, are located at distances divisible by thousand verst from Moscow.

We believe this to confirm our hypothesis that many of the large cities and capitals in Europe and Asia were founded in the XIV century, forming the communication grid of the Great = “Mongolian” Empire, or the Horde, whose centre had been around Vladimir or Suzdal.

Let us list the distances whose value as indicated in the table of Vinius is divisible by a thousand; those values correspond to the radial distances from the centre, which is in Moscow.

1. Alexandria, 4000 verst.
2. Amsterdam, 3000 verst (via Arkhangelsk).
3. Antwerp, 3000 verst (via Riga).
4. Bar (Berne? Barcelona? Beirut?), 3000 verst.
5. Warsaw, 1000 verst.
6. Vienna, 3000 verst (via Riga).
7. Venice, 3000 verst (via Arkhangelsk, maritime).
8. Hamburg, 2000 verst (via Riga).
9. Georgia, 3000 verst.
10. Geneva, 4000 verst.
11. Jerusalem, 4000 verst. There is no indication of any nation whose capital the city may have been.
12. Kandian Island in the White Sea, or the Mediterranean, 2000 verst. A propos, the name Kandian was included in the title formulae of the Russian Czars ([\[162\]](#), page VII; also [\[193\]](#), page 239).
13. Königsberg, or “The King’s City in the Land of the Prussians,” 2000 verst (via Riga).
14. Lahor in Pakistan, 5000 verst. The name Pakistan might be derived from “*pegiy stan*”, or the residence of the Motley Horde, q.v. in [Chron5](#).

15. London, 3000 verst (via Arkhangelsk).
16. Lübeck, 2000 verst (via Pskov).
17. Madrid, 4000 verst.
18. Paris, 4000 verst.
19. Strait City (possibly, Copenhagen, which is situated right over several straits), 3000 verst.
20. Stockholm, 2000 verst.
21. Czar-Grad, 2000 verst.
22. Stetin-upon-Oder, 2000 verst.

2.3. The European capital circle and its centre

Our opponents might want to suggest that these calculations of Vinius and his predecessors are obsolete, and that nowadays nothing of the kind can be found on any map. The old trade routes are presumed forgotten, and their ancient locations unknown. It is impossible to check Vinius, let alone his ancient source. Moreover, Vinius had introduced some of his own corrections, such as locating Mexico in Sweden ... what an odd fellow.

Let us therefore check with the modern globe – a globe and not a flat map that distorts the true distances. Let us mark all the modern European and Asian capitals thereupon: Amman, Amsterdam, Ankara, Athens, Baghdad, Beirut, Belgrade, Berlin, Berne, Bratislava, Brussels, Budapest, Bucharest, Copenhagen, Damascus, Dublin, Geneva, Helsinki, Istanbul, Jerusalem, Kabul, Lisbon, London, Luxembourg, Madrid, Moscow, Nicosia, Oslo, Paris, Prague, Rome, Sofia, Stockholm, Tehran, Tirana, Vienna and Warsaw. Now let us select a random point on the globe, which we shall then alter, and measure the distances between this point and all 37 capitals. We shall come up with 37 numbers. Let us emphasise that the distances are measured on a globe, or the model of the real telluric surface, and not a flat and distorting map.

Let us see whether the point we selected can be the centre of several circumferences, whereupon all, or most, of the abovementioned cities lay (see fig. 14.69). If it isn't, we shall choose another point, and then another,

close nearby, thus exhausting all the points on the globe. It is perfectly natural that if the distribution of the capitals across the globe is chaotic, no central point can ever be found by definition. However, if the foundation of the capitals took place in accordance with our reconstruction, there might indeed be a central point. Where shall it be? In Italian Rome, which would be natural for the Scaligerian version of history? Istanbul, which would make the Byzantine Kingdom the former conqueror of Eurasia? Or could it have been in Vladimir and Suzdal Russia, as our reconstruction suggests?

The answer required the performance of some simple, although cumbersome, computations. This was performed by A. Y. Ryabtsev.

The answer is as follows. Indeed, there is a central point that can be considered the centre of the two circumferences upon which we find almost all of the capitals listed above. This point is in the city of Vladimir, Russia. By the way, could this explain its rather sonorous name, which translates as “Ruler of the World”?

The job in question was performed by A. Y. Ryabtsev, a professional cartographer from Moscow. We must also give him credit for turning our attention to this rather curious effect manifest in the disposition of European capitals. A. Y. Ryabtsev ran into it in course of his professional activity, which has got nothing to do with ancient history.

Let us consider the actual calculation results in more detail. In fig. 14.74 one sees the geographical map of Europe in a special projection that does not distort the distances between the central point of the map and other points taken into account. We see the city of Vladimir in the centre of the “European capital circumferences,” which is where the calculations imply it to be. The first circumference is the most impressive (see fig. 14.74). It spans Oslo, Berlin, Prague, Vienna, Bratislava, Belgrade, Sofia, Istanbul and Ankara with great precision, with Budapest and Copenhagen close nearby. The second circumference isn’t any less impressive, but most of it is comprised of maritime distances. These are the cities that we find upon the second circumference or close nearby: London, Paris, Amsterdam,

Brussels, Luxembourg, Berne, Geneva, Rome, Athens, Nicosia, Beirut, Damascus, Baghdad and Tehran.

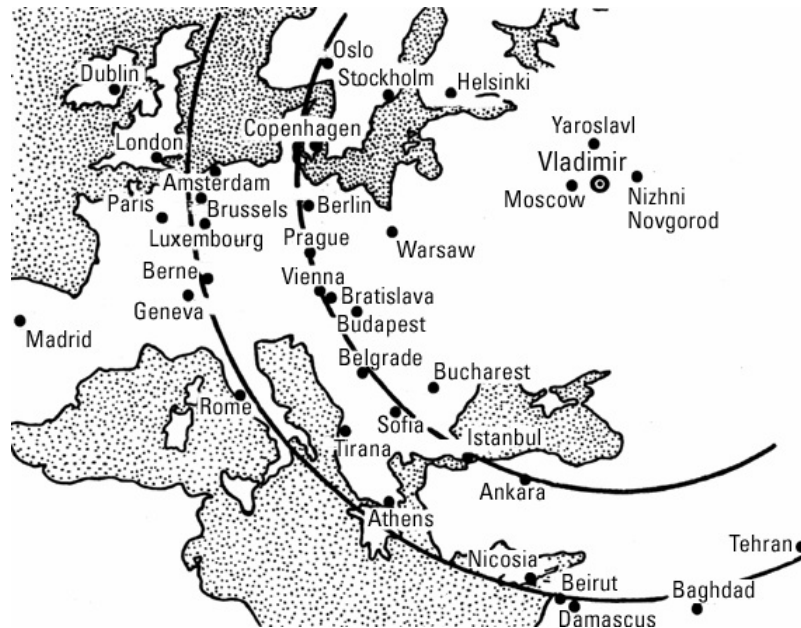


Fig. 14.74. Concentric disposition of modern European capitals as compared to the centre – the Russian city of Vladimir. It is obvious that the majority of the capitals are arranged alongside the two concentric circles whose centre is in the city of Vladimir.

The radius of the circles equals some 1800 and 2400 kilometres, respectively.

Stockholm, Helsinki, Warsaw, Tirana, Bucharest, Dublin and Jerusalem aren't on any of these circumferences; Madrid and Kabul might pertain to the circumferences of the next level, being located at the greatest distance from Vladimir.

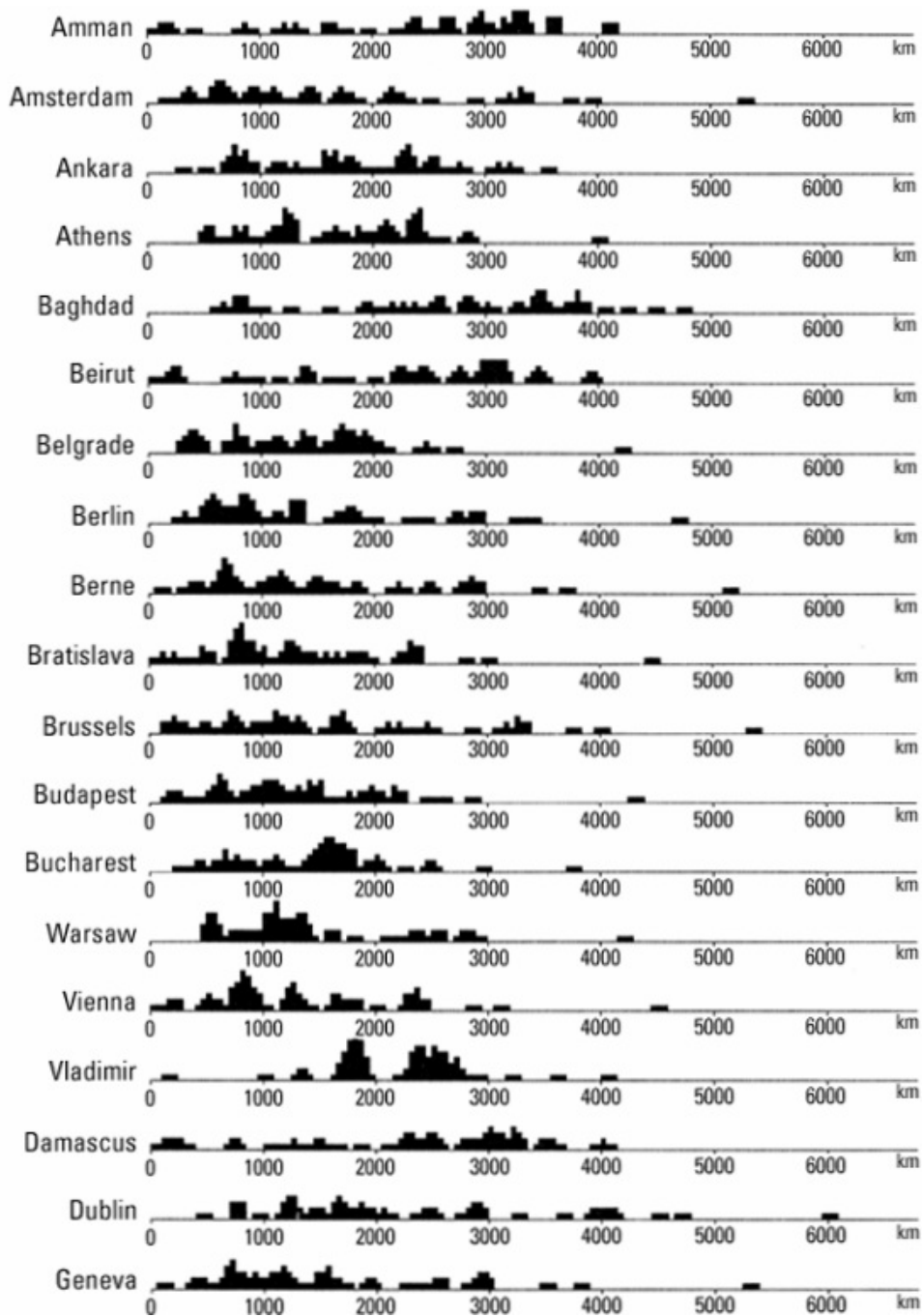
Let us construct a frequency histogram for the distances between Vladimir and the abovementioned capitals, using the horizontal axis to represent distance, while the vertical lines shall correspond to the statistical frequency of a given distance. We have distributed the distance scale into 50-kilometre fragments, and then used three sliding points for making the histogram look smoother. The result is represented in fig. 14.75.

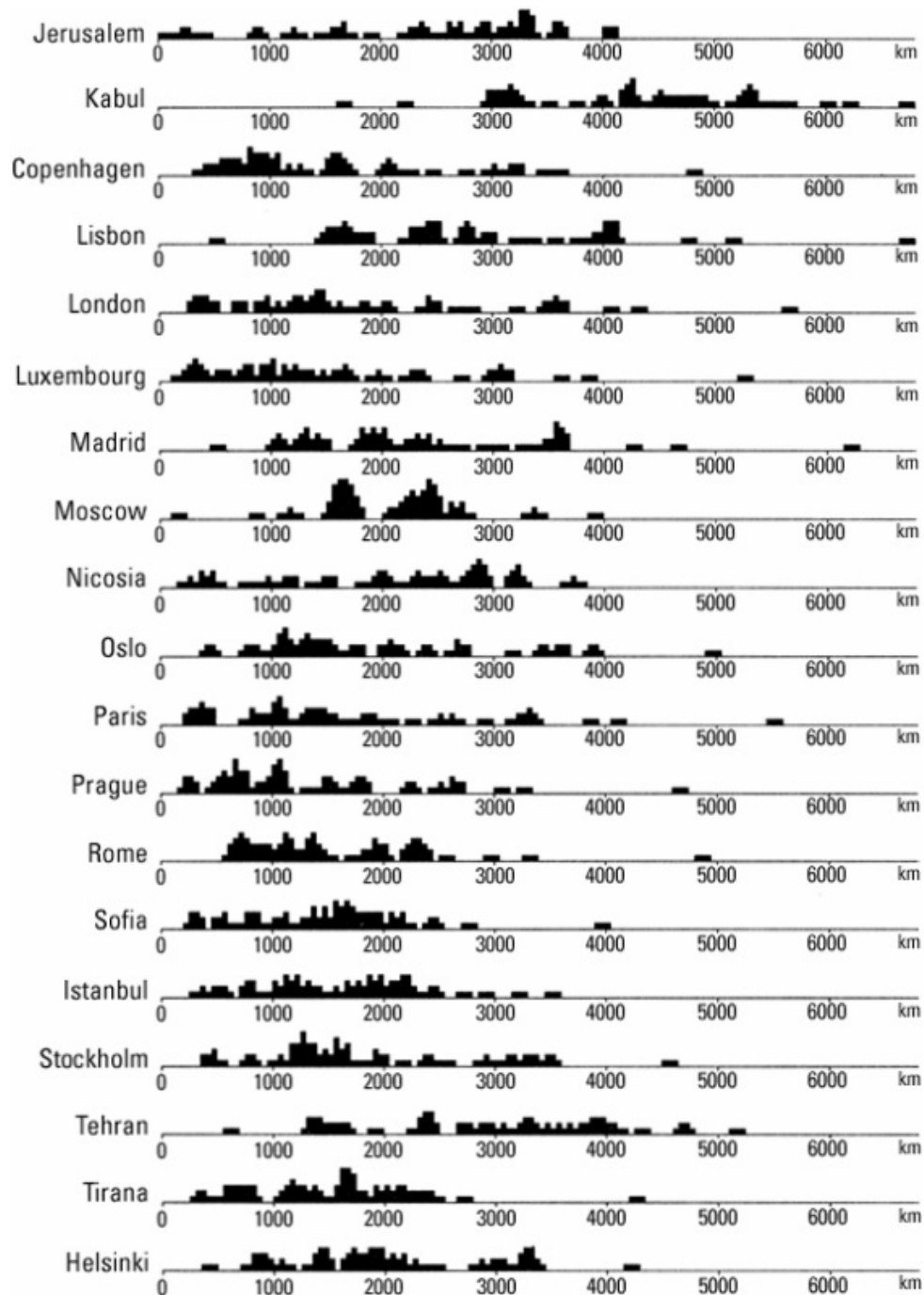


Fig. 14.75. Frequency histogram for the distances between Vladimir and the capital cities of Europe and Asia.

Two manifest peaks of the histogram make it quite obvious that there are two typical distances between the city of Vladimir and European capitals, equalling roughly 1800 and 2400 kilometres. In other words, the distance between the city of Vladimir and a random European capital is very likely to be close to either 1800 or 2400. There are exceptions, but the general tendency is as described above.

Shall we get a similar picture if we're to replace Vladimir with some other geographical location – Rome in Italy or Athens in Greece, for instance? The answer is in the negative. In figs. 14.76 and 14.77 we cite similar histograms for all the abovementioned capitals regarded as the possible centre; the histogram of Moscow is the closest, but this is explained by the geographical proximity between the two cities. However, even in this case the peaks look worse than their very distinct counterparts in the Vladimir histogram. The Moscow histogram is worse, and others are even worse than that.





Figs. 14.76 and 14.77. Frequency histogram for the distances between each European or Asian capital and all the other capitals.

The result that we came up with demonstrates that the very geographic disposition of most European and Asian capitals might reflect a certain ancient construction order, or the concentric disposition of most European and Asian capitals around a certain centre, the Russian city of Vladimir, whose name translates as “Ruler of the World.” This disposition may be of

a random nature; however, our reconstruction explains the concentric circles of capitals perfectly well. Let us reiterate that it might owe its existence to the rapid conquest of new lands and the foundation of new settlements by the “Mongols” in the XIV century. The centre of these circles had been in the Vladimir and Suzdal area of Russia. It is possible that prior to the conquest there had been several cradles of civilization, and they had not spanned such enormous spaces as the gigantic Eurasian Empire with its communications, centralised government and powerful rulers. Concentric circles of settlements that later became local capitals emerged at every focal point of the future communication system, at roughly equal distances from the centre.

Of course, the above is nothing but our own reconstruction based on the abovementioned calculation experiment. However, common sense dictates what we have discovered above to look perfectly sane – it is therefore possible that the reconstruction corresponds to the truth.

3.

How the figure of St. George ended up on the coat of arms of Russia

It is usually supposed that the figures of St. George as found on the Russian seals and coins dating from the XII-XIV century had represented a certain Byzantine saint by the name of George, as they are supposed to do nowadays. However, according to our reconstruction St. George (known in Russia as “St. George the Victorious”) is the Russian Czar, or Khan, by the name of Georgiy Danilovich, who had ruled in the early XIV century and instigated the Great = “Mongolian” conquest, also known as the famed Genghis-Khan. One wonders about the exact epoch when this knowledge was lost, and why we believe St. George to be of a Byzantine origin nowadays? It turns out that the answer is already known to historians. This took place in the XVIII century, under Peter the Great, and had been different before. The historian Vsevolod Karpov, for instance, reports that “the mounted knight fighting the dragon as seen on the seals and the coins of the XIII-XIV century ... is definitely interpreted ... as a representation of the Czar, or the Great Prince in the official documents of that epoch” ([\[253\]](#), page 66). The author is referring to Russia.

Further also: “This is precisely the same way we see Ivan III depicted [as St. George “The Victorious” – Auth.] on one of the earliest artefacts known to us that bears the official insignia of the Russian state – a double-sided seal of red wax on the decree of 1497. The inscription on the seal reads ‘Great Prince Ioan, Lord of All Russia by the Mercy of the Lord’” ([\[253\]](#), page 65).

It turns out that the armed riders depicted on Russian coins were presumed to represent the Great Prince himself in the XV-XVI century: “Under the Great Prince Vassily Ivanovich the coins bore the image of the

Great Prince on a horse, holding the sword; Great Prince Ivan Vassilyevich introduced the custom of portraying the rider armed with a spear, hence the name of the coins – kopeks [*kopeiki* in Russian; derived from the word for “spear” – “*kopyo*” – Transl.]” ([\[253\]](#), page 66).

This is also why St. George would often be depicted without a beard. It turns out that Czar Ivan IV “The Terrible” ascended to the throne at a very early age. According to V. Karpov, “it is significant that upon the first kopeks the ruler represented in this militant manner had really been an infant crowned around that time, who would only become known as Ivan the Terrible much later. He was depicted without a beard in the early coins – it wasn’t until Ivan IV turned 20 that the rider on the coins grew a beard” ([\[253\]](#), page 66).

Since when, then, have the Russian Princes been depicted as St. George the Victorious? The article of the historian V. Karpov gives the following answer to this question, which is in perfect correspondence with our reconstruction. He writes the following: “The seals of Prince Youri Danilovich are an amazing example of such a transformation. He had ruled in Novgorod for a total of 4 years, between 1318 and 1322. About a dozen of his seals are known to us; in most cases, the holy rider is armed with a sword. However, the Prince must have been a very vain man, since he eventually introduced new seals portraying ‘a crowned rider’, or the Prince himself. It is significant that the reverse of the seal retained its original meaning” ([\[253\]](#), page 65).

In other words, we are being told that Great Prince Youri (or Georgiy) Danilovich is the same person as St. George the Victorious, which is precisely what we claim. The sly “theory” about the alleged vanity of Youri, or Georgiy Danilovich only appeared because the historians have forgotten the initial meaning of the symbolism contained in the Russian coat of arms. When was it forgotten? The answer is known to historians well enough – under Peter the Great: “It wasn’t until much later, the XVIII century, that this ambiguity was removed from the interpretation of the victorious figure upon the state symbols of Russia. The heraldic

commission founded by Peter the Great made the resolution that the mounted figure upon the coat of arms was to represent St. George the Victorious ... In the epoch of Anna Ioannovna, the mounted figure with a spear that one sees on the Russian coat of arms became commonly known as St. George the Victorious” ([\[253\]](#), page 66).

There is a certain contradiction here. Modern commentators fail to realise that St. George the Victorious had not been an ancient Byzantine saint, but rather one of the first Russian Czars, or Khans. The ecclesiastical calendar refers to him as to the Saint Great Prince Georgiy Vsevolodovich, which is a phantom duplicate of Georgiy Danilovich misdated to the XIII century by the Romanovian historians, which is also where they placed the Great = “Mongolian” conquest of the XIV century. Memory of St. George’s real identity had remained alive all across Russia up until the XVII century; however, this memory began to fade after the epoch of the first Romanov, who had launched their massive campaign for the obliteration of the Old Russian history dating from older epochs when there had still been a Great = “Mongolian” Empire.

This resulted in the formation of an odd contradiction in the epoch of Peter the Great. People were confused about the identity of the figure drawn upon the Russian coat of arms. On the one hand, everybody knows it to be St. George; on the other hand, it is supposed to represent a Russian Great Prince, and that’s common knowledge as well. After the Romanovian distortion of history, the combination of the two became impossible, and some choice had to be made. This was promptly done – out came the decree proclaiming that the Russian coat of arms depicted an ancient Byzantine saint by the name of George, bearing no relation to the former Russian Czars whatsoever. This is the time that confuses the commentators to some extent, and traces of this confusion remain until the present day. Let us reiterate – we suggest a total elimination of the problem via the identification of St. George the Victorious as the Russian Czar Georgiy, also known as Youri Danilovich or Genghis-Khan.

The fact that modern commentators have got a real problem with the

identity of St. George is mentioned explicitly by V. Karpov: “Specialists in ecclesiastical history as well as theologians have tried their best ‘to shed some light over the obscure origins of the legend’ [of St. George the Victorious and the dragon – Auth.], as the historian and literary critic of the previous century, A. Kirpichnikov, pits it. Finally, they found a fitting figure – George, Bishop of Alexandria who had been put to death by the pagans in the second half of the IV century. However, historians regarded this candidate as suspicious. Other versions were suggested and rejected; no real historical predecessor of St. George the Dragon-Slayer has ever been found” ([\[253\]](#), page 73).

The famous ecclesiastical hagiography of St. George bears no relation to the legend about St. George and the snake whatsoever; the historical indications given in this hagiography defy comprehension ([\[253\]](#), page 73).

Our reconstruction makes the situation more or less clear. The arbitrary distinction made between St. George the Victorious and the great Czar, or Khan of the XIV century known as Georgiy, or Youri Danilovich, led to the need to search for this character in the ancient history of Byzantium. However, none such has been found to day. This has created a “scientific problem” that is still being “solved.” However, the famous “Legend of George and the Serpent” (or the dragon) claims St. George to have baptised the mysterious land of Lathia: “George ... accompanied by the Archbishop of Alexandria, as the legend puts it, ‘baptised the Czar, his government officials, and the entire populace, some 240,000 people, in a matter of fifteen days’... This legend oddly suppresses the ecclesiastical and the popular memory of all the other miracles wrought by this saint and martyr, as indeed the rest of his biography in general” ([\[253\]](#), page 72).

The location of the mysterious Lathia also remains unknown to modern commentators. We could give them a hint or two. One must remember the common flexion of R and L – the two sounds are often confused for each other; little children often replace their R’s with L’s, finding the latter easier to pronounced. In some languages, L is altogether nonexistent, and

commonly replaced by R – in Japan, for instance.

The mysterious Lathia easily identifies as Russia. Russian history contains a parallelism between the epoch of Vladimir Krasnoye Solnyshko (nickname translate as “The Red Sun”), who baptised Russia in the alleged X century A.D. and that of Youri, or Georgiy Danilovich, aka Genghis-Khan, q.v. above – the XIV century.

We are by no means claiming Russia to have been baptised in the early XIV century. According to our results, the first baptism of Russia is to be credited to the very Andronicus, or Christ, and dated to the end of the XII century, q.v. in our book entitled “King of the Slavs.” Then we discovered that the whole of the Great = “Mongolian” Empire was baptized for the second time by Dmitriy Donskoi at the end of the XIV century, after the Kulikovo Battle, q.v. in “The Baptism of Russia.” However, the respective biographies of Genghis-Khan, or Youri, aka Georgiy Danilovich, and Vladimir Krasnoye Solnyshko doubtlessly contain a parallelism, q.v. above. This may have resulted in the baptism of Russia becoming reflected in the Legend of George and the Dragon. A more detailed analysis of the common mediaeval cult of St. George is given in [*Chron5*](#).

4.

The real meaning of the inscriptions on the old “Mongolian” coat of arms of Russia. How the Romanovs had attempted to conceal this

4.1. What we know about the history of the Russian national coat of arms

Let us use the collection of Russian emblems and coats of arms that we have already been referring to in the present volume ([\[162\]](#)). The book reports the following: “The national Russian coat of arms ... is comprised of a black bicephalous eagle with three crowns over its heads, and a sceptre and orb in its paws. On the chest of the eagle we see the coat of arms of Moscow ... and on its wings – those of Kingdoms and Great Principalities” ([\[162\]](#), page 27).

The Imperial Russian coat of arms has undergone many transformations over the years. For instance: “The wings of the eagles had initially been folded; however, several seals of the False Dmitriy depict the eagle with its wings spread. The craftsmanship is Western European. The coat of arms of Moscow that one sees on the eagle’s chest was introduced in the epoch of Alexei Mikhailovich, likewise the three crowns, orb and sceptre... There were two crowns before the epoch of Mikhail Fyodorovich, which were usually separated by the Russian cross of six points...

It was customary (especially for the XVIII century coins) to depict the eagle without the Muscovite coat of arms; the orb and sceptre in the eagle’s paws were occasionally replaced by a sword, a laurel-tree branch or another emblem...

The bicephalous eagle on many of the XVI-XVII century artefacts doesn’t come alone, but rather accompanied by four figures – a lion, a

unicorn, a dragon and a griffon. The custom of depicting the Muscovite coat of arms, or a rider slaying a dragon with his spear, is of a later origin” ([\[162\]](#), page 28).

We learn of several allowed variations of the Russian national coat of arms – with folded or spread wings of the eagle, etc. One must remember this when one analyses the “ancient” and mediaeval representations of the symbol.

Towards the end of the XIX century, the Russian national coat of arms, ratified in 1882 for the last time, attained the following form. The bicephalous eagle is crowned with three crowns and holds an orb and a sceptre; there is a shield that depicts St. George on its chest – the Muscovite coat of arms. The main shield is surrounded by nine other shields bearing the following coats of arms:

1. The Kingdom of Kazan,
2. The Kingdom of Astrakhan,
3. The Polish Kingdom,
4. The Siberian Kingdom,
5. The Kingdom of Chersonese in the Tauris,
6. The Kingdom of Georgia,
7. The Great Principalities of Kiev, Vladimir and Novgorod,
8. The Great Principality of Finland,
9. The coat of arms of the Romanovs.

Underneath we find the coats of arms pertaining to the following Russian cities and provinces: 10) Pskov; 11) Smolensk; 12) Tver; 13) Yougoria; 14) Nizhniy Novgorod; 15) Ryazan; 16) Rostov, 17) Yaroslavl; 18) Byeloozero; 19) Oudorsk; 20) Volynsk; 21) Podolsk; 22) Chernigov; 23) Lithuania; 24) Byelostok; 25) Samogit; 26) Polotsk; 27) Vitebsk; 28) Mstislavsk; 29) Estland; 30) Lifland; 31) Kurland and Semigalsk; 32) Karelia; 33) Perm; 34) Vyatka; 35) Bulgaria; 36) Obdorsk; 37) Kondia; 38) Turkistan.

4.2. The national coat of arms of the Russian Empire, or the

Horde, in the XVI century

As we have mentioned above, the national Russian coat of arms was subject to variations and has changed over the centuries. It would therefore be very interesting indeed to see how it had looked in the XVI-XVII century, or the pre-XVI century epoch in the Great = “Mongolian” empire, as well as its fragmentation in the XVII century. According to [\[162\]](#), there are four old versions of this old imperial symbol in existence, dating from the XVI-XVII century, namely:

1) The State Seal of Ivan the Terrible. Here we see 12 seals, or coats of arms, that surround the imperial bicephalous eagle ([\[162\]](#), page VIII, and [\[568\]](#), page 161; see also fig. 14.78). Apart from the twelve seals, indicated by words “seal such-and-such,” above we also see the Orthodox cross of eight points with the legend “The tree giveth the ancient legacy.” In fig. 14.79 we see the reverse side of the seal of Ivan the Terrible ([\[568\]](#), page 163). An actual print of the seal can be seen in fig. 14.80.



Fig. 14.78. The Great Russian Seal of State of the XVI century. Presumably, the seal of

Ivan the Terrible. Taken from [\[568\]](#), page 160; see also [\[162\]](#), page VIII, ill. 23.



Fig. 14.79. The reverse of the royal Russian seal of “Ivan the Terrible.” Taken from [\[568\]](#), page 163.



Fig. 14.80. A print of the Great Russian Seal of State ascribed to “Ivan the Terrible.” Taken from [\[550\]](#), page 93.

2) The coat of arms from the throne of Mikhail Fyodorovich. The extra

coats of arms that we see here pertain to the 12 imperial provinces.

3) The coat of arms from a silver plate belonging to Czar Alexei Mikhailovich. Here we already see 16 province crests.

4) The Imperial coat of arms as depicted in the diary of a certain Korb, who had accompanied the Austrian envoy of the Habsburgs to Moscow in 1698-1699 on a mission to negotiate about the war with Turkey. Here we already see 32 coats of arms apart from that of Moscow, q.v. in fig. 14.81.



Fig. 14.81. Great Seal of State of the Russian Empire dating from the late XVII century.

The drawing is taken from the diary of Korb, who had accompanied the envoy of the Habsburgs to Moscow in 1698-1699. The coats of arms we see on the wings of the eagle belong to the following cities and provinces, left to right: Kiev (Kiovia), Novgorod (Novogradia), Astrakhan (Astrakan), Moscow (Moscou), Siberia (Siberia), Kazan (Casan) and Vladimir (Volodimiria). The coats of arms seen in the oval are as follows (arranged clockwise): Pskov (Plesco), Tver (Tweria), Podolsk (Podolia), Perm (Permia), Bulgaria (Bologaria), Chernigov (Czernichow), Polotsk (Polotskij),

Yaroslavl (Ijaroslafskij), Oudoria (Oudoria), Condia (Condinia), Mstislavl (Mstislafskij), Iveria (Iweria), Kabardinia (Cabardinia), the Cherkassian and Gorian lands (Car Kaskij & Iugoria), Kartalinia (Car talinensium), Sweden (Scweia), Vitebsk (Vitepskij), Obdoria (Obdoria), Byeloozero (Bieloserskij), Rostov (Rostofskij), the land of Novgorod-Nizovsk (we haven't managed to read the legend here), Vyatka (Vijatskij), Yougoria (Ugoria), Volynsk (Volinia) and Smolensk (Smolensco). Taken from [\[162\]](#), page XI (drawing), pages vi-vii (interpreted legends).

One must note that the coats of arms that pertain to the same imperial provinces on the two Imperial coats of arms that we see in figs. 14.78 and 14.81 are often completely different. Apparently, “the appearance of the local coats of arms became more or less rigid in the middle of the XVII century ... towards the end of the century, the numerous provincial coats of arms attained their final form” ([\[162\]](#), page VIII, section entitled “The coats of arms of the Russian towns and cities. A historical review”). We can clearly see that the old coats of arms could have significantly differed from their modern form. It turns out that they were also edited tendentiously in the epoch of the Romanovs.

Let us now turn towards the national coat of arms of the Russian Empire, or the Horde, in its XVI century version, or the coat of arms that we find on the state seal of Ivan the Terrible (see fig. 14.78). This coat of arms is presumably the oldest of the four that we list above. Let us consider the twelve provinces that we see around the eagle in this version, for they are extremely interesting to any researcher. We find these provinces are listed on the “Mongolian” Imperial coat of arms in the following order (we go from top to bottom, alternating between the coats of arms listed on the left and on the right – see [\[162\]](#), page VIII):

“Ivan Vassilyevich, Lord of All Russia, Czar and Great Prince of
Vladimir, Moscow, and Novgorod;
Czar of Kazan;
Czar of Astrakhan;
Liege of Pskov;

Great Prince of Smolensk;
 (Great Prince) of Tver;
 (Great Prince) of Yougoria;
 (Great Prince) of Perm;
 (Great Prince) of Vyatka;
 (Great Prince) of Bulgaria, etc.;
 Liege and Great Prince of Lower Novgorod;
 Liege and Great Prince of Chernigov” (see fig. 14.82).

ВЕЛІКІН ГДРЬ ЦРЬ І ВЕЛІКІН КНІА ІВАНЪ ВАСІЛЬЕВН ВСЕА РУСІН
 ВЛАДІМЕРСКІН МОСКОВСКІН // НОВГОРОДСКІН ЦРЬ КАЗАНСКІН ЦРЬ АСТО.
 РОХАНСКІН ГДРЬ ПСКОВСКІН И ВЕЛІКІН КНІА СМОЛЕНСКІН [великий князь]
 ТВЕРСКІН [великий князь] ЮГОРСКІН [великий князь] ПЕРМСКІН [великий
 князь] ВЛ(С)КІН [великий князь] БОЛГАРСКІН И ІНУХЪ ГДРЬ И ВЕЛІКІН КНІА
 НОВА ГОРОДА НІЗОВСКІА ЗЕМЛІ [государь и великий князь] ЧЕРНІГОВСКІ.

Fig. 14.82. Lettering from the seal of Ivan the Terrible dating from the XVI century.
 Arranged by M. I. Grinchouk.

We must instantly point out the two most conspicuous Great Principalities that became independent from the Russian Empire under the Romanovs – Bulgaria (see figs. 14.83 and 14.84) and Yougoria, or Ugoria (see figs. 14.85 and 14.86), both of them Great Principalities. They exist until the present day; the first one has even retained its name, whereas Yougra, or Yougoria (Ugoria) is the Old Russian word for Hungary. Let us recollect that Hungarians from the Danube, as well as several other peoples, speak a Finno-Ugric language, and are still referred to as an Ugric nation ([\[797\]](#), page 1368). Although the Finno-Ugric nations are scattered all across Eurasia, the history of the Middle Ages knows just one Ugric nation that had been large enough and possessed sufficient military power – namely, Hungary. Therefore, this country appears to be represented in the Imperial Russian coat of arms dating from the XVI century as one of the Great Principalities included in the Great = “Mongolian” Empire. Let us reiterate that we also find Bulgaria here, which had also been a Great Principality of the Great = “Mongolian” Empire once, according to the XVI century Crest

of the Empire, q.v. in fig. 14.78.



Fig. 14.83. Bulgarian coat of arms from the seal of Ivan the Terrible. Taken from [\[568\]](#), page 160.



Fig. 14.84. Bulgarian coat of arms on the State Seal of the Russian Empire. Taken from [\[162\]](#), page XI.



Fig. 14.85. The Yougorian (Hungarian) coat of arms on the seal of Ivan the Terrible. Taken from [\[568\]](#), page 160.

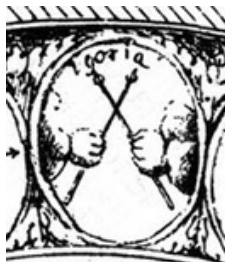


Fig. 14.86. Coat of arms of Yougoria (Hungary) on the State Seal of the Russian Empire. Taken from [\[162\]](#), page XI.

Before we proceed any further, let us emphasise that the entire Great = “Mongolian” Empire is presumed to have been separated into twelve kingdoms, or districts, which must have been the largest and the most important. They are likely to have become reflected in the Bible as the Twelve Tribes of Israel, q.v. in [Chron6](#). These very Twelve Tribes of Israel, or Twelve Theomachist Armies, have settled all across the world after the conquest of the new “promised land,” or the South and the West of Europe, Africa, Asia and America. As a result, all these territories ended up as parts of the Empire, which became a great deal more centralised in the XV century and on.

Quite naturally, some of the twelve kingdoms, or provinces, listed above, had initially belonged to Russia, or the Horde, such as Novgorod the Great, whose coat of arms is perfectly correctly united with those of Moscow and Vladimir, or the Kingdoms of Kazan and Astrakhan, the Great Principality of Smolensk, and so on.

However, one cannot evade a rather poignant question that needs to be asked in this respect. According to our reconstruction, the Great = “Mongolian” Empire must have included the lands of the Western and Southern Europe, especially so after the second Ottoman = Ataman conquest of the XV century, as well as Constantinople, which also fell into the hands of the Ottomans (or the Atamans). That means a part of Asia Minor, Egypt and several of the countries nearby.

Do we see them anywhere in the Russian Imperial coat of arms of the XVI century? Have we run into a contradiction between real facts and our reconstruction? We have not – on the contrary, we shall see a number of interesting facts below, which confirm the correctness of our reconstruction.

4.3. The Great Perm as mentioned in the Russian Chronicles and drawn on the Russian coat of arms dating from the XVI century. The real location of Perm

Let us ask a simple question. Can it be true that all the names that we find in the Russian, or “Mongolian,” XVI century coat of arms mean the same thing these days as they did back then? We already mentioned Bulgaria and Yougra, which the Romanovian historians cannot locate anywhere on the XVI century maps of Russia to date, whereas we instantly pointed them out as Bulgaria and Hungary.

However, this is far from being all; there are several much brighter examples. It turns out that two more Great Principalities of the XVI century represented in the Old Russian coat of arms, namely, Perm and Vyatka, only appear on the map of the Romanovian Russian Empire at the end of the XVIII century – the same year, as it turns out, in 1781. There had never been any areas by those names to the East of Volga, which is where the Romanovian historians locate them today, prior to that.

Let us begin with Perm (see figs. 14.87 and 14.88). Old Russian chronicles mention the Land of Perm very often, reporting its high military potential and great wealth. Many Western European and Scandinavian authors must be mentioning the same land under the name of Biarmia. The opinion that Perm and Biarmia mean the same country was already voiced by several commentators, although it isn’t considered consensual (see the review in [\[523\]](#), for instance, on pages 197-200). Y. A. Melnikova sums up in the following way: “According to these data, Biarmia is a rich country whose inhabitants possess vast quantities of silver and precious adornments. However, the Vikings aren’t always able to bring back the loot, since the Biarmians are rather militant and capable of standing up to the attackers” (*ibid.*, page 198). Modern historians cannot come to a single opinion about the location of the famed Biarmia, or Perm, anywhere on the Scaligerian geographical map of the mediaeval Europe. A lengthy scientific debate on the subject can be read in [\[523\]](#), for instance (pages 197-200).



Fig. 14.87. The coat of arms of Perm = Germany and Austria on the seal of Ivan the Terrible. Taken from [\[568\]](#), page 160.



Fig. 14.88. The coat of arms of Perm = Germany and Austria on the State Seal of the Russian Empire. Taken from [\[162\]](#), page XI.

Let us return to the Russian chronicles. It is presumed that the land of Perm was only conquered and made part of Russia in the XV century. However, this makes it coincide with the epoch of the Ottoman = “Ataman” conquest in time. Historians of today are also trying to convince us that Perm is the name that the Russian chronicles had used for “the territory to the West of the Ural, along the rivers of Kama, Vychegda and Pechora populated by the Komi (referred to as Perm, the Permyaks or the Zyryane in the chronicles)” ([\[85\]](#), Volume 32, page 511). The Great Perm is therefore presumed to have been a distant imperial province, which had been comprised of the wilderness that lies between the Ural and the Volga for the most part. As we shall see below, this claim made by the Romanovian historians isn’t backed up by anything at all, and results from the “Romanovian activity” for the creation of Russia’s “authorised history.”

Furthermore, according to the Russian chronicles, the Land of Perm had neighboured with the Yougra, or Hungary. The following is reported:

“The natives of Novgorod, who had sent trade caravans and armies to the land of Yougra ... made the Komi [the Perm nation in the original, since the chronicles did not refer to the Komi anywhere – Auth.] pay tribute to them. Ever since the XIII century the Perm land has been listed as one of Novgorod’s domains; the people of Novgorod used their military leaders and the local aristocracy for the collection of the tribute. Local princes had still existed and maintained a substantial degree of independence ... the land was baptised Christian by Stefan of Perm (who had ... founded the Perm Eparchy in 1383 and compiled an alphabet for the Zyryane)” ([85], Volume 31, page 511).

“In 1434 Novgorod was forced to give some of the tribute that it had collected from the Land of Perm to Moscow... In 1472, Great Perm ... became a province of Moscow ... the local princes were made vassals of the Great Prince” ([85], Volume 32, page 511).

Thus, the Land of Perm is said to have possessed princes of their own up until the XV century, ones who were de facto independent, likewise its own bishop and alphabet. The very name (Great Perm) indicates this province of the Empire to have been special in some way – we cannot exactly say that every province of the Great = “Mongolian” Empire became known as The Great.

Let us see just what could have made the Romanovian historians claim that the lands adjacent to River Kama and populated by the Komi identify as The Great Perm as mentioned in the chronicles? Also mark the similarity between the names “Komi” and “Kama.”

We must begin with the observation that the ethnic groups referred to as the Komi nowadays, the modern inhabitants of the territories adjacent to the Kama River, neither call themselves Permyaks, nor Zyryane. It turns out that both names were received from the Romanovs, and apparently taken from the Russian chronicles, likewise the name of the city of Perm – a mere village until 1781, which had formerly been known as Yegoshikha and not Perm, q.v. below. Even the village was founded in the XVII century. How did the Romanovian officials come to identify the famous Great Perm of the XIV-XVI century, described at length in the Russian

chronicles, as the village of Yegoshikha, which was founded in the XVII century? Why did they rename it Perm? Why did the unsuspecting locals receive the sonorous names of Permyaki and Zyryane? What's become of the famous Perm Alphabet invented by Stefan of Perm? After all, the Komi nation had not been literate until the revolution of 1917, which is stated blatantly in the encyclopaedia (see [\[85\]](#), Volume 22, page 146).

According to another source ([\[485\]](#), page 232), in the XVII century the Komi used an alphabet that was based upon Cyrillics and not the one introduced by Stefan of Perm.

Further we learn:

“The Komi (who refer to themselves as the Komi, or the Komiyas) were known as Zyryane in the Czarist [Romanovian, that is – Auth.] Russia. The population of the Komi equals 226,300 people according to the data of 1926” ([\[85\]](#), Volume 22, page 138).

“The Komi nation hadn't known trade for a long time ... in the XVII century there were only two large settlements in the entire region, Yarensk and Touria, and just one trade village – Touglim ... Trade didn't develop until the XVII century; in the XVIII century it flourished, and numerous local markets came to existence” ([\[85\]](#), Volume 22, page 142).

“Before the revolution, there had been no national press in the land of the Komi” ([\[85\]](#), Volume 22, page 146). There hadn't even been any press in Russian. It was only after the Revolution of 1917 that “a polygraph facility was created in Komi for the production of books, magazines and newspapers in Russian and in the Komi language” ([\[85\]](#), Volume 22, page 146).

“The founder of the Komi literature is ... the poet and educator I. A. Kouratov (1839-75)” ([\[85\]](#), Volume 22, page 146).

However, Kouratov wrote in Russian ([\[85\]](#), Volume 22, page 147). This is easy enough to understand, since the nation of the Komi had still possessed no literacy in his epoch.

“The language of the Komi and the Zyryane, also known as the Komi language, is spoken by the ethnic group known as the Komi (formerly Zyryane)... There are

around 220,000 speakers of the language, whose literary variety was formed ... after the revolution, based on the dialect of Syktyvkar and Vychegda, which resembles all the other dialects of the Komi and the Zyryane spoken in the area” ([85], Volume 22, page 149).

We have thus familiarised ourselves with the data that concern the nation of the Komi, which is presumed to play the part of the Zyryane as mentioned in the chronicles according to the Romanovs. Another ethnic group of the Komi, related to the above, played the part of the Permyaki. In both cases the local populace has never bothered to “learn” the names received from the Romanovs, and keeps on referring to itself as to the Komi.

“The Komi Permyaki (who call themselves the Komi, as well as “Komi-Mort,” “Komi Man,” and “Komi-Otir,” “Komi People”) were known as the Permyaki in Russia before the Revolution [under the Romanovs – Auth.]... According to the data of 1926, the Komi population equals 149,400 people. The language and culture of the Permyaki Komi are very similar to those of the Zyryane Komi... The Permyaki Komi have been influenced by the Russian culture since the XIV century, or, possibly, an even earlier epoch” ([85], Volume 22, page 150).

By the beginning of the XX century, “the Komi Permyaki had been a minor nation ... heading towards losing its national identity completely... Over the years of the Soviet rule, the literary language and the alphabet were created” (*ibid.*).

“The language of the Komi Permyaki ... is spoken by some 149,000 people. The literary version of the language came to existence ... after the revolution, based on the Inven dialect” (*ibid.*, page 153).

Nowadays we are told that it had been exceptionally difficult to make the Komi Permyaki part of the Russian State. Indeed, “the territory of the Komi Permyaki (referred to as ‘The Great Perm’ in Russian sources) became part of Russia as late as in the XV century” (*ibid.*, page 150). In

other words, according to the Romanovian interpretation of the Russian chronicles, Russia as the Horde had only managed to conquer the bitterly resisting Permyaki, or the Komi, in the epoch of the Ottoman = Ataman Conquest, making their empty lands part of the Empire. After that, the “Perm Seal” was included in the 12 coats of arms corresponding to the Empire’s main provinces as found on the Russian coat of arms – with much ceremony, one must suppose. The proud title of the “Great Prince of Perm” is supposed to have been inherited by the Czar, or Khan, of Vladimir, Moscow and Novgorod from the hypothetical ruler of the faraway Yegoshikha village – indeed, even the village itself had not existed until the XVII century, as we mentioned above. There had been no traces of the name Perm anywhere in this area until the XVIII century.

This is what we learn about the modern city of Perm: the former village received this proud name in the XVIII century, and it must have been the biggest settlement the Romanovs could find here – not even a town!

“The city was founded at the site of the former Yegoshikha Village, whose foundation dates to the early XVII century. In 1723 a copper processing plant was built here, and the neighbouring settlement was renamed Perm in 1781 and made centre of the Perm province” (*ibid.*, page 154).

The name “Permyaki” failed to have stuck after the fall of the Romanovs. The local inhabitants had still remembered the former name of Komi (or people from the Kama area). The Soviet Encyclopaedia defines Permyaki as “an obsolete name of the Komi-Permyaki, an ethnic group” ([\[85\]](#), Volume 32, page 517).

Thus, the local populace doesn’t identify with the name “Permyaki” and prefers to call itself “Komi.” The city of Perm was “fabricated” out of the Yegoshikha Village as late as at the very end of the XVIII century. Why would the famous Great Perm as described in the chronicles be identified as the Komi lands nowadays? This is likely to be erroneous – the modern Komi-Permyaki were supposed to play the part of another nation by the Romanovs. The objective of such a replacement is obvious – the

concealment of what the name Great Perm had really stood for in the XVI, when it had still been a province of the Great Russian = “Mongolian” Empire.

Now we can formulate our reconstruction. The real mediaeval Great Perm as reflected in the chronicles appears to be Southern Germany without Prussia, Austria and Northern Italy.

The old city of Parma still exists in Northern Italy; its name rings very similar to that of Perm. As for Vienna, the capital of Austria, we can find the Cathedral of St. Stefan there – one of the largest in Europe. The very name Germany (GRM unvocalized) is a possible version of the name BJRMA (Biarma), known to us from mediaeval Scandinavian sources ([\[523\]](#), page 197). As we mentioned above, Biarma and Perm are most likely to identify as one and the same thing. Let us also remind the readers that the name Germany also used to transcribe as “Jermanie” in the Middle Ages ([\[517\]](#); see [Chron5](#) for more details). Therefore, B-Jarma, or Biarma, and Jermanie (Germany) must all be versions of the same name.

This makes it perfectly obvious why the alphabet of St. Stefan (Stepan) would disappear from the Romanovian history of the Yegoshikha village without leaving a trace. It isn't that the Komi from across the Volga, later dubbed the Permyaki, had failed to learn and keep it, but rather that St. Stephan had invented and taught his alphabet elsewhere – namely, Austria, Germany and Northern Italy, which is why he remains in the memory of the grateful local populace. The huge Cathedral of St. Stefan in Vienna was built in his honour. Thus, St. Stefan, or Stepan, must have taught his new alphabet to the Europeans in the XIV century, which is a truly ancient age in our reconstruction. We must also note that he appears to have been the first Bishop of Perm, hence the title – “Stefan of Great Perm” ([\[936\]](#), Volume 2, page 635).

A propos, could Stefan, or Stepan, have invented the Roman alphabet, which would later propagate across many other countries of the Western Europe used by Latin, a well-respected language of the medics, refined literature and the Catechism, and then declared “mind-bogglingly old” in

the XVII century and attributed to such great authors as Titus Livy as their native language? As a matter of fact, the latter appears to have lived in the XVI-XVII century A.D. The same applies to Julius Caesar as well – a famed “ancient” Roman emperor, whose lifetime cannot predate the XIII century A.D.

The identification of the Great Perm as described in the chronicles as the mediaeval Germany makes one of Karamzin’s stories, formerly presumed very odd, perfectly plausible and obvious. Karamzin was following some ancient sources, and apparently failed to understand the facts they would relate at times. He reports the following amazing fact: “The Mongolian expansion continued, and the invaders have reached Perm through the Kazan Bulgaria; many of the Permyaki fled to Norway in fear” ([\[362\]](#), Volume 4, Chapter 2, Column 58). Even a brief glance at the map suffices to realise just how improbable this is, considering the Great Perm to identify as the modern city of Perm on the banks of the Kama. Fleeing to America from those parts would be just as easy; however, if we identify the Great Perm as Germany, everything becomes crystal clear – refugees from Germany could have crossed one of the straits that separates Germany and Scandinavia and ended up in Sweden or Norway.

4.4. The land of Vyatka as described in the Russian chronicles and represented on the XVI century coat of arms of the Horde.

The real location of Vyatka

In the Russian coat of arms of the XVI century, Vyatka comes right after Perm (see figs. 14.89 and 14.90). Also, Russian chronicles refer to Yougra, Perm and Vyatka as to neighbouring areas, which is why the Romanovian historians lumped them up together in pretty much the same area when they were striving to erase every trace of the Great = “Mongolian” Conquest of the Western Europe between the Volga and the Ural from documented history and human memory alike – the woody wilderness between the Volga and the Ural. Since we have already identified that

became described in the chronicles under the name of the Great Perm as Austria, Southern Germany and Northern Italy, the historical Vyatka must also be close nearby. This is indeed the case; however, before we demonstrate this, let us enquire about the date and the reason that the Russian city one finds between the Volga and the Ural known as Vyatka nowadays begat its glorious name.



Fig. 14.89. The coat of arms of Vyatka = Spain and Italy on the seal of Ivan the Terrible. Taken from [\[568\]](#), page 160.



Fig. 14.90. The coat of arms of Vyatka = Spain and Italy on the State Seal of the Russian Empire. Taken from [\[162\]](#), page XI.

According to the Encyclopaedia, “Vyatka ... was founded by the inhabitants of Novgorod at the end of the XII century as the town of Khlynov ... in the XV-XVII century Khlynov, or Vyatka, had been an important trade centre. After the introduction of the Vyatka regency in 1781, Klynov was renamed Vyatka” ([85, Volume 9, page 584). And so we learn that no city of Vyatka had ever existed between the Volga and the Ural – the city in question had been known as Khlynov, and actually mentioned rather often by the Russian chronicles. The name Vyatka is an XVIII century innovation in the present case; apparently, the river that

runs through these parts became known as River Vyatka around the same time, although it could naturally have been known as Vetka before that (the name translates as “branch” or “tributary”), especially considering as how the sounds YA and YE are in a constant state of flux insofar as the Slavic languages and dialects are concerned. The word “*vetka*” is indeed a suitable name for a river, and there are actual rivers called Vetka, Vetloug, etc.

This is all just fine, but what connexion is there with the historical land of Vyatka as described in the chronicles?

The encyclopaedia also reports that “the land of Vyatka is the area around Upper Vyatka (and also partially the Middle Vyatka) populated by the Udmurts and the Mariy-El and founded by the people of Novgorod at the end of the XII century. Vyatka’s main city had been Khlynov, other major towns being Kotelnich, Nikoulitsyn, Orlov and Slobodskoi. In 1489 the Land of Vyatka was joined to the Muscovite Principality. At the end of the XVIII century Vyatka became part of the Vyatskaya Province” (*ibid.*).

“Before the Revolution ... Vyatka had been a regional centre, its primary industries being small crafts ... The surviving architectural artefacts include the Ouspenskiy Cathedral (1689), Classicist houses of the late XVIII – early XIX century, a gateway, two pavilions and a cast iron fence of the city park done by the architect A. L. Vitberg, who had lived in Vyatka as an exile in 1835-40” ([\[85\]](#), Volume 21, page 114). Therefore, historical artefacts are few and far between in this region.

Were any findings from the epoch of the mediaeval wars that chronicles describe as the famous “Wars against the land of Vyatka” ever made anywhere in the region of the modern Vyatka? None whatsoever – as we can see, the earliest construction that exists in Khlynov, later renamed “Vyatka,” is a cathedral dating from the end of the XVII century.

As is the case with the historical land of Perm, we shall have to look for another and more likely candidate, whose coat of arms had adorned the Crest of the Horde, or the Russian Empire, in the XVI century. This is easy enough to do.

Since we are currently concerned with the events of the XV-XVI century A.D., we land in the “antiquity,” as our reconstruction suggests. It is therefore perfectly natural for us to turn to the famous “ancient” geographical tractate of Strabon. This gigantic oeuvre is a collection of numerous data concerning the geography of the countries that had been around in the “Classical age,” or the XIV-XVI century A.D., as we are beginning to realise nowadays.

Let us turn to the geographical index in the fundamental edition of Strabon’s work ([\[819\]](#)). This is what it tells us: “Betica, a region of Iberia; Betius, a town in Iberia; Betius, or Betis (known under the name of Guadalquivir today) – a river in Iberia” ([\[819\]](#), pages 853-854). Iberia identifies as Spain, which brings us to the conclusion that the historical land of Vyatka as described in the chronicles is the mediaeval Spain of the XIV-XVI century.

Moreover, the same geographical index contains the entry about “Vatica, a city in Campagna” ([\[829\]](#), pages 852 and 856). It is also known as Bagli (*ibid.*). We must remind the readers that B and V are often subject to flexion, and that the sound V in many Slavic words and names turns into B in their Westernised versions. Campagna is located in Central Italy, likewise Vatican, whose name also contains the consonant root VTK. Therefore, the “Mongolian” Vatican in Italy is a fitting candidate for the centre of Vyatka as described in the chronicles, whose coat of arms had still been included in the Russian (or “Mongolian”) imperial coat of arms in the XVI century.

Apart from the region of Betica (or Vyatka), Strabon also names Vettonia as part of Iberia ([\[819\]](#), page 856). Another mediaeval name that attains a new meaning is that of Helvetia Prima, which we see in the mediaeval maps of the Western Europe, such as the map from Ptolemy’s *Geography*, for instance ([\[1353\]](#), see fig. 14.91). The country that we see on this map is Switzerland. The name Helvetia contains a root that is virtually identical to “Vyatka,” whereas “Prima” (or “the first”) might be related to Perm in some way. The actual name Helvetia might simply stand

for “Gaulish Vyatka” – after all, we see the legend Helvetica upon Swiss coins until the present day. Gaulish Vetica, or Gaulish Vyatka, perhaps? Bear in mind that Switzerland is located between Austria (referred to as Perm in the chronicles), France (Gaul in the chronicles) and Italy = Vatican = Vyatka.

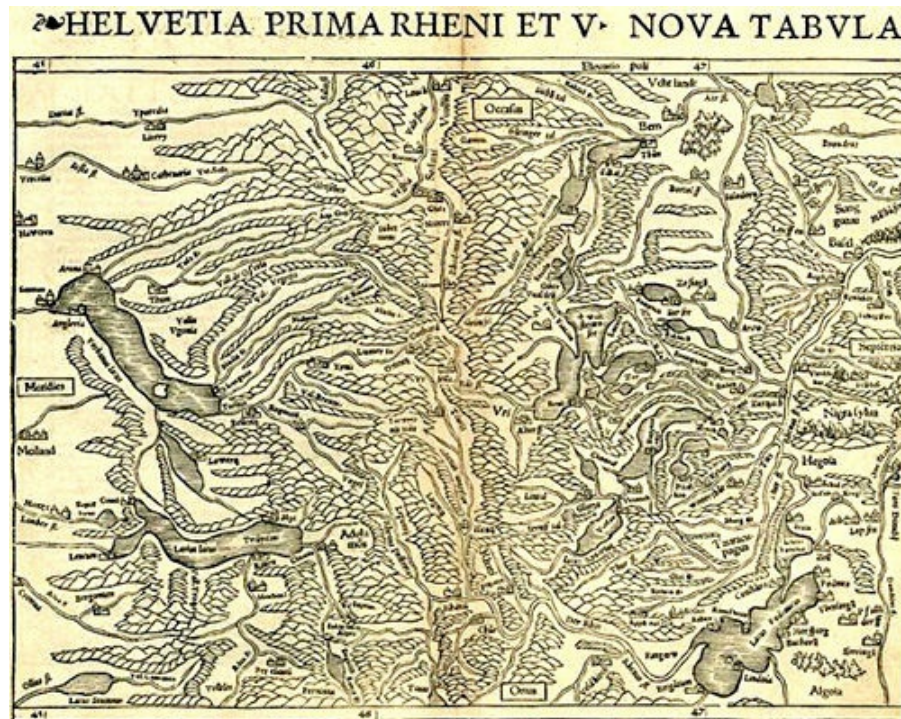


Fig. 14.91. Map of Switzerland ascribed to the “ancient” Ptolemy. From Ptolemy’s *Geography*. Taken from [\[1353\]](#), map 33.

In the XV-XVI century, these “Mongolian” names referred to large territories in the Western Europe that were parts of the Great = “Mongolian” Empire. However, the Romanovian historians and cartographers have subsequently relocated these names to the least populated part of Russia as they were writing the “authorised” history of mediaeval Russia. The local ethnic groups, known as the Komi, had still been illiterate in the XVII century, and therefore didn’t notice a drastic change in the part they played in the ancient history, likewise the great and noble deeds attributed to their ancient ancestors. The Westerners were happy and grateful to get rid of the names that had attained an unpleasant

connotation for them in the Romanovian epoch, and the names of Perm and Vyatka upon the Russian coat of arms had finally ceased to embarrass the Romanovian historians as well as their colleagues from the Western Europe.

4.5. Tver as reflected in the Russian chronicles and represented in the Russian coat of arms in the XVI century

We encounter the name Tver on the official coat of arms of the Great = “Mongolian” Empire of the XVI century (q.v. in figs. 14.92 and 14.93). What city did it refer to? According to our reconstruction, the historical city of Tver identifies as Czar-Grad, or Constantinople on the Bosphorus – Tiberias, in other words. See [Chron6](#), Chapter 4 for a more detailed account of the above.



Fig. 14.92. Coat of arms of Tver = Czar-Grad on the seal of Ivan the Terrible. Taken from [\[568\]](#), page 160.



Fig. 14.93. Coat of arms of Tver = Czar-Grad on the State Seal of the Russian Empire. Taken from [\[162\]](#), page XI.

For the time being, let us merely state that historians themselves reckon that “Tver had once been regarded as playing the part of the new

Constantinople” ([\[748\]](#), page 478).

Later on, when the Romanovian historians had started their campaign for the creation of a “new” history, they moved the name Tver to the north of Russia from the Bosporus, which had also made the XVI coat of arms a great deal more palatable for themselves and their Western colleagues alike.

Let us remind the readers that the modern city of Tver has no traces of any old fortifications, citadels, royal chambers or indeed any constructions that predate the XVII century, which should tell us that the city had always been part of Russia, located hundreds of miles away from the nearest front line and void of strategic importance. In particular, this means that the modern city of Tver had never been capital of any independent nation conquered by the Empire.

4.6. Pskov = Pleskov = Prussia on the coat of arms of Russia, or the Horde, in the XVI century

It is known that the city of Pskov had also been known as Pleskov once – for instance, Karamzin reports it in [\[362\]](#), Book 4, column 384, geographical index. However, we have already mentioned it several times that the sounds L and R often became confused for one another, and Pleskov must really mean Preskov, or Prussia. Thus, the Western European Prussia was represented in the Russian coat of arms of the XVI century as one of its regions, or an Israelite (“Theomachist”) tribe existing as part of the Great = “Mongolian” Empire (see figs. 14.94 and 14.95). This fact is explained by our reconstruction perfectly well.



Fig. 14.94. Coat of arms of Pskov = Prussia on the seal of Ivan the Terrible. Taken from

[\[568\]](#), page 160.



Fig. 14.95. Coat of arms of Pskov = Prussia on the State Seal of the Russian Empire.
Taken from [\[162\]](#), page XI.

4.7. The disposition of the twelve kingdoms (tribes) as seen on the XVI century Russian coat of arms in the geographical maps of Europe

Let us indicate the twelve kingdoms, or provinces that we see on the front side of the Great = “Mongolian” Empire’s official state seal dating from the XVI century.

In [Chron6](#) we outline the connexions between these twelve kingdoms and the famous twelve tribes, or columns, of Israel as mentioned in the Bible. We shall end up with the diagram one sees in fig. 14.96. Large numbered dots correspond to the real capitals of the twelve kingdoms, or tribes, that one finds around the imperial bicephalous eagle of the Horde, or Russia. The numeration corresponds to their order in the seal’s coat of arms.

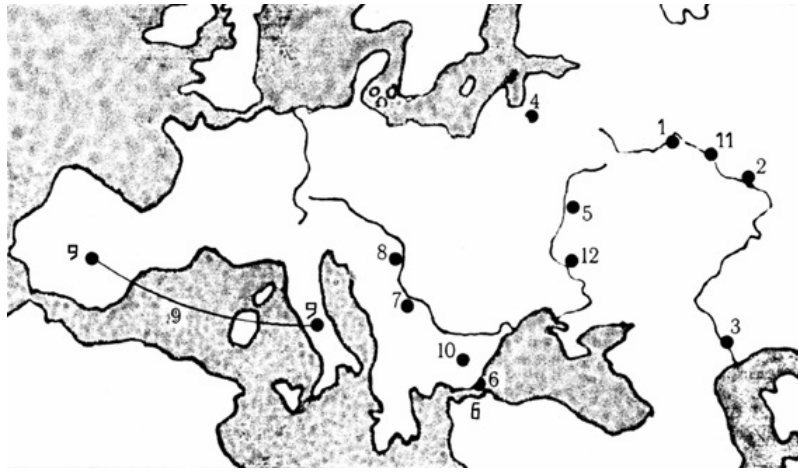


Fig. 14.96. The disposition of the twelve capitals of kingdoms listed on the front side of the State Seal of Russia (the Horde) dating from the XVI century. All of these kingdoms were part of the Great = “Mongolian” Empire in the XVI century. Our reconstruction.

1. Novgorod the Great, including Vladimir and Moscow, or the Vladimir and Suzdal Russia.
2. The Kingdom of Kazan.
3. The Kingdom of Astrakhan.
4. The Land of Pskov = Prussia, North and Central Germany.
5. The Great Principality of Smolensk.
6. The Great Principality of Tver, or Tiberia, with its capital in Czar-Grad, or Constantinople, on the Bosphorus.
7. The Great Principality of Yougra = Hungary.
8. The Great Principality of Perm = Germany and Austria.
9. The Great Principality of Vyatka = Spain and Vatican.
10. The Great Principality of Bulgaria.
11. The Land of Nizovsk = Nizhniy Novgorod.
12. The Land of Chernigov.

Fig. 14.96 demonstrates the kingdoms of the Horde (or the Biblical Twelve Tribes) to be grouped in a particular way, excepting the last two that were added to the coat of arms after the “etc.”

The first group is comprised of the Volga kingdoms, namely, Novgorod the Great, Kazan and Astrakhan.

The second group is the West of Russia: Pskov, or Pleskov (Prussia)

and Smolensk = White Russia or Blue Russia.

The third group is the West and the South of Europe – Czar-Grad, or Constantinople, Hungary, Austria, Spain, Italy and Bulgaria.

The fourth group is comprised of two more Russian principalities – Nizhniy Novgorod and Chernigov.

Thus, the official XVI century coat of arms of Russia, or the Horde, really reflects a large part of the Great = “Mongolian” Empire. The only lands missing must be the poorly developed areas in the Far East and the West, including the American territories, q.v. in [Chron6](#). All of the above is in good correspondence with our reconstruction.

4.8. The Romanovian coat of arms from Korb’s diary

In fig. 14.81 we represent the state coat of arms dating from the Romanovian epoch, which already dates from the end of the XVII century (see [\[162\]](#), page XI, section entitled “Coats of Arms of the Russian Cities: a Historical Description”). Here we see quite a few more coats of arms as compared to the imperial “Mongolian” crest of the XVI century.

In particular, we see a number of mysterious kingdoms and principalities – Udorian, Condian and Obdoran.

Apart from that, we see the principalities of Iberia and Cartalina. The latter is most likely to identify as Georgia, which makes Iberia identify as Spain.

We are by no means trying to say that Spain had still been part of the Russian Empire at the end of the XVII century, it’s just that the Romanovs have adopted the old coat of arms from the epoch of the Horde, which had contained the crests of all the faraway kingdoms that Russia had owned as the Horde in the XV-XVI century.

This “Mongolian” coat of arms is likely to be more detailed than the one discussed in the previous section.

This is why we see such famous kingdoms as Sveia, or Sweden, q.v. in fig. 14.97. Next we have the Iberian Kingdom, or Spain, q.v. in fig. 14.98, followed by the Kingdom of Yougoria, or Hungary, then Bulgaria, and

finally Perm, or Austria.



Fig. 14.97. Coat of arms of Sweden (Sveia) on the State Seal of the Russian Empire dating from the XVII century. Taken from [\[162\]](#), page XI.



Fig. 14.98. Coat of arms of Iberia (Spain) on the State Seal of the Russian Empire dating from the XVII century. Taken from [\[162\]](#), page XI.

Let us return to the three new names in the “Mongolian” coat of arms – the Oudorian, Condian and Obdoran principalities, or kingdoms. Let us once again turn to Strabon, the “ancient” author who must have lived in the XVI-XVII century, as we are beginning to realise nowadays.

4.9. The British Isles = England or the Isle of Crete as the Cantian island on the coat of arms of Russia, or the Horde

Let us begin with the Candian kingdom (see fig. 14.99). It appears that Cantius is the old name of Kent, the famous mediaeval kingdom on English territory ([\[819\]](#), page 876). This is where we end up if we cross the English Channel coming from the Continent – Kent can be regarded as a “gateway to England.”



Fig. 14.99. Coat of arms of the Kingdom of Candia (England or the Isle of Crete) on the State Seal of the Russian Empire. Taken from [162], page XI.



Fig. 14.100. Fragment of a map of Greece dating from the XVIII century. The map was manufactured in Amsterdam. The year of its compilation is not indicated anywhere on the actual map. Carte de la Grèce. Par G. de l'Isle de l'Academie R. des Sciences et I. er Geog. du Roy. A Amsterdam Chez R. & I. Ottens Geographes.



Fig. 14.101. Fragment of a map of Greece dating from the XVIII century: a fragment showing the Isle of Crete, which is called “Candie” here.

As we already mentioned in the section about the foundation of the European capitals and their chronology, Russian sources had retained the memory of a certain Candian Island, presumably situated either in the Mediterranean or the Atlantic Ocean, up until the XVII century.

Apparently, the Mediterranean and the Atlantic had still occasionally been regarded as a single body of water in that epoch. This implies that the Candian Island is simply Britain (Isle Cantius, or Isle of Kent).

It is possible that in the XV-XVI century the entire Britain had been referred to as Cantius by the “Mongolian” Khans, or the Czars of the Great Empire. A propos, the Archbishop of Canterbury, or Kent, is still considered Head of the Church of England – thus, Russian ecclesiastical sources may still have referred to the entire Britain as to Kent, or Candius, in the epoch of the Horde, which became reflected in the coat of arms of the Great = “Mongolian” Empire.

Let us briefly quote an encyclopaedia entry on Kent: “Canterbury is a town in the South-East of England (County Kent)... After the Anglo-Saxon conquest of Britain the city became capital of the Kentish Kingdom. At the end of the VI century A.D., the country’s oldest abbey was founded here, and a bishop appointed. Kent becomes the residence of the Archbishop of Canterbury around this time – head of the Catholic Church until the XVI century, and the Head of the Church of England ever since. The English Gothic style is represented widely in the architecture of Canterbury” ([\[85\]](#), Volume 20, page 528).

Thus, we have Gothic architecture in Kent. As for the identity of the Goths, in [Chron6](#) we give a detailed account of why we believe them to have been the Cossacks.

Further also: “Kent is a county of Great Britain, in the South-East of England, next to the Straits of Calais... Historically, Kent had been populated by the Belges [the Volgari, or the Bulgarians? – Auth.]. In the I

century A.D. Kent was conquered by the Romans. The region of Kent had been the most Romanised part of Britain as a Roman province. In the middle of the V century it was conquered by the Germanic tribe of the Utes, who had founded their kingdom here. In the 780's Kent had been part of the Anglo-Saxon Kingdom of Mercia, and then Wessex (from the IX century and on). After the baptism of the Kentish kings in 597, Kent became the most important stronghold of Catholicism in the country” ([\[85\]](#), Volume 20, page 527).

It is possible that the name Utes really refers to the same old Goths, whereas Mercia is simply a “marine country,” or the entire Great Britain. Wessex may be a derivative of “Messex,” since the scribes were often prone to confusing W and M. The double S often represented the sound SH in mediaeval texts, which would make the word Messex read identically to Meshech, the name of a legendary Biblical patriarch that was also associated with the Muscovite kingdom. This fact is known quite well, and we relate it in detail in [Chron5](#) and [Chron6](#).

However, the island of Candia can be found in the actual Mediterranean (also formerly known as the White Sea) on a number of old maps – it is the Isle of Crete. This is how it is referred to on the map entitled “Turkey in Europe,” dating from 1714 and compiled by John Senex from the information provided by the Royal Societies of Paris and London. One of the map's copies is kept in the archive of the Belgrade Museum in Serbia; this is where A. T. Fomenko saw it in 1997. The Isle of Crete is called Candia in this map, likewise the capital of the island. The name Crete is altogether absent.

Let us also point out that the Mediterranean had explicitly been referred to as the White Sea in certain mediaeval sources. For instance, the *Notes of a Janissary*, which were presumably written in the XV century by a janissary from Ostrovitsa called Konstantin Mikhailovich ([\[424\]](#)). These notes are also known as the “Turkish Chronicle.”

4.10. Obdora in the Russian coat of arms and the “ancient”

Abdera in Betica, Spain

Romanovian historians claim that the principality of Obdora as represented on the Romanovian coat of arms, q.v. in fig. 14.102, is some area in the North-East of Russia, where the mediaeval principalities of Perm, Vyatka and Candius are presumed to have been located ([\[162\]](#), page 29, article entitled “Territorial Coats of Arms: Heraldic Basics.”)



Fig. 14.102. Coat of arms of Obdora (the city or region of Betica in Spain; alternatively, Abdera in Thracia (France) on the State Seal of the Russian Empire dating from the XVII century. Taken from [\[162\]](#), page XI.

We already covered Perm, Vyatka and Candius, which must identify as a number of well-known Western European countries.

However, in this case the mysterious “Mongolian” Obdora must also be located somewhere in the West or the South of Europe. Let us turn to the “ancient” Strabon once again.

We find numerous mentions to the city of Abdera in Betica, or Spain, as we now realise. We also find Abderes in Thracia ([\[819\]](#), page 837). In this case, the mysterious Obdora from the State Russian, or “Mongolian” coat of arms shall identify as a city or a whole province in Spain or Thracia – or, possibly, France, if we are to recollect that it had also been known as Thracia at some point.

4.11. The mysterious Oudoran principality on the Russian coat of arms and River Odra in Germany

Romanovian historians cannot indicate the Principality of Oudora

anywhere on the crest of mediaeval Russia (see fig. 14.103).



Fig. 14.103. Coat of arms of Oudora (the lands adjacent to River Oder in Germany and Poland) on the State Coat of Arms of the Russian Empire dating from the XVII century.

Taken from [\[162\]](#), page XI.

In the seal from Korb's diary (fig. 14.81) its coat of arms can be seen in between those of Yaroslavl and Condia.

In the Imperial coat of arms, the crest of Oudora neighbours with Pskov and Smolensk on the third shield in the top row of six shields (see fig. 14.104).

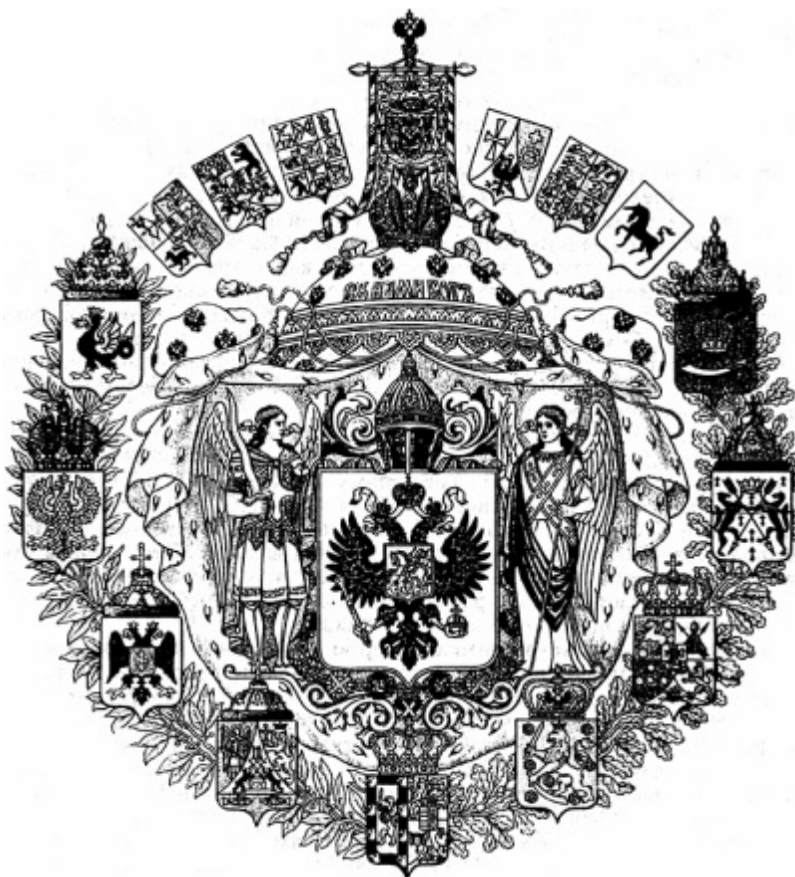


Fig. 14.104. Full coat of arms of the Russian Empire in 1882-1917. Taken from [\[622\]](#), page 542. See also [\[134\]](#), page 132.

At the very bottom we see the Oudoran coat of arms; Pskov's is in the centre, and Smolensk's is on the left.

All of the above leads us to the suggestion that the "Mongolian" lands in question are the territories adjacent to River Odra, which is where we find the border between Poland and Germany nowadays.

4.12. Our reconstruction

Let us formulate our idea, which is expounded further in [Chron6](#).

1) In the second half of the XVI century a rebellion started in the Western Europe; it is known to us nowadays as the Reformation. The rebellion had been political rather than ecclesiastical, and its objective had been the independence from the rule of the Great = "Mongolian" Empire.

2) The Czar, or the Khan of the Horde regnant in the epoch of these dramatic events became reflected in many chronicles under a variety of names, such as Ivan the Terrible, Charles V (or simply "The Fifth King," and Nebuchadnezzar, king of Assyria and Babylonia as described in the Bible.

3) The Great Czar, or the Khan of Russia (the Horde) did not manage to maintain the integrity of the Great = "Mongolian" Empire in the XVI century. A great strife began at its very centre, as the books of Esther and Judith are telling us. The Empire fragmented as a result. In the XVII century the Western Europe became independent from the Empire. However, this had not been sufficient, since the reformers had been well aware that the strife wasn't permanent, and that the Empire was likely to attempt another expansion. In order to prevent this, they needed to drive a wedge between the two most powerful parts of the former Empire – Russia, or the Horde, and the Ottoman (or Ataman) Empire. This was done by the pro-Western dynasty of the Romanovs. They started a series of wars with Turkey. The Western European rulers, who had just become

independent and were doing their best to maintain independence, managed to draw a breath.

4) The rights of the new dynasties that had just come to power as a result of the reformation demanded justification. This, as well as the euphoria that followed the liberation from the Scythian yoke, had served as the primary cause for re-writing history – this process wasn't advertised too much, but went on in the most intense manner imaginable in the Western Europe of the XVI-XVII century. The Romanovs had instigated a similar process in Russia. Thus, history in general splits up in two parts – before and after the XVII century. The former became distorted to a great extent; the primary motivation for it had been to get every trace of the Great = “Mongolian” Empire and Russia as the Horde. The exhilaration about final liberty from the Great = “Mongolian” Empire had been truly great, and its wave rolled over the entire Western Europe, some of the echoes surfacing as late as in the XIX century. A minor, but illustrative detail is the map of Europe that was published in England in 1877, q.v. in figs. 14.105 and 14.106. The map is kept in the British museum; one of its reproductions was included into the fundamental atlas entitled *The Art of Cartography* ([\[1160\]](#), pages 337-338). Russia is represented as a gigantic repulsive kraken that looms over Europe; the graphical allegories for all the other European countries are much more attractive. This agitprop tradition can be traced to certain mediaeval Western European stereotypes known to us from the *Chronicle* by Matthew of Paris, for instance ([\[1268\]](#); see [Chron4](#), Chapter 18:17). Matthew had used the entire weight of his authority to claim that “the Mongols and the Tartars only drink water when they can get no fresh blood” ([\[722\]](#), page 240).

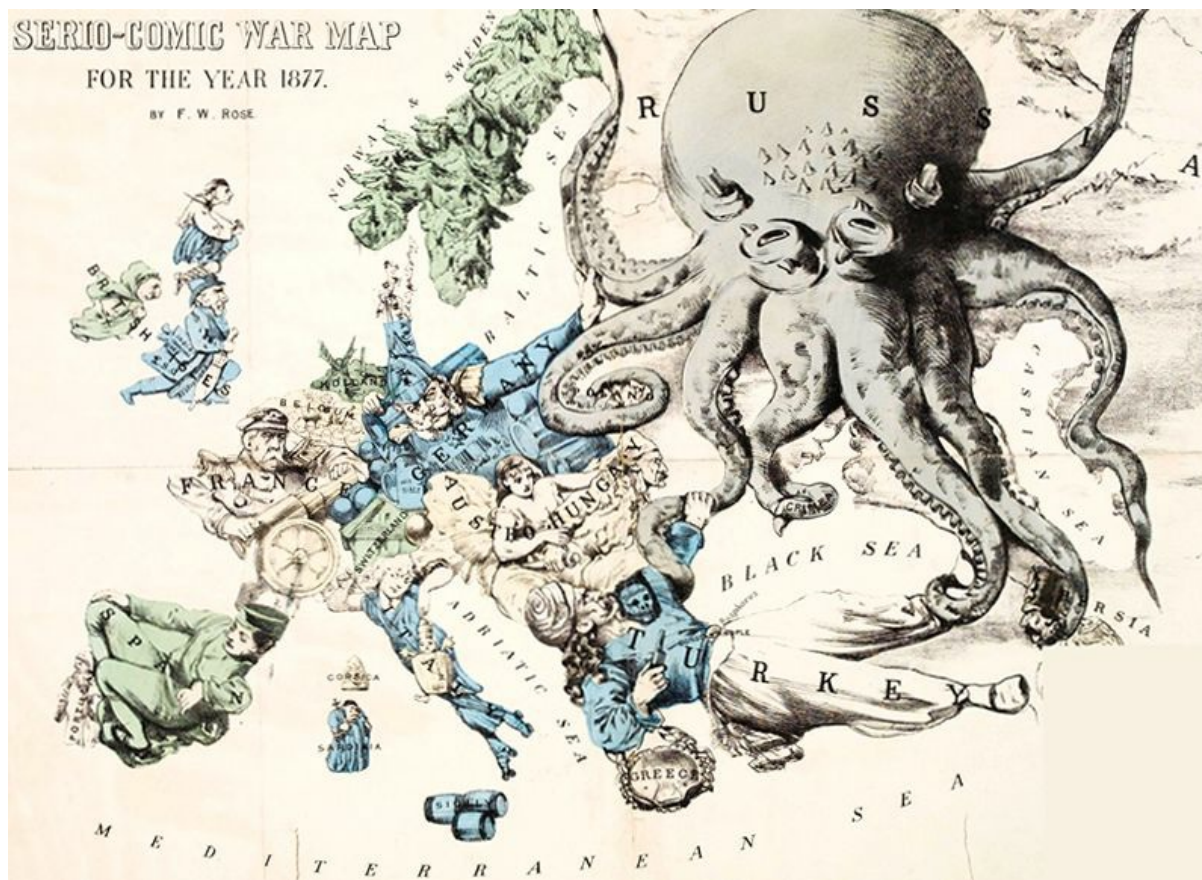


Fig. 14.105-106. Map of Europe published in Britain in 1877. Russia is drawn as a repulsive octopus that reaches its tentacles towards the civilised nations of Europe and Asia, intending to devour them. As we realise nowadays, this fear of Russia from the part of the Western Europe goes a long way back in history. According to the commentary, “The Octopus – Russia – forgetful of the wound received in the Crimea, is stretching out its tentacles in all directions ... [in reference to the Crimean War fought in the middle of the XIX century – Auth.]” Taken from the *Art of Cartography* atlas ([\[1160\]](#), pages 337-338).

5) A large-scale campaign for the editing of the ancient chronicles commenced in the XVII century, when the new “authorised” version of history was replacing the old. The most blatantly “heretical” chronicles were destroyed, likewise the more “radical” versions of the Bible, while others were re-written. Freshly written literary works became declared “ancient” and therefore of great authority. Unpleasant and embarrassing events became dated to phantom epochs in the distant past, and some of the key terms have altered their meanings as a result, such as

“Catholicism,” “Empire,” “The Reformation,” and so on. The events of the pre-XVII century epochs have therefore become distorted to a large extent by the XVII-XVIII century editors, and are extremely difficult to reconstruct nowadays.

5.

The old coat of arms of Yaroslavl depicting a bear holding a Cossack pole topped by an Ottoman crescent. These poles were considered a symbol of power all across Europe up until the XVII century

We have already seen the Ottoman, or Ataman crescent on many ancient Russian coats of arms. This isn't quite as obvious nowadays, owing to the second historical and geographical reform launched by the Romanovs at the end of the XVIII century. The usurpers also instigated a second wave of mass renaming, which had concerned urban and regional coats of arms in particular. As a result, the Ottoman (Ataman) crescents vanished from the Russian coats of arms. We already mentioned the first Romanovian renaming plague that had struck Russian history in the XVII century. Apparently, it had not been sufficient, and so the Romanovs decided to finally streamline Russian history, polishing it off, in a way. Pay attention to the fact that many Russian coats of arms were re-introduced around 1781 and often also modified rather drastically, q.v. in the section on the coats of arms of the Russian cities above ([Chron4](#), Chapter 10:2; also [\[162\]](#)). One must also point out the disappearance of the Ottoman (Ataman) crescent from the coat of arms of Kostroma.

The above cannot fail to make one wonder about Yaroslavl's old coat of arms as reconstructed within the framework of our theory. Nowadays the bear is holding a poleaxe on its shoulder, but one must remember that this version of the crest was only introduced in the second half of the XVIII century, namely, in 1777 ([\[409\]](#), page 10). An older drawing of the coat of arms of Yaroslavl is known to us from the "National Almanac" compiled in 1672. "The city coat of arms of Yaroslavl ... depicts an erect bear that

holds a protasan on the right shoulder” ([409], page 9). In 1692 this drawing was used in the making of the principality seal accompanied by the legend “Royal Seal of the Principality of Yaroslavl.” Historians claim that this version of Yaroslavl’s coat of arms only dates from the XVII century; however, they admit that the design was based on folk tradition traceable all the way back to the foundation of Yaroslavl ([409]). We shall shortly see just why historians are so reluctant to recognise the version of the coat of arms with the protasan-carrying bear as being much older than the XVII century.

What is a protasan, actually? Let us take a look at an old drawing of the Yaroslavl coat of arms taken from the Great Seal of State dating from the XVII century ([162], page XI; see fig. 14.81). The drawing comes from the diary of Korb, which is known well enough. We can see the bear hold a pole topped with a crescent (see fig. 14.107). A protasan is therefore a spear-like construction where the spearhead is replaced by a crescent. Moreover, it turns out that the pole of a protasan would usually be decorated in some way: “painted and upholstered in silk or velvet” ([85], Volume 35, page 111). And so, according to the above description, protasans were completely identical to the famous Cossack *bunchuks*, which were likewise adorned and had crescents on their ends. The *bunchuk* is presumed to be a purely Turkish symbol nowadays – however, one finds it on the crest of the Yaik Cossacks, for instance (see fig. 10.7). Consequently, the *bunchuk* had been the state symbol of the entire Great = “Mongolian” Empire, and not just its former Ottoman part. Moreover, we learn that bunchuks with crescents, or protasans, had been used as a symbol of power up until the XVII century. We learn of the following: “the protasan had been used as a weapon ... used by the bodyguards of the feudal lieges in the Western Europe up until the XVII century. In Russia, protasans were used by bodyguards in the XVII century, and in the XVIII century the protasan eventually transformed into a ceremonial weapon worn by officers of high rank, losing its utility as a combat weapon” ([85], Volume 35, page 111).



Fig. 14.107. Coat of arms of Yaroslavl on the State Seal of Russia dating from the XVII century. A bear with a protasan, or the Ottoman crescent on a long pole. Korb's diary. Taken from [\[162\]](#).

All of the above is in perfect correspondence with our reconstruction. The Ottoman, or Ataman *bunchuks* with crescents had indeed symbolised royal power in the Great = “Mongolian” Empire, all across its vast territories, which had at some point included Western Europe in particular. It is perfectly obvious that the bear on the crest of Yaroslavl should have initially been drawn holding a protasan, or a Cossack *bunchuk* topped with an Ottoman = Ataman crescent. The Machiavellian transformation of the protasan into a poleaxe took place under the Romanovs, and rather late, at that – already in the XVIII century. The reason why they did it is right out there in the open – the usurpers were methodically destroying whatever evidence of the fact that the Ottoman = Ataman conquest was launched by the Horde, or Russia, had still remained intact by that time.

Actually, the Great Seal of State from Korb's diary contains yet another distinctly visible Ottoman (Ataman) crescent, which can be found in the coat of arms of Byeloozero (see fig. 14.108). The latter happens to be a historical Russian city situated to the north of Yaroslavl. What we see is obviously a constellation of old crests with crescents upon them around Yaroslavl – the actual city of Yaroslavl has one on its crest, likewise its neighbours, such as Kostroma and Byeloozero.



Fig. 14.108. The Byeloozero coat of arms on the State Seal of Russia dating from the XVII century. Ottoman crescent with a cross (or a star). Korb's diary. Taken from [\[162\]](#).

6.

The “ancient Olympus” and Russia as the Horde in the XIV-XVI century

6.1. Kronos and other Olympian deities of the Western Europe

As most of us were getting acquainted with the Classical mythology for the first time as children and adolescents, it was instilled into our heads that the gods of the ancient Greece had presumably lived in times immemorial, upon the mountain of Olympus in Greece. The representatives of the pantheon in question are the protagonists and participants of a great many poems and legends declared “ancient” nowadays – Kronos, Zeus, Athena, Aphrodite and many other powerful deities formerly worshipped by the Greeks.

Let us turn to the *History* by John Malalas, a prominent Byzantine historian of the Middle Ages ([\[938\]](#), [\[338\]](#) and [\[503\]](#)). Apparently, Malalas is of the opinion that Kronos, Zeus and other “ancient” Greek deities had started their divine careers as the first kings of Assyria, or the first Czars of Russia, as we realise nowadays – namely, the Russian Czars of the XIV century: Ivan Kalita, or Caliph, Georgiy Danilovich, and their numerous descendants.

This is what John Malalas reports: “The very tribe of Shem that had been in command of Syria, Persia and many other Oriental lands traces its ancestry all the way back to the first son of Noah, a giant named Kronos, named thus by his father Damius ... He had been of formidable strength, which became famous even before he became king... And he had reigned over Assyria for many a year ... fierce and fearsome in battle had he been, showing no mercy” ([\[338\]](#), page 24; also [\[503\]](#), pages 195-196).

Malalas proceeds to report that the wife of Kronos had been known by the name of Semiramis or Area, or Ira/Irene. The children of Kronos were

called Zeus, Nin and Ira ([\[338\]](#), page 24; also [\[503\]](#), page 196). We see several references to the same female name of Irene, or Ira. Zeus had also been known as Pik and Diy ([\[503\]](#), page 196). The son and heir of Zeus, or Pik, had been known as Velon ([\[338\]](#), page 25). According to our reconstruction, the first Assyrian Czars had been the Khans, or the Czars of the Horde, or ancient Russia; they lived in the XIV century. In particular, Ivan Kalita = Caliph, also known as Batu-Khan, became reflected in a number of chronicles as Kronos, the Olympian deity.

Let us return to the name Diy, which had belonged to the Olympian god Zeus according to Malalas, as well as an Assyrian king ([\[503\]](#), page 196). We know of no such name nowadays, but there is evidence that suggests that it had once been used, in Russia at least. One might recollect the large village that still exists near Yaroslavl called Diyevo Gorodishche (the name translates as Diy's settlement); it is presumed to have been founded in the XV century (see [\[409\]](#), page 66). The village had initially been a fortified settlement. We can thus see that the name Diy was not invented by the Byzantine author Malalas, and that its traces can still be found in Russian toponymy. Apart from that, the name "Diy" could be a derivative of the Russian word "deyu," which translates as "I make," "I create," etc. The word "theos," or "deos" ("god") has got similar origins, being the creator of the world.

John Malalas gives an in-depth account of the Western campaign launched by Kronos, aka Ivan Kalita, aka Batu-Khan, and tells us about a number of important new details: "Kronos left his son Pik in Assyria, likewise his wife Area, also known as Semiramis, and marched forth towards all the Western lands that had no kings to rule them, leading an enormous army ... and Botiu had remained in the West, ruling over the entire land thence" ([\[338\]](#), page 25). The word "Botiu" strikes one as odd initially, but it is most likely to be a variation of the name Batu that the commentators failed to recognize as such.

Thus, according to Malalas, Kronos, King of Assyria, also known as Ivan Kalita and Batu-Khan, who had later transformed into the Olympian

god Kronos in numerous “ancient” poems and legends, did not return from his campaign, having founded a new capital in the West. Apparently, during the first years, when communications had not yet been developed to a sufficient extent, the Russian Czar, or Khan, was finding it very difficult to rule over the distant Western provinces from his capital on the Volga, Novgorod the Great. John Malalas specifies that the Western capital of Kronos, King of Assyria, had been in Italy ([\[338\]](#), page 26; also [\[503\]](#), page 196). This makes it instantly clear to us why the residence of the Holy See is called the Vatican – even N. A. Morozov mentions that the name Vatican translates as “Batu-Khan” ([\[547\]](#)).

We feel obliged to remind the readers that the Scaligerian chronology misdates the campaign of Batu-Khan = Ivan Kalita = Kronos the Assyrian to the XIII century, which is a hundred years off the mark. Once we turn to the history of Vatican in the XIII century, we learn of the most amazing fact – it turns out that right at the beginning of the XIII century Pope Innocent appears on historical arena – the name translates as Ivan-Khan! He is reported to have been a secular ruler of the entire Europe apart from being the Holy Pontiff (see fig. 14.109). The whole of Europe had simply paid tribute to him: “Innocent had been an extremely ambitious and vain person... Innocent III managed to gain control over not only the episcopate, but secular rulers as well. He became the sovereign of vast territories in Europe – the kings of Scandinavia, Portugal, Aragonia and England, likewise the rulers of Serbia and Bulgaria, recognised him as their liege, and paid him large tribute. Other countries had also paid St. Peter’s fees [once again, a tax that went to Innocent, or Ivan-Khan – Auth.], and were forced to bear with the Pope meddling in their affairs of state... He was assisted by a perfectly organised administrative and fiscal agent framework. The Curial Council and legates sent to every country in Europe had controlled the implementation of the Papal orders” ([\[492\]](#), page 124).



Fig. 14.109. Mediaeval portrait of Pope Innocent III (or Ivan Calita (Caliph), also known as Batu-Khan, according to our reconstruction) on Rafael's fresco entitled "Dispute." Mark the Slavic features of the Pope. Taken from [\[713\]](#), pages 334-337. See also [\[402\]](#), page 125.

Let us also ponder the name "Curial Council." The Latin word "*curia*" stands for a confederation of ten clans ([\[85\]](#), Volume 24, page 99). The Russian word *kuren*, used by the Cossacks historically, means pretty much the same thing and also sounds similar, which makes the Latin word likely to derive therefrom. The actual "ancient" division of the Roman populace into curia must have been introduced after the Great = "Mongolian" Conquest of Europe in the XIV century, and by none other than Ivan Kalita = Batu-Khan the Assyrian = Pope Innocent.

It also turns out that Ivan-Khan, or Innocent, had been "the mastermind of the Fourth Crusade [which had resulted in the fall of Constantinople – Auth.], the foundation of the Latin Empire on Byzantine territory and the universities of Paris and Oxford. The emerging new monastic orders had brought fourth a new era in mediaeval Christianity. The transformation of the Apostolic Capital [or Vatican, aka the House of Batu-Khan – Auth.] ... into one of the most powerful financial powers in Europe is also credited to Pope Innocent III" ([\[402\]](#), page 125). Let us remind the readers that, according to our reconstruction, the word Order (*Ordo*) is also a derivative of the Russian word for "horde," "*orda*."

Our reconstruction gives us an altogether new perspective of the Pope's endeavours. They came in the course of the actual Great = "Mongolian"

Conquest of the Western Europe by Batu-Khan = Kronos the Assyrian = Pope Innocent. We see the introduction of a new clan organisation system – the *curia*, or the *kureni*, the foundation of Vatican, or the residence of Batu-Khan in Italy – his Western capital, the state-sponsored construction works all across the Western Europe and so on.

It is also most likely that Innocent III = Ivan Kalita had not been buried in Moscow, but rather in Egypt, q.v. fig. 14.110.



Fig. 14.110. Another photograph of the headstone made in the XVII century as a replica and found at the “sepulchre of Ivan Kalita” in the Arkhangelskiy Cathedral of the Kremlin in Moscow. We made this photograph in April 2002, with different lighting as compared to another photograph of the same headstone that we reproduce above, in fig. 14.11. One can clearly see that even the inscription found on the Romanovian replica did not evade the attention of the censors. The authentic sepulchre of Ivan Kalita (Caliph), also known as Batu-Khan, is most likely to be on the Royal “Mongolian” cemetery in Egypt, on the Pyramid Field, or in Luxor.

A propos, one cannot fail to note that the very physical type reflected in the portrait of Pope Innocent III, q.v. in fig. 14.109, is dramatically different from that of all the other Popes, obviously his successors. Innocent’s cheekbones are typically Slavic, and he also wears a long beard.

Let us however return to the description of the Great = “Mongolian”

Conquest as rendered in the Chronicle of John Malalas, who reports that after the troops of Kron had left Assyria and marched Westward, his son Zeus remained in charge of affairs at home. This historical personality had eventually transferred into the legendary image of the Olympian god Zeus. His duplicate in the Russian version of history bears the name of Simeon the Proud – the son of Ivan Kalita. A while later, Simeon, or Zeus, joined his father in the West and also stayed there to reign. The Assyrian, or Russian, throne, soon went to Nin, the second son of Kronos.

The name Nin appears to be a slight corruption of Ioann/Ivan/John. Malalas must be referring to Ivan Ivanovich Krasniy (“The Red”), the second son of Ivan Kalita = Kronos the Assyrian = Batu-Khan, who had indeed ascended to the throne after the “mysterious disappearance” of Simeon the Proud (according to the learned historians, he had expired of plague). According to Malalas, Simeon the Proud (aka Zeus and Pik) did not die of any plague, having moved to Italy instead, and ruled there as the successor of his father for many years ([\[338\]](#), page 26; see also [\[503\]](#), page 196).

Malalas describes Western Europe of that epoch as a wild and largely uncultivated land, without so much as towns and cities: “There had been neither cities, nor fortifications in the Western lands – just a few nomadic descendants of Japheth living here and there” ([\[338\]](#), page 28). It appears as though in many parts of the Western Europe the people had still maintained a very primitive lifestyle, neither building cities, nor even making fortifications of any kind. Malalas is therefore of the opinion that Kron the Assyrian (who apparently identifies as Batu-Khan, or Ivan Kalita), may have had the Western lands all but fall into his hands.

We also encounter an interesting reference to the “ancient” Diodorus made by Malalas – it concerns the burial site of Zeus (Simeon the Proud?) on the Isle of Crete. He was buried in a temple erected specifically for that purpose:

“And his sons had erected a temple in memory of his father, and they laid him into

a casket on the Isle of Crete; the coffin exists to this day” ([\[338\]](#), page 29; also [\[503\]](#), page 196).

It is possible that some remnant of the tomb of Zeus, or Simeon, had survived until our day and age. This issue is worth of a further study.

It becomes clear why the Isle of Crete had formerly been known as Candia, which is the name we discuss above. It was present on certain maps up until the XIX century – see the map in fig. 14.101, for instance. The reason might be that the name Candia derives from Khan Diy. According to Malalas, this name had been worn by Zeus, or Simeon the Proud, a Russian Great Prince. The old name of the island implies Zeus, of Diy, to have been a Khan, which is in perfect correspondence with our reconstruction.

Malalas also mentions other descendants of the Assyrian King Kronos = Ivan Kalita (Caliph), such as Hermes, etc. All of these “ancient Greek deities” had once been kings of Persia or Assyria according to Malalas, or the Russian Czars (Great Khans) in our reconstruction. They had reigned in Italy, Egypt and other countries that had been under the rule of Assyria, or Russia, in the XIV-XVI century ([\[503\]](#), page 196).

Our reconstruction makes everything crystal clear. Malalas is telling us about the first Czars of the Great = “Mongolian” Empire, who had reigned in Russia, or the Horde (also known as the Biblical Assyria) ever since the XIV century. It is natural that the inhabitants of all the lands owned by the Horde had regarded the Khans as their mighty lords and rulers. Later on, in Greece and other warm countries on the coast of the Mediterranean, the memories of the former Assyrian, or Russian, rulers, transformed into myths of mighty gods that had lived on the faraway Mount Olympus, tall and misty, from whence they cast their thunderbolts (fired cannons), making the rebels tremble in fear. They would also occasionally visit their worshippers in the human form, take mortal concubines and sire demigods. The latter had subsequently reigned on the behalf of the “authentic Greek gods” in the beautiful “ancient” Hellas, Italy, Gaul, Egypt

and so on.

Let us also point out that the name Ira, or Irene (Irina) had really been common among the wives of the first Assyrian rulers (subsequently deified). There is a possible connexion with the Temple of St. Irene in Constantinople.

6.2. The name Irina reflected in the historical toponymy of the Great = “Mongolian” Empire

The oldest temple in Czar-Grad had been known as the Temple of St. Irene, q.v. in [Chron6](#). The name Ira, or Irene, obviously became reflected in the toponymy of the regions that had been directly related to the Great = “Mongolian” Empire – Ireland, Iran (Persia) and so forth. Let us also remind the reader that the name Persia is a version of the name Prussia, or White Russia, according to our reconstruction. We must also point out the fact that the wife of Yaroslav the Wise was called Irina ([\[404\]](#), page 264). Our reconstruction identifies Yaroslav as Batu-Khan, Ivan Kalita and John the Caliph. This is why we believe it likely for the name of his wife to have been immortalised in the names of places that had once been part of the Great = “Mongolian” Empire.

And now for a rather surprising fact. It turns out that the name Irina had been borne by the mother of the Biblical King Solomon, or the wife of the Biblical King David. Let us turn to the famous Gennadiyevskaya Bible, allegedly dating from 1499 (more precisely, a photocopy thereof that was published in 1992 – see [\[745\]](#)). In the first lines of the Gospel according to Matthew we read that “King David begat Solomon from Irina” ([\[745\]](#), Volume 7, page 15; see figs. 14.111 and 14.112). Could this very Irina be represented by the mosaic from Hagia Sophia in Czar-Grad that we reproduce in fig. 14.113? This would be more than natural, since, according to our reconstruction, the Biblical King Solomon identifies as the famous Ottoman, or Ataman Sultan Suleiman the Magnificent, who is also known as the XVI century “restorer” of Hagia Sophia. According to

our reconstruction, he didn't "restore" anything – he built the temple (see [Chron6](#), Chapter 12).

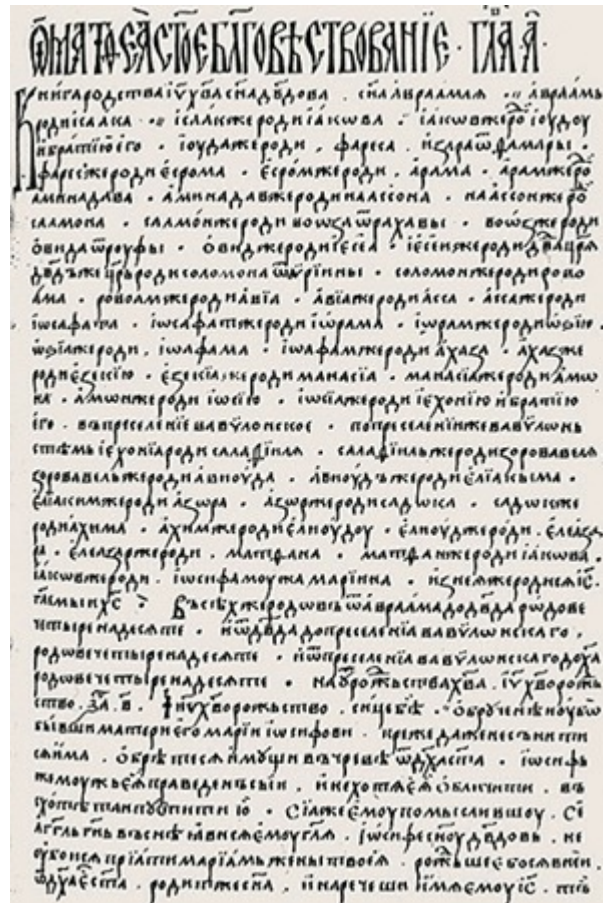


Fig. 14.111. The first page of the Gospel according to Matthew in the Guennadievskaia Bible allegedly dating from 1499. Taken from [\[745\]](#), Volume 7, page 15.

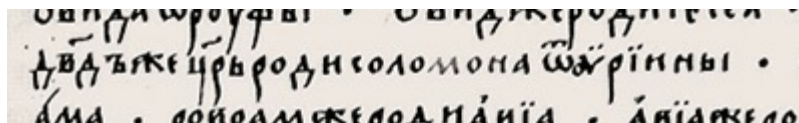


Fig. 14.112. Photograph of the first lines of the Gospel according to Matthew in the Gennadievskaia Bible allegedly dating from 1499. The wife of David and mother of Solomon is explicitly called Irina. Taken from [\[745\]](#), Volume 7, page 15.



Fig. 14.113. Empress Irina. Mosaic from the Cathedral of Hagia Sophia. Is it the same woman as the wife of David and the mother of the Biblical Solomon (Suleiman the Magnificent), according to the Gennadiyevskaya Bible? Taken from [\[1123\]](#), page 36.

This fragment of the Gennadiyevskaya Bible must have really sounded heretical to the meticulous XVII century editor, who had done his best to make the name Irina contrast the neighbouring names of David and Solomon as little as possible. As one sees in fig. 14.112, a small circle of O has been put in front of the name's first letter; this would transform the sound from I to OU. Old Russian texts, such as the Gennadiyevskaya Bible, used to transcribe the letter U as either the handwritten Greek γ , or a combination of two letters, O and U (ou). The letter that stands for the sound I is called “*izhitsa*” (ι), which looks very much like γ ; however, it needs to be preceded by an O to sound as “OU.” The missing letter was happily provided by the editor. Let us emphasise that it is obviously a later subscript, since the “alleged letter ou ” isn't transcribed in this odd a manner anywhere else in the Gennadiyevskaya Bible. Moreover, there are two horizontal strokes over the *izhitsa* (see fig. 14.112), which is a diacritic sign used in cases when the letter stands for the sound I exclusively, and never used in combination with the ou at all.

What does the modern Synodal translation say? Could it have preserved the name Irina? Obviously not – the modern translation is rather oblique, and goes like this: “King David begat Solomon from one of Uriah's kin”

(Matthew 1:6). See fig. 14.114 for the Church Slavonic original.

ДѢТѢ ЖЕ ЦРЬ РОДИ СОЛО/МОНА, ѿ
ОУРІННЫ.

Fig. 14.114. Quotation from the Ostrog Bible (Matthew 1:6).

The editors went even further here, having transformed Irina into an anonymous relation of Uriah, a male. Apparently, they didn't count on the old text of the Gennadiyevskaya Bible to fall into too many hands, presuming that no one shall ever bother too hard about trying to decipher the real name. This is the way the ancient history was “amended” – slyly and succinctly; the “amendments” later became presumed to have been in the text from the very beginning.

The above quotation was taken from the genealogy of Jesus Christ, which is what we find in the beginning of the Gospel according to Matthew. This genealogy also ties the Gospels to the Old Testament chronologically, placing them at the very end of Biblical history. Another fact that needs to be mentioned in this respect is that the genealogical passage from Matthew had not been included in the list of “Evangelical readings” contained in the Gennadiyevskaya Bible. This means that this part of the Gospel had never been read aloud in mediaeval churches, and could therefore become expurgated from the so-called Aprakos Gospels used for reading aloud during service. The “chronological passage” is therefore likely to be apocryphal and introduced by Scaligerian and Romanovian historians, which may also explain why it spells the name of Jesus as Иисус, with two letters и, which is the spelling introduced after the reforms of Nikon in the middle of the XVII century. It is spelt as Исус in every other passage – the old way, that is (see [\[745\]](#)).

Corollary: It is most likely that the first page of the Gospel according to Matthew from the Gennadiyevskaya Bible was replaced by another, written anew in the XVII century in order to correspond with the

Scaligerian and Romanovian historical chronology.

7.

World history according to some German authors of the XVII-XVIII century. The book of Johannes Heinrich Driemel

We would like to bring an extremely interesting XVIII century book to the attention of the reader. It has been pointed out to us by Y. A. Yeliseyev, who had also been kind enough to copy a number of passages for us.

The book in question was written by Johannes Heinrich Driemel (or Drümel) published in Nuremberg in 1744. A Russian translation came in St. Petersburg in 1785 under the following title: “A Specimen Historical Demonstration of the Genealogy of the Russians as the First Nation after the Deluge.” A copy of this book is kept in the National Library of Russia, which is where Y. A. Yeliseyev had come across it.

The contents of this rather small book in German can be rendered in the following manner. History of the world begins with the Assyrian Kingdom, which Driemel also identifies as the Kingdom of the Scythians, or the Cossacks, or Gog and Magog, or the Russian Kingdom. The Biblical Nimrod was of Scythian, or Russian, descent. These are the very words that Driemel uses! In the XIII century the Russians, known as the Tartars in the West, invaded into the Western Europe. The memory of this invasion is kept alive in the toponymy of Germany, for instance. Driemel cites the name of Mount Risen as an example, and explains that the name translates as “Russian Mountain.”

Driemel concludes in the following manner:

“The word Ris is Scythian without a doubt... The word Ris is said to be German, but it can equally be Scythian. The Germans and the Scythians have many common names, and had once been brothers. This is why the Russian are also known as the

Rises, the Giants, the Scythians, the Sacians, the Kurds and the Araratians” ([\[261\]](#), page 46-47).

The fact that Driemel identifies the Russians as the Tartars in a perfectly casual manner must seem astonishing to a modern reader, but it had appeared perfectly natural to a XVIII century citizen Nuremberg, who doesn't even bother with citing any evidence to support this claim, being very pedantic about it normally. He considers it axiomatic!

One must realise that the book of Driemel had been written before the propagation of the theory about the “horrendous yoke of the Mongol and Tartar invaders in Russia” thought up by the “eminent Russian scientists” Bayer and Schlezer. Driemel had simply remained unaware of their great discovery, and had adhered to the old German way of thinking about the Russians and the Tartars being but two names of a single nation.

As for the Russian origins of the Biblical Nimrod, Driemel already needs to prove those, since the Scaligerian version of the Biblical history had already become widely used in Western Europe.

We shall proceed to give a few quotations from Driemel's book that speak for themselves.

Driemel starts with references to a number of the “ancient” authors, proving the first nation after the Deluge to have been the Kurds, whose very name can actually relate to the words “Horde” and “*gordiy*” (“proud”). What makes him think so? Apparently, Driemel reckons that the modern Kurdistan is part of Assyria, and every mediaeval chronicler knew about the Assyrian Kingdom being the first one ever founded. As we have tried to demonstrate in the present book, the true meaning of this statement is that the “Mongolian,” or the Great, or the Russian = Assyrian Empire had been the first kingdom to span the whole world. Driemel's further elaborations de facto confirm our reconstruction, since he later identifies the Biblical Assyrians as the Scythians and the Russia. However, Driemel follows the erroneous Scaligerian geography and fails to understand that the Biblical Assyria had really been Russia, or the Horde,

all along. This is why he traces the origins of the Russians to the ancient inhabitants of the modern Mesopotamia, or Assyria.

Driemel reports the following:

“The northern part of this land [Kurdistan – Auth.], which comprises most of Assyria, is called Adiabene... It is mentioned by Strabon in the ninth book of his ‘Geography’, wherein he says that the inhabitants of the land are called the Sacopods or the Sacs... Ptolemy in his ‘Asian Tables’ mentions the Sacian Scythia to be the place where Noah had stopped... Solinus writes in Book XLIX that the Persians had originally been known as the Korsaks, and that the name translates as “Cordian Sacs” ([\[261\]](#), pages 26-27).

Driemel comments these quotations from the “ancient” authors in the most remarkable manner indeed: “These may be the ancestors of the Cossacks” ([\[261\]](#), page 27). Therefore, Driemel openly identifies the Scythians and the “ancient” Sacs as the Cossacks.

Driemel proceeds to tell us the following:

“The Sacs are the main ethnic group in Scythia (Strabon, Geography, Book XI)... The Sacs are identified as the Scythians everywhere (by Isidore in the ‘Characteristics’ and by Arian in the ‘Tale of Alexander’s Campaigns’, Book 3)” ([\[261\]](#), page 29).

Driemel’s own comment is as follows:

“The name Scythian translates as ‘catcher’ ... the word ‘catcher’ is translated as ‘giant’ in the Greek Bible; other nations use the word ‘Scythian’... Therefore, the words “Catcher,” “Kurd,” “Giant” and “Scythian” are synonymous ... the Bible refers to the ‘Catchers’ as to a nation” ([\[261\]](#), page 30).

Driemel is therefore proving that the Biblical King Nimrod, the founder of the first kingdom upon the face of Earth after the deluge, had been a Scythian. This last word is erroneously translated as “catcher” in the modern version of the Bible. Driemel further identifies the Scythians as the Russians.

“The names of Gog and Magog are Scythian in origin as well” ([\[261\]](#), page 33). Driemel’s commentary in re the passage from Ezekiel that mentions Gog and Magog is as follows:

“The 70 Translators render this passage as follows: ‘Thou art facing Gog, Prince of Rosh, Meshech and Thubal’... Since Magog is translated as ‘Rosh’, which is the name of a nation that the translators must have been familiar with, they [Gog and Magog – Auth.] had also been Scythian, since the nations of Magog, Meshech, Thubal, Homer and Farhaman had been Scythian – the first nations of the North (Moses, Book I, Chapter X 2.3), most of which had been known as the Scythians in the epoch that this prophecy is telling us about ... Joseph Flavius, a Judean historiographer, states it explicitly that Gog and Magog are Scythian (Book VII, Chapter 1)... Stromberg, who had lived among the descendants of the Scythians, and a most trustworthy source, writes in the ‘Description of Europe and Asia’ (page 42), that the Scythians refer to themselves as Goug and Gioug, and that the affix Ma stands for the Orient; and so, Gog and Gioug are the same thing, whereas Magog is the name of the Oriental Scythians” ([\[261\]](#), pages 34-36).

After that, Driemel proves (quoting several “ancient” and mediaeval authors, as usual) that the Scythians can be identified as the Persians, quoting an entry from a mediaeval encyclopaedia:

“Right after the entry ‘Magic’ we read that the Persians are referred to as Magog and Nagouzei [a reference to Nogaisk? – Auth.] by their neighbours... Upper Assyria is the motherland of the Scythians. Persia lies to the East... However, no other nation fits to represent the Eastern Scythians better than the Persians... Hodollogomor, King of Elim or Persia (Genesis, Chapter XIV) is referred to as the King of the Scythians (see his comments to Genesis, Chapter X) – therefore, Gog, Magog and Giug are all names of the Scythians” ([\[261\]](#), pages 37-38).

One might think that the nations in question are Oriental in origin, and have always inhabited the territory of the modern Persia. This doesn’t contradict Scaligerian history that much; however, Driemel goes on to prove that the Russians and the Germans are both of Scythian descent.

Such claims naturally sound outlandish insofar as consensual history is concerned (and coming from a German author, at that), but they are in perfect concurrence with our reconstruction, according to which the Biblical Assyria, also known as Persia and the land of Gog and Magog identifies as mediaeval Russia, or the Horde, while the Germans are likely to be the descendants of the Slavs that came from Russia, or the Horde, during the Great = “Mongolian” conquest.

Let us carry on with quoting from Driemel:

“The forefathers of the Germans had been known as the Scythians (Pliny, ‘Natural History’, Book IV, Chapter 25), the Gettians, the Celtic Allemanians, the Franks and the Germans... ‘Japhet’ translates as ‘giant’, which is also the word used in the Sarmatian Chronicle, whereas the Chronicle of Alexandria says ‘Scythian’... The Germanic peoples (Gudlingian, Book 1) translate the Greek ‘giant’ into German as ‘*Riesen*’ ... the Holy Writ refers to peoples of exceptional height, strength and bravery, such as the Nephaim, Emim and Enakkim... The Norwegian and Danish chronicles report the Risi to be a Baltic nation that had signed a peace pact with the Normans” ([\[261\]](#), pages 39 and 42).

Driemel then tells us directly that “the Risi are the Russians” ([\[261\]](#), page 43).

“The name Russia is Latin, whereas the Greeks use the word ‘Rosses’ (those are mentioned by the Greek authors as a Scythian nation; in the X-XIII century, Kedren wrote the following in his ‘Brief History’ (page 453): ‘The Rosses are a Scythian tribe that occupy the Northern part of the Tauris). They call themselves Reises (Russians)’ ... The Germans pronounced the name as ‘*Riesen*’” ([\[261\]](#), pages 42-43).

“And thus I enquire – what are the origins of Mount Riesen’s name, whence did the name come to the hills between Bohemia and Silesia? The only reason I believe to be true is that the Tartars, also known as the Rises and the Russians, had sadly invaded Silesia as a hostile force in the XIII century” ([\[261\]](#), page 45).

This is how Driemel casually refers to the Tartar and Mongol invasion,

calling it the Russian conquest and obviously unaware of the extent to which he compromises the pact made by later historians about never ever recollecting that the Russians were formerly known as the Tartars, or that the Horde had colonised the West.

Further also:

“The writers of all epochs recognise the Rises, the Rosses or the Reises as a Scythian nation (Kedren)” ([\[261\]](#), page 46).

This is how a German author from the early XVIII century saw global history. The adepts of the modern textbooks shall of course treat the above information as utter nonsense and wonder about how an author as ignorant as Driemel could possibly have written a book and get it published. Actually, in [Chron5](#) we explain (referring to A. D. Chertkov) that there were many such books published in Germany. It would be very interesting to analyse all of them. We haven't done this and just used a single example – the book of Driemel, which also exists in Russian translation. As we can see, many Germans had still remembered the true course of world history in the early XVIII century, albeit vaguely.

8.

The imperial bicephalous eagle and the possible origins of the symbol

In 1997 the book of G. V. Vilinbakhov entitled *The Russian National Coat of Arms: 500 Years* ([\[134\]](#)) was published. The author writes about the history of the Russian coat of arms – the bicephalous eagle, deeming it perfectly natural that the Russians had lacked the imagination necessary to invent a symbol of their own and had to adopt it from elsewhere. Three possible sources are named – Byzantium, Western Europe and the Golden Horde ([\[134\]](#), page 23). Apparently, “the eagle figure on the coinage of the Golden Horde is likely to be Oriental in origin and not a Byzantine import, as some of the researchers suggested. V. I. Savva came up with the theory that the bicephalous eagle on the Juchid coins had stood for the seal of some Khan of the Golden Horde” ([\[134\]](#), page 23). This idea corresponds with our reconstruction, according to which the bicephalous eagle of the Golden Horde had been a Russian symbol used in the Horde from the very beginning.

We must also recollect that the seal of Ivan III is very similar to that of Ivan IV, which is precisely how it should be, according to our reconstruction. Both seals are simply inscribed with the name Ivan; one obviously finds no “numbers” here (see figs. 7.6 and 7.8, as well as [Chron4](#), Chapter 7:7).

Vilinbakhov’s book also tells us about the ancient Russian banners, that have apparently borne the “symbol of the sun and the crescent” ([\[134\]](#), page 31). It is very likely that in some of them at least the symbol was that of the star and crescent, well familiar to us from the Ottoman = Ataman Empire. It is odd that the publishers of the album ([\[134\]](#)) for some reason didn’t reproduce a single photograph or at least a drawing of some such

banner. Could it be due to the overly explicit representation of the star and crescent, perhaps? It is also said that the “sun symbol and the crescent” had once accompanied the imperial two-headed eagle ([\[134\]](#), page 31): “The composition consisting of a crowned bicephalous eagle with the sun and the moon to his sides had once been the crest on the banner given to Prince Grigoriy Cherkasskiy from Astrakhan by Czar Alexei Mikhailovich in 1662. A similar banner was received by Prince Boulat Cherkasskiy in 1675. On some of the banners, the sun and the moon can be to the left and right of the cross upon the Golgotha [sic! – Auth.]; we can also refer to a similar engraving dating from the late XVII – early XVIII century entitled ‘Our Lady and the Crucifix’, where the celestial luminaries are depicted on the sides of the cross with crucified Christ” ([\[134\]](#), page 31).

All of the above indicates that the Ottoman = Ataman symbols had still been rather common in the late XVII – early XVIII century.

Let us now ponder the reason why the imperial symbol is a two-headed bird – after all, such phenomena in nature are extremely rare and regarded as abnormalities. It is perfectly obvious that in case of the imperial bicephalous eagle the choice of symbol was dictated by special considerations of some sort that had nothing in common with biology. What is the real reason? Although the issue is of no principal importance to us, it is rather curious in itself. Let us put forth a certain hypothesis in this respect.

We shall turn to the extremely rare and utterly fascinating engravings of Albrecht Dürer that comprise his famous “Glory Arch of Maximilian I” – the so-called *Ehrenpforte* ([\[1067\]](#)). In fig. 14.115 we see a detail of one such engraving that shows a coat of arms drawn by Dürer. It is perfectly obvious that we see a crescent here, with shining rays on its both sides that look remarkably like the feathers of the two raised bird’s wings formed by the crescent. There is no head here – however, it becomes obvious that the famous bicephalous eagle must really be another rendition of the same old star (or cross) and crescent symbol. The two heads of the eagle with their backs to each other can be regarded as yet another version of the star, or

the cross, that rests upon the crescent, or the eagle's wings. Therefore, the bicephalous eagle with its wings raised is yet another version of the Christian cross (of six or eight points), or the Ottoman star and crescent, all of them ultimately standing for the same thing.



Fig. 14.115. One of the crests on Dürer's *Ehrenpforte*. Ottoman crescent emitting rays of light looks like the spread wings of an eagle. Taken from [\[1067\]](#), page 30.

In fig. 14.116 we reproduce another coat of arms from Dürer's "Ehrenpforte" that depicts a bicephalous eagle, whose wings obviously form a crescent, whereas the body and the two heads are arranged as a part of the cross. What we have in front of us is therefore yet another form of the six-pointed or eight-pointed Christian cross. It also becomes clear why the initial version of the eagle had raised wings – they were representing the crescent. Folded wings are a result of later modifications introduced when the initial meaning of the symbol had already been perceived rather vaguely; eventually, it became forgotten for good. The eagle's wings must have been folded in the epoch of the Reformation so as to get as far away as possible from the possible associations with the Christian cross, or the Ottoman star and crescent.



Fig. 14.116. One of the crests on Dürer's *Ehrenpforte*. The bicephalous eagle is most likely to be a version of the star and crescent, or the combination of the cross and the crescent (octagonal or hexagonal Christian cross). Taken from [\[1067\]](#), page 30.

In fig. 14.117 we see another coat of arms taken from [\[1067\]](#), page 298. Here we see two eagles, each with a single head, with their wings raised, obviously symbolising crescents and stars (or Christian crosses).



Fig. 14.117. Coat of arms with two eagles (crosses or crescents). The spread wings form the actual crescent. Taken from [\[1067\]](#), page 298.

In fig. 14.118 we see four heraldic eagles with their wings raised and obviously representing crescents ([\[1067\]](#), Page 16). Here the crescents, or the wings, are drawn right on the body of the eagle. We see the same to be the case with the coats of arms reproduced in figs. 14.119-14.122. This effect is the most observable in fig. 14.122, where the crescent is perfectly blatant and instantly recognizable.



Fig. 14.118. Four crests (eagles) from Dürer's *Ehrenpforte*. We see a crescent on the chest of the eagle. Taken from [\[1067\]](#), page 16.



Fig. 14.119. Coat of arms with two eagles (star and crescent symbols) from Dürer's *Ehrenpforte*. Taken from [\[1067\]](#), page 24.



Fig. 14.120. Coat of arms with two eagles = star and crescent symbols from Dürer's *Ehrenpforte*.



Fig. 14.121. Coat of arms with the eagle (star and crescent symbol, or Christian cross) from Dürer's *Ehrenpforte*. Taken from [\[1067\]](#), page 25.



Fig. 14.122. Perfectly obvious shape of an eagle (cross with crescent). Taken from [\[1067\]](#), page 31.

9.

The genealogy of the Great Princes of Moscow as re-written in the XVII century

It appears that the genealogy of the Muscovite Great Princes had been written anew in the XVII century, no less ([\[134\]](#), page 37). This is what we know about the matter at hand: “Around 1673 Emperor Leopold I had sent his heraldic expert, a Slav named Lavrentiy Khourelich (or Kourelich), to Moscow at the request of the Czar [Alexei Mikhailovich – Auth.]. In 1673 Lavrentiy Khourelich wrote a tractate entitled *Genealogy of the Most Holy and Reverend Great Princes of Moscow et al...* The *Genealogy* was sent to Moscow from Vienna in 1674 personally by the author, who had entrusted it to Paul Menesius for that end; this was recorded in the documents of the *Posolskiy Prikaz* [royal service in charge of foreign relations – Transl.] Apart from the actual genealogies of the Russian Czars, from Vladimir Svyatoslavich to Alexei Mikhailovich, and the description of the family ties between the Czar and the monarchs of nine other countries, the work of Khourelich contains portraits of the Czars and the Great Princes” ([\[134\]](#), page 37).

Therefore, historians themselves are telling us that some new version of the genealogy of the Russian Czars and Great Princes was written in Vienna in the second half of the XVII century, and then posted to the Czar in Moscow, apparently, as a reference manual for the “authorised version” of history – one that was meant to be followed obligatorily, perhaps?

A propos, the *Genealogy* (commonly referred to as the “Titular Book”) has never been published – it is still being kept in an archive, waiting to be destroyed in another “random conflagration.”

HISTORY: FICTION OR SCIENCE?

THE ISSUE WITH BAPTISM OF RUSSIA



ANATOLY FOMENKO
GLEB NOSOVSKIY

Contents

[Overview of the e-Series](#)

[About the authors](#)

[From the publisher](#)

[1. The baptism of Russia](#)

[2. How the Romanovian falsification of documents was reflected in the history of Russian handwriting](#)

[3. An example of an obviously counterfeited Russian historical document – a royal decree of Ivan the Terrible](#)

[4. Despite all their attempts, historians never managed to conceal the fact that the Muscovite czars had worn the title of a Great Emperor](#)

[5. The reaction of the Russian nobility to the introduction of the Scaligerian version of the “ancient” history in the XVIII century](#)

[6. Vehement opposition encountered by the proponents of Romanovian and Millerian history in the XVIII century. Lomonosov and Miller](#)

[7. Lomonosov’s History of Russia: authenticity issue. Lomonosov or Miller?](#)

[8. Foreign eyewitnesses of the XVI century located Novgorod the Great on River Volga](#)

[9. The Alexandrovskaya Sloboda as the capital of Russia, or the Horde, in the XVI century](#)

[10. The counterfeited inscription with the name of the monarch on the alleged portrait of Ivan the Terrible dating from the XVII century](#)

[11. Lettering on the neckpiece of a XVI century chasuble with a counterfeited name of a Russian czar](#)

[12. Amazing Russian Biblical scenes on the XVI century frescoes, which have miraculously survived in the Pokrovskaya Church of the Alexandrovskaya Sloboda](#)

13. The reason why the megalithic palaces and temples are more common for the Southern countries than for those with a moderate climate
14. A cross with Slavic lettering received as a present from the Patriarch of Jerusalem by Charlemagne
15. Mediaeval French kings gave their oaths on a holy book in Church Slavonic
16. The famous Attila the Hun as a contemporary of the renowned Russian Prince Vladimir, according to the evidence of Mediaeval German books. This is a virtual impossibility in Scaligerian chronology
17. The *tugra* as a sign of authenticity used in the royal documents of the Middle Ages
18. The “ancient” Achilles as the leader of the Myrmidons – or, according to the chronicler John Malalas, the leader of the Huns and the Bulgarians
19. The Russian *terem* and the oriental *harem* as two different names of the same thing
20. Peculiar names in the old maps of Russia that contradict the Scaligerian version of history
21. The Russian *subbotniki* sect had been of the opinion that the Biblical Assyria, Egypt and Babylon identified as the Mediaeval Russia
22. The old cathedrals of the Western Europe have preserved the style of the XV-XVI century Russian churches
23. The organs of the Western European cathedrals have preserved the ancient musical culture of the XV-XVI century Russia, or the Horde

What mainstream historians say about the New Chronology?

Overview of the seven-volume print edition

Also by Anatoly T. Fomenko

Also by Gleb V. Nosovskiy

Bibliography

1.

The baptism of Russia

Modern readers are most likely to be familiar with the history of the baptism of Russia from the *Povest Vremennyh Let* ([716] and [715]). The latter is a source that dates from the early XVIII century, as we demonstrate in Chapter 1 of *Chron4*. According to this chronicle, the one and only baptism of Russia took place under Prince Vladimir in 986-989 A.D. Envoys of different lands presumably came to Vladimir in 986, offering to convert him into their faith ([716] and [715], pages 65-66). This is how the preparations for the baptism started. The actual baptism took place in 989, according to the *Povest Vremennyh Let* ([715], pages 84-85). The Christian ecclesiastical hierarchy is said to have been nonexistent prior to that; when it did appear, it had initially consisted of foreign priests from Greece. The first Russian metropolitan is said to have appeared several decades later, under Yaroslav the Wise, which is also the time when the ecclesiastical literature was translated from Greek into Slavic. This is how the Romanovian version of Russian history relates the baptism of Russia – the one that was created in the XVII-XVIII century. This is also the official version, and one that we're accustomed to.

But let us see how the baptism of Russia, doubtlessly a major event in the ecclesiastical Russian history, was described in the canonical church literature of the early XVII century. Let us consider the Great Catechesis, published in Moscow under Czar Mikhail Fyodorovich Romanov and Patriarch Filaret in 1627 ([86]). This book contains a special section on the baptism of Russia ([86], sheets 27-29). The version it contains is greatly at odds with the one we're accustomed to. According to the Great Catechesis, Russia was baptised four times. The first baptism was by Apostle Andrew, the second performed by Fotius, Patriarch of Czar-Grad “in the reign of the Greek King, Basil of Macedonia, and Ryurik, Great Prince of Russia,

with Askold and Dir regnant in Kiev” ([86], sheet 28, reverse). The Great Catechesis doesn’t indicate any dates for either baptism – all of this in the early XVII century!

Unlike the first two, the third baptism of Russia is dated in the Catechesis. It is said to have taken place under the Great Princes Olga, in the year 6463 since Adam, or around 955 A.D. We shall withhold from discussing why the Catechesis insists on converting this date into the B.C./A.D. chronology somewhat differently (the book insists on 963 A.D.). This must be explained by the poor correlation between the “Adam era” and the B.C./A.D. chronology, which had still been in a state of flux around that time.

The fourth baptism of Russia is the famous baptism under Prince Vladimir. The Great Catechesis dates it to 6497, which is roughly 989 A.D. This is what we read:

“And so he had ordered to the whole people of Russia to get baptised by the Holy Patriarchs in the year of 6496 – Nikola Khrusovert, or Cicinius, or Sergiy, Archbishop of Novgorod, under Mikhail, the Metropolitan of Kiev” ([86], sheet 29).

This description rings very odd nowadays. We “know” that Russia had been pagan before the baptism, and that no ecclesiastical hierarchy had existed until Prince Vladimir summoned the first members of the Christian clergy from abroad. Yet the XVII century Catechesis claims the baptism to have happened in the epoch of Sergiy, Archbishop of Novgorod, and Mikhail, Metropolitan of Kiev, which means that two church hierarchies had existed at least – in Novgorod and in Kiev. However, as one may have expected, the Scaligerian and Romanovian version of history knows nothing about any archbishops in Novgorod or metropolitans in Kiev under Vladimir. Nowadays we are told that all of the above is but a “mediaeval fancy” – “fantasies of the Catechesis” in the present case.

One is also instantly confronted with the following question. Could the people in the XVII century have known nothing of substance about the

baptism of Russia? Have they never read the *Povest Vremennyh Let*? One must think that if even the authors of the Catechesis possessed no definite information about this event, the rest of the people, those who had used the Catechesis as a learning aid, must have known even less. Therefore, later historians must have been the first to discover “truth about the baptism of Russia” – Bayer, Miller and Schlezer, who had “read about it” in the *Povest Vremennyh Let*. This oeuvre was naturally unknown to their predecessors in the XVII century for the simple reason that the version of this chronicle known to us today had not yet been written; it had only attained its Romanovian and Millerian characteristics in the XVIII century, q.v. in [Chron4](#), Chapter 1. As we can see, the history of Russia’s baptism in its consensual version also cannot predate the end of the XVII century, since it had still been seen in a totally different light in the early XVII century.

However, let us return to the Great Catechesis, which reveals more curious facts, and begin with the date of the baptism. According to our research, the epoch when Russia was baptised becomes superimposed over the XI and the XV century (see the chronological tables in figs. 2.4 and 2.5 in [Chron4](#), Chapter 2). Bear in mind that the XV century is the famous epoch of the Great Schism. According to the New Chronology, this is when the formerly united Christian Church had become divided into several separate branches. This is why the issue of confession choice had been a poignant one for the secular authorities of the XV century. Mark that the baptism of Russia under Prince Vladimir was described in the *Povest Vremennyh Let* as a choice of faith and not a simple baptism ([\[86\]](#)). This explains the several baptisms of Russia, which must indeed look odd if we regard a baptism as the conversion of the pagans into Christianity – we see nothing of the kind in the history of any other country. Who would there remain to baptise? However, if we are to view the consecutive baptisms of Russia as confession choices made during religious schisms, the picture becomes perfectly clear.

Another thing that ceases to look odd is the way the patriarchs are listed

– the baptism was supposed to be performed by either Nikola Khrusov, *or* Cicinius, *or* Sergiy. If the above patriarchs all took part in the baptism of a pagan country, wherefore the “*or*”? “And” would have been more appropriate. If they didn’t take part in the baptism, why mention them at all? However, if the baptism of Russia is to be regarded as a choice of confession, everything starts to look normal – different patriarchs must have sided with different branches, and the indication of a chosen confession must have also contained the names of its most distinguished patriarchs. There could have been several; the use of “or” becomes justified if we’re to assume that all of them had been in consensus – any of them could have supervised the “confession choice” with the same result. Therefore, the conjunction “or” is used by the Great Catechism in order to hint at the atmosphere of an ecclesiastical schism.

Let us now consider the way the date of the baptism is transcribed in the original – “six thousand YЧЗ.” It contains the Slavic letter Y, which stands for “400.” However, in many old texts the letter in question is virtually indistinguishable from Ц, q.v. in fig. 14.123. The difference between the two had been truly minimal (see fig. 14.124). This is how these letters were written in most of the old texts – all but duplicating one another. Examples of just how similar the two letters had been in writing are abundant in the illustrations to [\[745\]](#).



Fig. 14.123. Page from an old edition of the “Apostle” dated to the alleged XIV century. A specimen of the “ustav” writing style, where the letters of Y and Ц are virtually identical to each other. Taken from [745], Volume 8, page 197.



Fig. 14.124. Fragment of the previous illustration. One of letters Ц at the top is highlighted, likewise the three letters Y below. It is perfectly obvious that the shape of the two letters is identical.

However, when these letters would actually come up in texts, the letter Y would as a rule be accompanied by the letter O – in other words, the sound OU was transcribed as two letters. Therefore, the similarity between the letters Y and Ц did not usually lead to any confusion in the interpretation of narrative text. However, when used as digits, the letters would immediately become very confusing, since there were no additional

O's next to the Y's, and the similarity between the shapes of the two letters proved problematic. Both letters also referred to the hundreds place, which would lead to occasional 500-year errors in dating. The matter is that the letter ІІ had stood for 900, whereas Y had meant 400. In cases when the latter became confused for the former, the dating written in these digits immediately gained 500 years of extra age. Such cases were numerous, since confusion came easy. Thus, if a certain Slavic date has the letter Y in the hundreds place, the very same date may have been transcribed with ІІ in the old original that it was copied from, and there is a possibility of a 500-year chronological error inherent in the newer copy.

This is the very situation that we have with the date of Russia's baptism. The date in question is 6497 since Adam and is transcribed with the use of the latter Y, which stands for 400. If the letter in question were ІІ, the dating would become 6997 since Adam, or 1489 A.D. Therefore, it is possible that the original old document had dated the baptism of Russia to 1489 instead of 989, which is the date that we're accustomed to using nowadays. The baptism is thus dated to the end of the XV century, while the previous baptism of Russia instigated by Olga shifts to the middle of the XV century.

However, it is this very century that the largest reform of the Russian Church falls upon, which was in direct connexion with the religious schism, the famous Council of Florence and the failed attempt of a religious union. The story is known to everyone very well, and related in numerous textbooks on ecclesiastical history. Nowadays this reform is presented to us as an important moment in the history of the Russian Church, but not really a crucial one. However, the contemporaries of this event had written some interesting things about it. A. V. Kartashov reports the following: "Simeon of Suzdal in his 'Tale' likens Vassily Vassilyevich not only to his predecessor St. Vladimir, but also Constantine, the great Czar and the 'founding father of the Orthodox faith' considered equal to the Apostles in rank by the Church" ([\[372\]](#), page 374). Vassily Vassilyevich is the Great Prince Vassily II Tyomniy, who had lived in the

XV century. Apparently, the *Povest Vremennyh Let* describes this very epoch as the last baptism of Russia under Prince Vladimir. Let us also remind the reader that the given name of Vladimir the Holy had actually been Vassily, which is common knowledge – see the Great Catechesis, for instance ([\[86\]](#), page 29).

However, one is confronted by the natural wish to find out the identities of Nikola Khrusovert, Cicinius and Sergiy, Archbishop of Novgorod, whose faith had been chosen at the baptism of Russia. No archbishop of this name exists anywhere in the epoch of the X century, which is the epoch that the Millerian and Romanovian textbooks place it. Indeed – what Orthodox hierarchy could possibly exist in the pagan Novgorod “before the baptism”?

However, let us turn to the XV century and look for the abovementioned characters there. We do find them here; moreover, they are actually rather famous.

Nikola Khrusovert is most likely to identify as the famous Nicolaus Chryppfs Cusanus, who had lived in 1401-1464 ([\[936\]](#), Volume 2, page 212). He is known as “the greatest German humanist ... theologian, theologian, mathematician and a public figure, ecclesiastical and secular” ([\[936\]](#), Volume 2, page 212). The nickname Cusanus is presumed to have derived from the village of Cusa, which is where he was born ([\[936\]](#), Volume 2, page 212). We find it odd that he was named after a village that nobody has ever heard of instead of the province or the country that he had hailed from. We believe his nickname to translate as “native of Kazan” – a famous city in the XV century.

The origins of the name Khrusovert as mentioned by the Great Catechesis also become clearer. Nicholas Cusanus had also borne the name Chryppfs, q.v. above, which may have read as “Khrus” in Old Russian. But where does the word “vert” come from, and what does it mean? The following explanation is possible. Apparently, Nicholas Cusanus had written a tractate on telluric rotation, no less – “a hundred years before Copernicus,” as it is generally assumed ([\[936\]](#), Volume 2,

page 212). In this case, the word “*vert*” might refer to his discovery (cf. the Russian word “*vertet*”, “to rotate,” and the Latin “*verto*” – “I turn.” Thus, the name Khrusvert might stand for “Khrus, the discoverer of telluric rotation” – or even “the Christian who had discovered the rotation of the Earth.” Possibly, khrus+ vert may have stood for “converting to Christianity,” especially seeing how the Great Catechesis names him among the founding fathers of the Orthodox Christianity. The nickname Khrus could have stood for “Christian” and been derived from the name Christ, or Horus. As we are beginning to realise, Great Prince Vladimir (aka Vassily) must have baptised Russia while Khrusvert had still been alive, or shortly after his death.

Now, who could the Cicinius character possibly be? He is the ecclesiastical activist mentioned second in the Great Catechesis. The Christianity encyclopaedia ([\[936\]](#)) doesn’t mention any known XV characters under that name. However, we did find Zosima, one of the most famous Russian saints and the founder of the famous monastery at Solovki. Zosima died in 1478 ([\[936\]](#), Volume 1, page 562). Could he be the person mentioned in the Great Catechesis as Cicinius? Moreover, it turns out that Gerontiy, the Metropolitan of Moscow, died in 1489, which is the very year of the baptism, and his successor had been Metropolitan Zosima ([\[372\]](#), Volume 1, page 387). The biography of Metropolitan Zosima is complex and very convoluted; his entire life was spent in the atmosphere of a heated ecclesiastical schism. The details aren’t known all that well ([\[936\]](#), Volume 1, page 562). It is possible that Cicinius from the epoch of Russia’s baptism as mentioned in the Catechesis is Zosima, the Muscovite Metropolitan from the end of the XV century.

What can we say about Sergiy, the Archbishop of Novgorod, who is also mentioned among the actual instigators of Russia’s baptism, according to the Great Catechesis? There is but a single person suitable for that role – Sergiy of Radonezh. Although his death is dated to the end of the XIV century nowadays, he was canonised in 1452 ([\[936\]](#), Volume 2, page 553) – the very epoch of the “fourth baptism of Russia” under Prince Vladimir,

or Vassily. The lifetime of Sergiy falls on the epoch of the ecclesiastical schism, which had already been in its budding stage around the beginning of the XV century, according to our reconstruction.

A propos, to come back to Nicholas Cusanus (possibly, Nicholas Khrusovert) – it must be pointed out that “in 1453, being deeply impressed by the conquest of Constantinople by the Turks, he had published a tractate ... wherein he had emphasised ... the possibility of a Christian agreement between all the nations. Next he had published a work entitled ... ‘Sifting through the Koran’ ... which is concerned with pointing out the close ties that exist between Islam and Christianity” ([\[936\]](#), Volume 2, page 212). This demonstrates his positive attitude towards the Ottomans, or the Atamans, which hints at his connexions with the mediaeval Russia, or the Horde. Let us reiterate that the Ottoman = Ataman conquest, had been launched from Russia, or the Horde, according to our reconstruction.

2.

How the Romanovian falsification of documents was reflected in the history of Russian handwriting

Above we have said a great deal about the global falsification of the ancient Russian documents that took place in the epoch of the first Romanovs (starting with the middle of the XVII century, that is). Let us ponder how this tremendous hoax should have affected the history of Russian handwriting. Handwriting styles are subject to change in the course of time; this can greatly affect the manner in which certain letters and combinations of letters are written. As a result, texts written in an archaic and uncommon handwriting are often very hard to read – due to the simple fact that some of the letters will be impossible to recognize at the very least.

However, let us imagine that at some point in history all the documents of the previous epochs were edited and written anew, and the originals destroyed. This shall leave us with a situation where all of the falsified “ancient” documents are written in more or less the same style of handwriting – the one that had been used in the epoch of the falsification. This is the handwriting that the scribes of the late XVII century were taught as children. No matter how hard they may have tried to make the handwriting look “ancient,” the manner of writing adopted in the childhood should have affected the end result in one way or another. Thus, the modern reader shouldn’t have that many problems with reading the “ancient” (falsified and edited) texts. It suffices to read two or three such “ancient documents” to get accustomed to the manner of writing. The rest of the “ancient” documents shouldn’t present any difficulties, since the shape of letters and the manner of writing should remain more or less the same.

This is precisely what we see happen with the history of the Russian handwriting. All of the “ancient” texts allegedly dating from the pre-Romanovian epoch can be read without much trouble. If you can read a text dating from the alleged XVI century, you will find it easy to read the texts from the alleged XI and XII century as well, etc. The same applies to texts dating from the second half of the XVII century. It seems as though the shorthand texts of the first half of the XVII century are the only exception, notwithstanding the fact that the shorthand of the alleged XVI century is usually a lot more accessible. We are quite naturally referring to published specimens exclusively – there is no way of knowing what is concealed in the closed archives.

And so, something strange happened to the Russian handwriting in the first half of the XVII century, or the epoch of the first Romanovs, starting around the beginning of the XVII century and up until 1630. The handwriting in these documents is drastically different from any other handwriting dating from any other historical period. For some mysterious reason it is the epoch of roughly 1613-1630 that had the handwriting one finds particularly hard to interpret, occasionally failing altogether. This is primarily due to the outlandish shape of most letters, which often resemble Arabic script more than they do Slavic characters. In reality, the letters are Slavic – it is only their shape that we find uncommon today. This effect is truly of great interest, and vividly manifest in the series of specimens of Russian handwriting reproduced in the multi-volume edition entitled the *Dictionary of the Russian Language of the XI-XVII century* ([\[782\]](#)-[\[791\]](#)). Twenty-three volumes of the dictionary have been published to date. Each of them contains two different examples of the old handwriting reproduced on the title page. We have chosen twelve handwriting specimens – documents concerning trade for the most part, q.v. in fig. 14.125 – 14.140. Let us point out that the specimens we do not reproduce herein are all written in a perfect calligraphic hand that shall be easy to decipher for any modern reader, despite the several centuries that had passed since the epochs in question.



Fig. 14.125. Page from “Svyatoslav’s Almanac” allegedly dating from 1076. Taken from [\[782\]](#), issue 1.

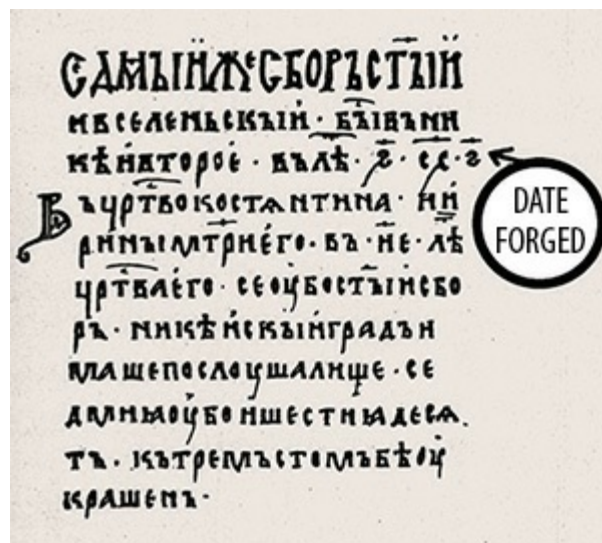


Fig. 14.126. Page from the “Ryazan Nomocanon” allegedly dating from 1284. Taken from [\[782\]](#), issue 1.

early XV century. Rrom [\[728\]](#), issue 8.

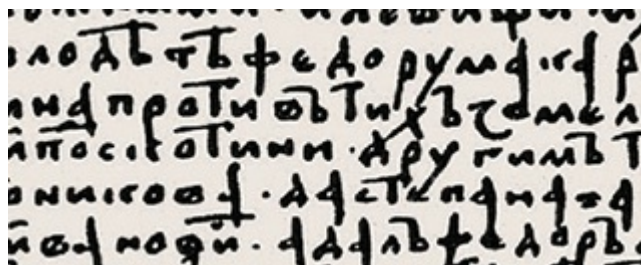


Fig. 14.129. Close-in of a fragment of a parchment purchase deed allegedly dating from the XIV – early XV century.

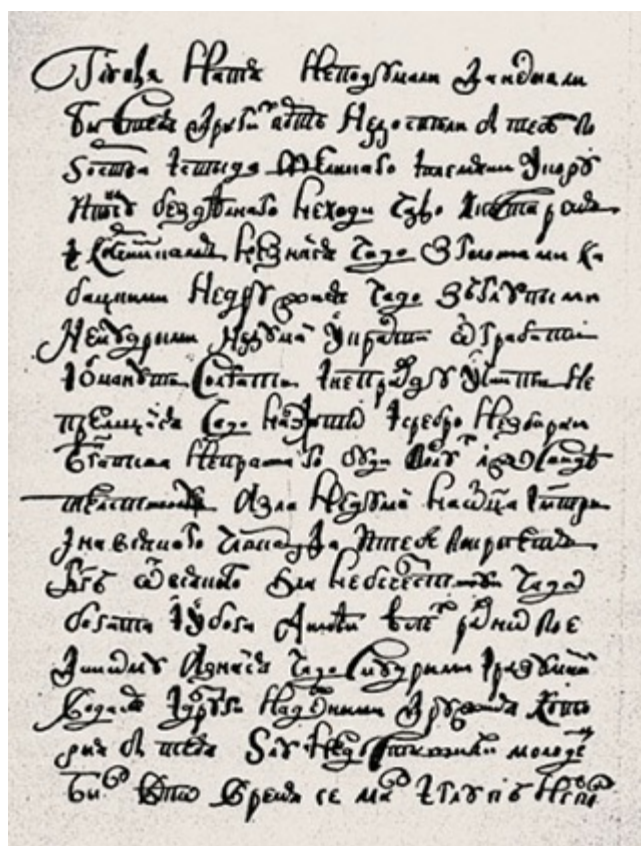


Fig. 14.130. Page from the *Chronicle of Avraamka* allegedly dating from the XV-XVI century. Taken from [\[784\]](#), issue 3.



Fig. 14.131. Page from a book entitled *Guard*, dating from the XVI century. Taken from [\[783\]](#), issue 2.



Fig. 14.132. Page of the *Spear Books* allegedly dating from the late XVI – early XVII century. Taken from [\[783\]](#), issue 2.

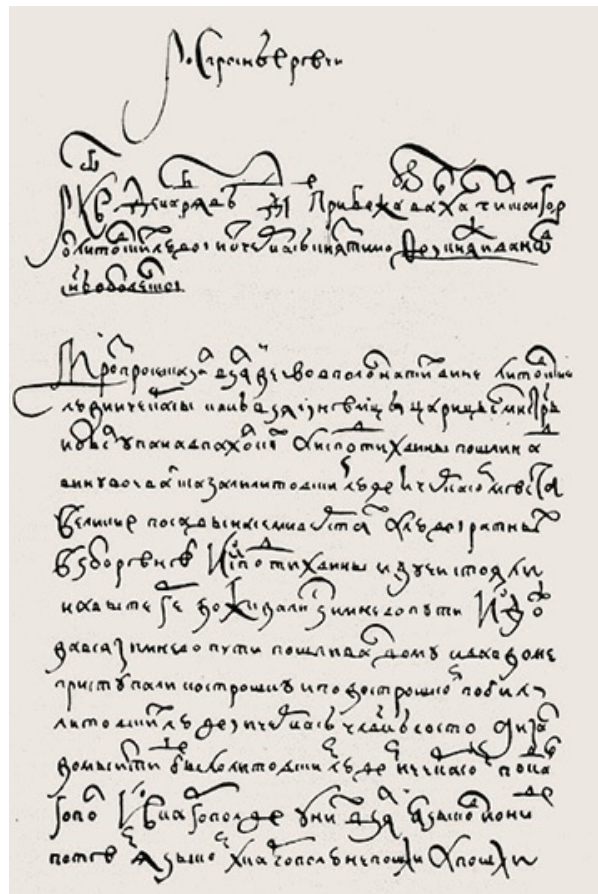


Fig. 14.133. Document from the *Stroganov Archive*. Dates from “the year of 122,” which converts to the modern chronological scale as 1613-1614. Taken from [787], issue 7.

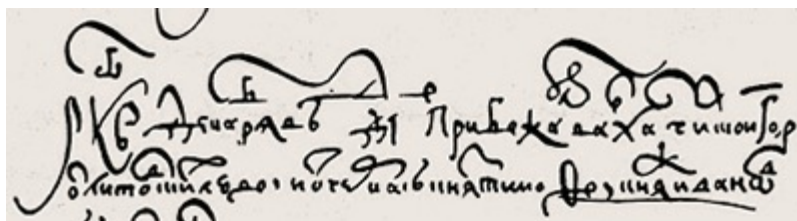


Fig. 14.134. Fragment of the previous illustration: a close-in. Taken from [787], issue 7.

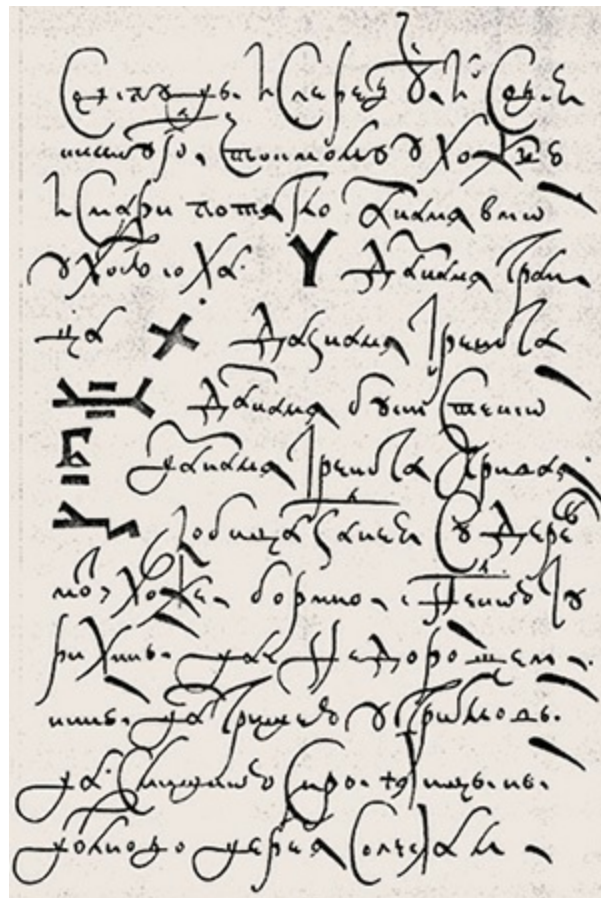


Fig. 14.135. Page from the *Chronicle of Putivl* dating from 1629. Taken from [\[791\]](#), issue 19.

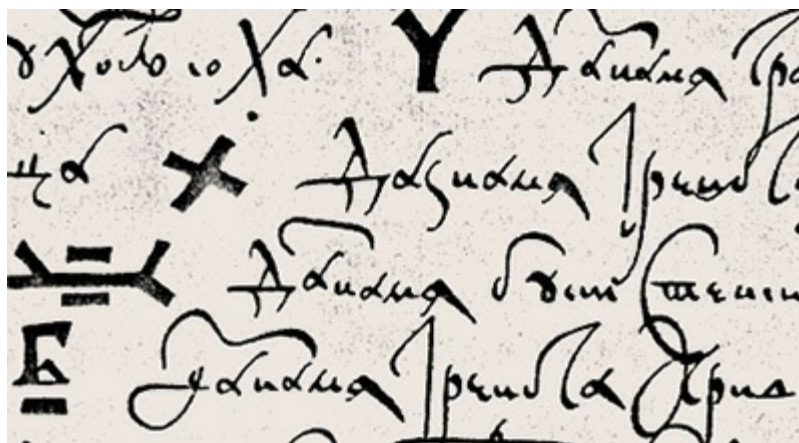


Fig. 14.136. Fragment of the previous illustration: a close-in. Taken from [\[791\]](#), issue 19.

Our recommendation to the readers familiar with the Cyrillic alphabet is to try and actually read these specimens, and then estimate which ones are the hardest to decipher. Those are doubtlessly the specimens of shorthand writing dating from 1613-1614 and from 1629. This fact can obviously be explained in a number of ways – however, our reconstruction makes it look perfectly natural. Moreover, it would be strange if things had been any different. Indeed, during the Romanovian document falsification campaign, which falls on the second half of the XVII century, the scribes would understandably enough leave the documents of the Romanovs themselves intact – the ones that dated from the epoch when their dynasty had just come to power. After all, these documents already fell into the “authorised” category, and didn’t need any amendments, unlike the bulk of earlier documents, which were either destroyed or edited in a tendentious way. The editing was however done in the second half of the XVII century, and the scribes obviously adhered to their normal handwriting, which can be dated to the second half of the XVII century. On the other hand, the very first Romanovian documents were written by the scribes who had been raised and educated in the pre-Romanovian epoch, and so their handwriting had been drastically different from the one introduced in the second half of the XVII century, as we can see nowadays. Thus, the mysterious handwriting was common in Russia, or the Horde, around the end of the XVI century; the documents of the first Romanovs had fortunately enough preserved some specimens.

We must note that we did manage to read a Russian document dating from 1613-1614, and some fragments of another Russian document dated 1629, q.v. in fig. 14.133 and 14.134, but it had cost us much effort, and it had taken us a long time to get accustomed to the idiosyncratic shape of letters, the peculiar manner of making insets and abbreviations, and the various versions of one and the same letter.

Let us quote the header of the document that dates from 1613-1614.

“Questioning materials

In the year (122nd) year, on the 14th day of December, Prince Timofei, son of

in the 122nd year, on the 14th day of December, Prince Fimof, son of Prince Ivan Obolenskiy, arrived with haste from the Varkharchinskaya Horde to represent the Lithuanians and the Cherkassians.”

A curious detail is that year 122 “since Adam” is indicated sans millennia (seven in the thousands place is omitted). This year corresponds to 1614 A.D. on the modern chronological scale, since $7122 = 5508 + 1614$. This “millenarian abbreviation” had been used in the old documents as a rule. There is no chronological confusion in the present case – however, if the document had related unfamiliar events, one could easily “extend” Russian history into the distant past, dating it to 614 instead of 1614, for instance.

Another interesting observation is as follows. The Lithuanian and Cherkassian troops are referred to as the Horde; the Russian word used is “*gorda*” and not the more common “*orda*.” This spelling might shed some light over the etymology of the English word Horde, for instance. The word “horror” must be of a similar origin – this is how the Horde became reflected by the sweet-sounding “ancient” Latin (see [\[237\]](#), page 480). As for Russian, the word “*gordiy*”, or “proud,” is also very likely to be a derivative of the word “*gorda*.”

Let us however return to the ancient Russian handwriting styles and recollect the fact that many of the ancient coins found in Russian have illegible inscriptions that are declared Arabic (see [Chron5](#), Chapter 2). The Arabic origin of these letters can only be estimated from the shape of the letters, that does indeed look Arabic. However, attempts to read the inscriptions as Arabic texts have failed, and that is why they were called illegible in the first place. However, the Russian handwriting of the late XVI – early XVII century, which often strongly resembles the Arabic script visually, brings us to the thought that all these “illegible inscriptions” on coins are in Russian. The unfamiliar characters declared Arabic today must be old Russian letters of the XIV-XVI century, now completely forgotten. Also, inscriptions on coins are a lot more difficult to read than texts on paper. In the former case it is always a short phrase or a single word; also, the use of abbreviations had been a rule in minting. If the

shape of the letters is unfamiliar, the inscription is rendered utterly illegible.

We are therefore confronted by a most bizarre tendency. Russian chronicles, books and artwork that are presumed to date from ancient epochs and have de facto been received from the hands of the XVII-XVIII century historians were written in perfectly readable Russian. This makes it very odd indeed that whenever an authentic Russian historical artefact is unearthed, and by authentic we mean one that has fortunately evaded the clutches of the Romanovian editors, we see a completely different picture. The decipherment of such inscriptions always leads to great complications (they literally need to be deciphered), and the obstacles encountered by researchers often prove insurmountable. We are beginning to realise this trait to characterise objects that truly date from pre-Romanovian epochs, and in certain cases also the epoch of the first Romanovs – the destruction of the old Horde tradition had required some time, after all, and so even in case of Romanovian artefacts we occasionally encounter old style lettering. This particularly concerns faraway provinces. Indeed, old traditions die hard.

3.

An example of an obviously counterfeited Russian historical document – a royal decree of Ivan the Terrible

Above we wrote a great deal about the falsification of the old Russian documents in the epoch of the Romanovs. It is a commonly known fact that Russian documents of the pre-Romanovian epoch have either vanished or reached us as XVII century copies, already manufactured under the Romanovs. It is known that in the XVII century many of the ministries were compiling books of copies made from old documents. These “copies” are still about, while the originals have mysteriously disappeared. It is believed that the Romanovian officials had diligently copied all the ancient documents, and the copies in question are therefore regarded as bona fide verbatim copies of the perished originals. However, all that we have already managed to find out makes us strongly doubt the hypothesis that the copying campaign of the first Romanovs had pursued the noble objective of conserving the frail scrolls for posterity. It is more likely to have been the reverse – destruction of the originals and their replacement by copies edited in the necessary manner.

Nevertheless, certain documents, in particular, several decrees of the Czars and the Great Princes are presumed to have reached us in their original form. We are of the opinion that one needs to conduct a new and very meticulous study of the presumably authentic pre-Romanovian Russian documents in order to find out whether they have indeed been preserved in their original form.

Could the documents that we’re shown today be Romanovian forgeries? The suspicion that the activity in question did indeed take place is confirmed by the following vivid example. The colour insets from the end

of [638] contain a photograph of the royal state seal of Czar Ivan IV the Terrible attached to “a decree dating from a later epoch,” according to the commentary of the learned historians ([638]; see fig. 14.141). According to [638], this decree is kept in the Central State Archive of Ancient Documents ([638], page 568).

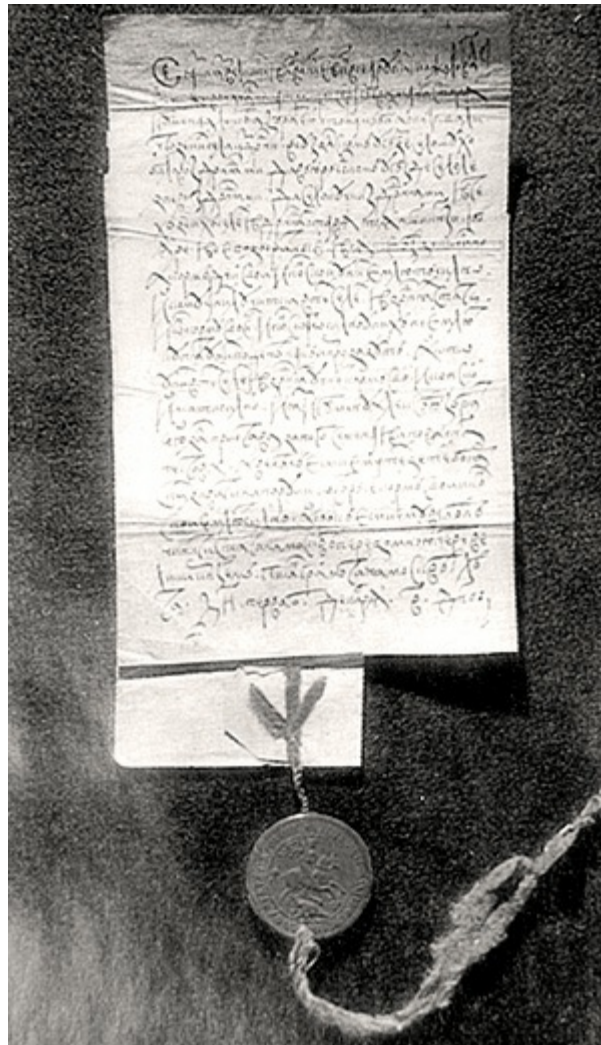


Fig. 14.141. A decree of “Czar Ivan Vassilyevich (The Terrible),” obviously counterfeit. The seal attached to the paper was obviously taken from some other document together with the piece of paper it is attached to, and glued to the present document. The decree is kept in the Central National Archive of Ancient Acts in Moscow. Taken from the colour inset section at the end of [638].

Let us describe the official seals of state as used in that epoch. Several holes were made in the bottom part of the document, and joined with a

piece of thread, whose ends would then be woven together and sealed with wax, lead or some other material. The seal itself could not be attached to another document without getting damaged. It is crucial that the holes for the thread were made in the document itself, and not a separate sheet of any kind, which could be easily removed and pasted to another document.

What do we see in the photograph of the royal decree sealed by the seal of Czar Ivan Vassilyevich “The Terrible” (taken from [\[638\]](#))? The seal is quite obviously attached to some small piece of paper or parchment, which, in turn, was pasted to the bottom part of the seal, q.v. in figs. 14.141 and 14.142. Thus, both the seal and the thread were cut from some other document, and pasted to another. This is obviously a counterfeit item.



Fig. 14.142. Fragment of a decree ascribed to Czar Ivan Vassilyevich “The Terrible.” It is obviously a forgery – the seal is glued to the decree together with some foreign piece of paper.

The first lines of the document say that it was issued by Great Prince Ivan Vassilyevich. This, as well as the fact that historians admit the decree to date from “a later epoch,” spells out as a hoax right away, since “Ivan the Terrible” had been the last Russian Czar named Ivan Vassilyevich.

4.

Despite all their attempts, historians never managed to conceal the fact that the Muscovite czars had worn the title of a Great Emperor

Although school textbooks write nothing about it, historians are aware of the fact that the Russian Czar had been referred to as the Great Emperor in the XVI century Western Europe. This is reported by Karamzin, for instance ([\[362\]](#), Volume 8, column 146). Our reconstruction is in complete concurrence with this fact, since the Russian Czars, or Khans, had been the rulers of the entire Great = “Mongolian” Empire, which had included the Western Europe in particular. This is why all the local kings of the Western European countries had acknowledged his higher rank, calling him Emperor. The word originated in the Western Europe; it is used for referring to a single supreme ruler and the liege of the rulers of the imperial provinces, such as kings, dukes, etc.

The fact that the rulers of the Western Europe had once used the title “Great Emperor” for referring to the Russian Czar is known to us from the documents of the XVI century. It irritates the learned historians no end, since it contradicts the picture of the “backwards and savage Russia” that they have painted – a country that had repeatedly tried its best to reach the level of the illuminated Western Europe and failed. However, the fact remains, and historians are forced to explain it in some way. They have found a simple solution, presenting matters as though the use of the title were a result of confusion or a mockery. The implication is that the powerful monarchs of the Western Europe had treated their Eastern and somewhat savage neighbour patronisingly, calling him the “Great Emperor” with a half-smile, using the term as a verbal equivalent of the glass beads that the seafarers from the West had traded for gold and other

valuables in their interactions with the ignorant savages, who were only too happy to get swindled. This is how historians present the fact that the monarchs of the Western Europe had called the Russian Czar, or Khan, the Great Emperor.

It isn't all that hard to understand the historians – they have no other option. Let us observe how Karamzin attempts to solve this problem. This is what he writes telling us about the return of the Russian envoy Iosif Nepeya of Vologda from Britain: “Ivan the Terrible had truly enjoyed the kind letters of Mary and Philip, who had addressed him as the Great Emperor; having learnt from Nepeya that the English had treated him with great reverence and sympathy, the court and the people alike, Ivan had made the English welcome guests in Russia... In other words, our relations with Britain, which had been based upon mutual benefits and avoided dangerous political competition ... had served as proof of the Czar's wisdom, making his reign even more splendidous” ([\[362\]](#), Volume 8, Chapter 5, column 146).

Karamzin really tried his best. The Czar is “enjoying” the fact that the English call him Great Emperor, the implication being that he is surprised to be addressed in this manner, and uses it as proof of his wisdom, demonstrating the letter from Britain to his boyars so that they would see just how wise their Czar was – recognised as such by the enlightened Britons, no less. It is also implied that the authority of the refined British made the barbaric Russian throne “all the more splendidous” in the eyes of the somewhat savage Russians.

We must state right away that Karamzin is de facto taking part in a hoax here, since he completely misinterprets the old document's evidence of England being subordinate to the Great = “Mongolian” Empire and its Czar, or Khan, in the XVI century. He turns everything upside down, presenting us with a fantasy scenario where the rulers of the Western Europe offhandedly use as serious a title as that of the Great Emperor in official missives in pursuit of short-term benefits.

The above also reveals the location of the imperial capital, or the

residence of the Great Emperor – Moscow. The very word Emperor is applied to the ruler of an Empire, and there had been just one Empire in that epoch – the Great = “Mongolian” Empire. A single empire implies a single emperor – the Czar, or Khan of Russia, also known as the Horde. Russian sources refer to the Empire as to the Russian Kingdom, titling its ruler the Great Prince of All Russia. The Muscovite Principality had been the heart of the Empire, but had by no means comprised all of it. There was a distinction between the two terms, which is reflected even in the documents of the XVII century – the famous *Council Code* of 1649, for instance (see [Chron5](#)).

During the epoch of the Great Strife in Russia, when the Empire had already fallen apart, the throne went to Dmitriy Ivanovich, who is wrongly accused of having been an impostor nowadays, q.v. above. The documents of that epoch, namely, the Polish diplomatic archive, have preserved the following words that he had addressed to the Polish ambassador. We are quoting them in the rendition of Karamzin, who must have done his best to conceal the rough edges. Dmitriy says the following: “I am not merely a Prince, a Czar and a liege; I am the Great Emperor of my vast domain. This title was given to me by the Lord himself, and isn’t a mere word, like the titles of other kings: neither the Assyrian, nor the Median, nor the Roman Caesars had possessed the right to title themselves thus ... am I not addressed as Emperor by every European Monarch?” ([\[362\]](#), Volume 11, Chapter 4, column 155).

The above passage tells us all about the Russian Czar being the Great Emperor, stating it blatantly that no other monarch could claim rights to this title. We also learn that the Emperor’s domain had been vast and that every European monarch had addressed him as the Great Emperor.

All of this is in perfect correspondence with our reconstruction, according to which the Great = “Mongolian” Empire had existed up until the early XVII century. Czar Dmitriy, the Khan, had naturally tried to hold on to the title of the Great Emperor in its former meaning. However, the fragmentation of the Empire had already started, and the mutinous local

monarchs (including the Poles) were striving for independence from the old rulers of the Horde in Moscow.

5.

The reaction of the Russian nobility to the introduction of the Scaligerian version of the “ancient” history in the XVIII century

R. K. Almayev was kind enough to point out to us a number of curious facts contained in the article of V. V. Dementyeva entitled “Charles Rolain’s ‘Roman History’ as read by a Russian nobleman” published in a special scientific periodical entitled “Vestnik Drevney Istorii” (“Ancient History Courier,” [\[238\]](#)).

V. V. Dementyeva tells us the following: “The collection of the State Archive of the Yaroslavl Oblast includes the manuscript entitled ‘A Critique of the New Book of 1761 on the Origins of Rome and the Deeds of that Monarchy’s Nations.’ It contains 47 sheets, whose reverse sides are also covered in writing, or 94 pages... The reverse of the last sheet says: ‘Critique by Pyotr Nikiforov of the Krekshin family. 30 September 1762, St. Petersburg’” ([\[238\]](#), page 117). The item number of the chronicle in the State Archive of the Yaroslavl Oblast is 43 (431); see [\[238\]](#).

P. N. Krekshin (1684-1763) had been a prominent government official from the epoch of Peter the Great. In particular, he had “kept the journal of Peter the Great, and sorted through the Czar’s papers after Peter’s death” ([\[238\]](#), page 119). He had also supervised the works in Kronstadt ([\[238\]](#), page 117). “Krekshin retired in 1726, after the death of Peter the Great, and started to write his works on history, predominantly Russian history” ([\[238\]](#), page 118). The historical oeuvres of P. N. Krekshin were used by such famed Russian historians as V. O. Klyuchevskiy, I. I. Boltin, M. M. Shcherbatov and V. N. Tatishchev ([\[238\]](#), page 118).

After the death of Krekshin, Empress Catherine the Great demanded “to see some of his chronicles, as well as the papers that had belonged to

Krekshin, which she studied with great interest; she decided to keep some of them at her disposal” ([238], page 119).

All of the above demonstrates that Krekshin had been a very prominent figure in that epoch, and that his historical works had been followed with great interest. The entire archive of Krekshin was purchased in 1791, after his death, by Count A. I. Moussin-Pushkin, a famous collector” ([238], page 118).

What does Krekshin write in his critique of the “New Book of 1761 on the Origins of Rome”? It has to be emphasised that the book of C. Rolain, a French historian, had been among the first books on the new Scaligerian history published in Russian. It is reported that “the works of Rolain and Crevier had been the first modern textbooks on the ancient history” ([238], page 119).

V. V. Dementyeva tells us further:

“The primary disagreement between P. N. Krekshin and C. Rolain had concerned the claim made by the latter about the invincibility of Rome... The critique cites a great many sources – Joseph Flavius, Pliny, Tacitus, Ovid, Plutarch, Strabon and Herodotus, as well as the ‘Babylonian Chronicle’ of Beros and so on... Which nation had been the conqueror of Rome, making her army and her emperors tremble? Krekshin ... claims that Romans had always been defeated by the Slavs, or the Russians. His postulations are as follows:

- ‘The Slavs are known as the Muscovites (after Prince Mosokh),
- the Russians (‘named after Prince Ross’),
- ‘the same nation is known as the Scythians, named thus after Prince Skif’,
- ‘under Prince Sarmat they were known as Sarmatians’,
- ‘the same nation is known as the Goths (after Prince Gott)’,
- ‘the Vandals are the very same nation’,
- ‘likewise the Varangians.’

Other names were also used, and all of them identify as ‘the Slavic Russian nation as described above....’ The rendition of the defeats of Rome is as follows:

- ‘In the reign of Augustus Caesar, the Slavic Goths devastated the neighbouring

- provinces of the Roman Empire’;
- ‘Attila, Czar of the Huns, known as the Scourge of the Lord, from the land of Russia...’;
- ‘Odoacer, the Russian Czar, gained control over Italy’, etc.” ([238], page 120).

Basically, P. N. Krekshin fully confirms our reconstruction of history, Russian as well as international, despite the fact that he uses the erroneous Scaligerian datings. However, Krekshin isn’t familiar with the Millerian and Romanovian version of the Russian history, since it was still in the making around the time that he wrote his critique. Millerian and Romanovian history strictly forbids any recollections of the fact that the “ancient” Rome, or Russia as the Horde in the XIV-XVI century, had existed simultaneously with the Muscovite Kingdom of Russian in the Middle Ages. However, this restriction does not apply to Krekshin, despite the fact that he had already been taught the Scaligerian chronology; this is why Russian history stretches far back into the “antiquity.”

Could all of the above be seen as nothing else but a personal opinion of Krekshin – wishful thinking, inability to grasp certain details and so on? After all, people’s opinions differ greatly. Not remotely so – V. V. Dementyeva reports the most amazing fact. Apparently, “Krekshin’s knowledge of ancient history had corresponded to the general level of knowledge in that epoch... Ancient studies as a discipline of the Russian historical science have only existed since the end of the XVIII century” ([238], page 121). Apparently, the studies were conducted even before that, but had not been “scientific” enough. It is quite obvious that the term “scientific” is only used by the modern historians in reference to the works of the Millerian and Scaligerian school.

V. V. Dementyeva enquires rhetorically whether the critique of Krekshin “reflected the level of historical knowledge as it was in the middle of the XVIII century,” and answers that it “most definitely did” ([238], page 121). In other words, Krekshin’s views were generally shared

by the educated part of the Russian society.

We see that up until the end of the XVIII century, the Russians had adhered to the very version of Russian history rendered by Krekshin. This is in perfect concurrence with our reconstruction. It was only by the end of the XVIII century that the Scaligerian and Millerian version became consensual in Russia as well, and after much effort at that.

Nowadays the Millerian and Romanovian version of the XVIII century is already treated as the only one possible – it is presumed to have existed since time immemorial as a common and obvious chronological system. Obvious to the extent that any piece of information that contradicts it is automatically declared absurd.

However, history is a historical science and has no room for dogma. Every scientific postulation requires proof, or at least some validation if the issue at hand is too complex. If the Russian society had an altogether different notion of history in the middle of the XVIII century, what argumentation do modern historians cite in order to prove that the XVIII century Russians had “thoroughly failed” to understand their own history? The alleged “absurdist concept of Russian history” adhered to by the educated Russians in the XVIII century seems highly implausible.

Modern chronological research leads us to another recollection of the forgotten XVIII century disputes, which had been won by the Scaligerian and Millerian school. However, nowadays it turns out that the consensual version contains tremendous contradictions – it is erroneous through and through. On the other hand, it turns out that the Russian concept of history in its XVII-XVIII century form, which was ruthlessly suppressed in the course of introducing the Scaligerian history, is correct in many instances.

6.

Vehement opposition encountered by the proponents of Romanovian and Millerian history in the XVIII century. Lomonosov and Miller

In Chapter 1 of [Chron4](#) we emphasise the amazing fact that the consensual version of Russian history was created in the XVIII century, and by foreigners exclusively – namely, the Germans Miller, Bayer, Schlezer, etc. One must naturally wonder about the Russian scientists and the part they played in this process. How could the educated Russian society permit such a blatant intrusion into a matter as important for the science and culture of Russia as its own history? A foreigner would obviously find it much harder to study Russian history than a Russian.

It would therefore be expedient to remove the veil from the almost forgotten history of acute conflicts amongst the academicians of the XVIII century that were concerned with Russian history. Let us turn to a book by M. T. Belyavskiy entitled *M. V. Lomonosov and the Foundation of the Moscow University*, which was published by the Moscow State University in 1955 to commemorate its 200th anniversary and is rather hard to find these days ([\[60\]](#)). It turns out that the battle for Russian history had been one of the most important ones in the course of struggle for the right of the Russian society to have a science of its own in the XVIII century, which had been in mortal danger. Russian scientists were led by M. V. Lomonosov (see fig. 14.143). Their foreign opponents, eager to suppress the Russian scientific school and enjoying direct support of the Romanovian imperial court, were led by the historian Miller, whose portrait can be seen in Chapter 1 of [Chron1](#).



Fig. 14.143. A portrait of Mikhail Vassilyevich Lomonosov. Taken from [\[60\]](#), page 3.

In 1749-1750 Lomonosov stood up against the version of Russian history that was being whipped up by Miller and Bayer in his plain eyesight ([\[60\]](#), page 60). He criticised the freshly published dissertation of Miller entitled *On the Origins of the Russian Nation and its Name*. Lomonosov made the following scalding comment in re Miller's works on the history of Russia: "I believe that he greatly resembles some pagan priest, who puts himself in a trance by burning noxious herbs and spinning around on one leg and makes obscure, unintelligible, dubious and outright preposterous readings" (quoting according to [\[60\]](#), page 60). This is how an all-out war for Russian history began.

"This is the time when historical issues became just as important for Lomonosov as his natural scientific studies. Furthermore, in the 1750's humanities become the crux of Lomonosov's studies, with an emphasis made on history. He is even forced to lay down his responsibilities of a professor of chemistry... In his correspondence with Shouvalov he refers to his works entitled 'On the Impostors and the Mutinies of the Royal Marksmen', 'On the State of Affairs in Russia during the Reign of Czar Mikhail Fyodorovich', 'A Brief Account of the Czar's Deeds' [Peter the Great – M. B.] and 'Notes on the Deeds of the Monarch.' However, neither these works, nor the numerous documents that Lomonosov had intended for

publication as appendices, nor the preliminary research materials, nor the manuscripts of the second and third part of the first volume [of Lomonosov's work under the title of *The Ancient History of Russia* – Auth.] have survived until our age. They were confiscated and vanished without a trace” ([60], page 63).

The first part of *The Ancient History of Russia* did get published nevertheless; however, the history of its publication is bizarre to the extreme: “The publication would be held back in a variety of ways. It commenced in 1758; however, the book only came out after the death of Lomonosov” ([60], page 63). Seven years later at least, that is, since Lomonosov died in 1765. Considering the violent strife around the issue, it is likely that the book that came out under Lomonosov's name has got very little in common with his original work. At best, it was heavily expurgated and edited, if not re-written from scratch. This is all the more plausible since a similar thing happened to the works of the Russian historian Tatishchev around the same time, q.v. in [Chron4](#), Chapter 1. Those were published by Miller after Tatishchev's death and based upon some mysterious “drafts” of the latter. The original of Tatishchev's work vanished without a trace. Who could have stopped the victorious Miller from publishing a distorted version of Lomonosov's works if the Romanovs had given him full control over Russian history? One must say that the very method of “caringly” publishing the works of one's opponent after his death is very characteristic for the battles fought over Russian history in that epoch, which had been anything but an abstract academic matter then. The Romanovs needed a distorted version of Russian history, likewise the monarchs of the Western Europe. The publications of Tatishchev's and Lomonosov's works on Russian history known to us today are most likely to be forgeries, q.v. below.

Let us return to the earliest stages of the opposition between Lomonosov and Miller. German historians decided to oust Lomonosov and his supporters from the Academy of Sciences. This “scientific activity” was conducted in Russia as well as abroad, since Lomonosov had been famous

internationally. All possible means were used for compromising the scientist's reputation and his works – not just the historical ones, but also those concerned with natural sciences, where his authority had been immense (in particular, Lomonosov had been member of several foreign academies – the Academy of Sweden since 1756 and the Academy of Bologna since 1764” ([60], page 94).

“In Germany Miller would incite public speeches against the discoveries made by Lomonosov, demanding the latter to be expelled from the Academy” ([60], page 61). He didn't succeed then; however, the opponents of Lomonosov managed to get Schlezer appointed Academician of Russian History ([60], page 64). “Schlezer would call Lomonosov ... a ‘total ignoramus who knew nothing but whatever was written in his chronicles’” ([60], page 64). Lomonosov was accused of being well familiar with the Russian chronicles, no less!

“Despite all of Lomonosov's objections, Catherine II had appointed Schlezer Academician. Not only did he obtain full control over all the documents kept in the Academy in this manner, but was also granted the right to demand any document he needed from the Imperial library and other institutions. Another right given to Schlezer was that of presenting his works to Catherine directly... After this appointment, Lomonosov wrote the following in a bitter and enraged ‘memorandum’ of his that accidentally eschewed confiscation: ‘There is nothing left to preserve. The madman Schlezer can access anything. There are more secret materials in the Russian National Library’” ([60], page 65).

Miller and his clique were in full control of both the University of St. Petersburg and the gymnasium that prepared university students. The Gymnasium was presided over by Miller, Bayer and Fisher ([60], page 77). “The teachers of the gymnasium spoke no Russian ... the students didn't speak any German. All the studies were conducted in Latin exclusively. Over the thirty years of its existence (1726-1755), the Gymnasium didn't prepare a single university student” (*ibid.*). This had led to the claim that “the only solution would be to bring students over from Germany, since

the Russians were allegedly unable to learn” (*ibid.*). Indeed – a savage and illiterate country.

“Lomonosov found himself in the thick of the battle... A. K. Nartov, a prominent Russian engineer who had worked at the Academy, registered an official complaint with the Senate, which was also signed by Russian students, translators and chancellery workers, as well as the astronomer Delisle. Their objective was crystal clear – to stop the Russian Academy of Sciences from being only nominally Russian... The commission gathered by the Senate to study the accusations made by the scholars ended up with Prince Yousoupov as its chairman... The commission had decided that A. Nartov, I. V. Gorlitskiy, P. Shishkaryov, V. Nosov, A. Polyakov, M. Kovrin, Lebedev and their supporters were nothing but ... ‘hoi polloi bold enough to rebel against their superiors’” ([60], page 82).

One must say that A. K. Nartov had been a prominent specialist in his field – “the creator of the first mechanical support, an invention that had revolutionised engineering” ([60], page 83). “A. K. Nartov had been an eminent Russian engineer and inventor. His name is associated with the most revolutionary inventions in civil and military engineering... In 1741 Nartov invented a high-speed cannon battery, which is now kept in the Historical Museum of Artillery in St. Petersburg. It consists of 44 small mortars... The mortars would fire one after another, as soon as the fire from a burning gunpowder trail or cord would reach the fuse” ([264], Book 2, page 700).

A portrait of A. K. Nartov can be seen in fig. 14.144, and his high-speed cannon is shown in fig. 14.145.



Fig. 14.144. A. K. Nartov, around 1725. Taken from [\[264\]](#), Book 2, page 699.

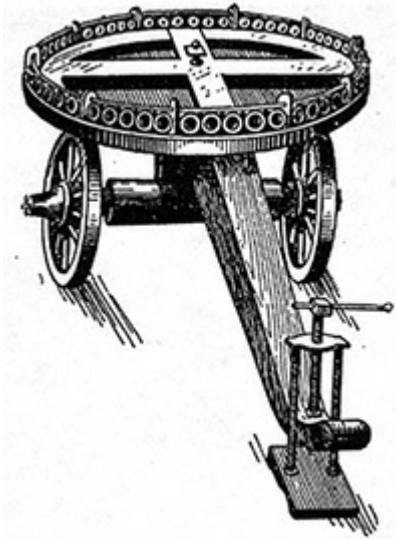


Fig. 14.145. The rapid-firing battery cannon of A. K. Nartov. Taken from [\[264\]](#), Book 2, page 700.

The Russian scientists wrote the following to the Senate: “We have proven our accusations for the first eight points, and we shall prove them for the remaining thirty if we get access to archives” ([\[60\]](#), page 82). “However ... they were arrested for ‘stubborn persistence’ and ‘insulting the commission.’ Some of them were chained and incarcerated, refusing to take any of their accusations back after two years of remaining in this condition. The verdict of the commission was nothing short of the most hideous atrocity – Schumacher and Taubert are to be decorated, Gorlitskiy

is to be executed, Grekov, Polyakov and Nosov are to be ruthlessly switched and exiled to Siberia, while Popov, Shishkaryov and others should remain under arrest until the solution of the matter by the next president of the Academy.

Formally, Lomonosov had not been included in the group of scientists who filed a complaint against Schumacher; however, his behaviour during the process demonstrates that Miller had hardly been errant with his claim that ‘adjunct Lomonosov had been among the miscreants who filed a complaint against Council member Schumacher and instigated the creation of the prosecution committee.’ Lamanskiy, who claimed Nartov’s complaint to have been written by Lomonosov for the most part, must also have been close to the truth. Lomonosov had remained a keen supporter of Nartov for the whole time that the commission was active... This is the reason for his violent clashes with some of Schumacher’s most industrious minions, such as Winzheim, Truscott and Miller, as well as the entire academic conference... The commission was enraged by Lomonosov’s behaviour and arrested him... The report of the commission that was presented to Yelizaveta hardly mentions Schumacher at all; its leitmotifs are the ‘ignorance and incapacity’ of Nartov and the ‘affronting behaviour’ of Lomonosov. The commission claimed that Lomonosov was to be punished by death, or at least switching, voidance of all rights and confiscation of property for ‘numerous discourteous, dishonourable and vile deeds against the academy, the commission and the German land.’ Lomonosov had awaited the verdict for seven months, remaining under arrest... Yelizaveta’s edict pronounced him guilty; however, he was made ‘exempt from punishment’ in order to ‘learn a lesson.’ However, his salary was halved, and he was made apologise to the professors ‘for his horrendous boldness’... Miller had compiled a mocking ‘Note of Apology’, which Lomonosov had to read and sign in public... This was the first and only time that Lomonosov had to renounce his views in public” ([60], pages 82-84).

The struggle continued until the very death of Lomonosov. “Owing to

Lomonosov's efforts, several Russian academicians and adjuncts appeared in the Academy" ([60], page 90). However, "in 1763, after the delation made by Taubert, Miller, Schtelin, Epinous et al, Catherine altogether expelled Lomonosov from the Academy" ([60], page 94). However, the edict about his ousting was soon revoked due to the popularity of Lomonosov in Russia and the acknowledgement of his work by foreign academies (*ibid.*). Nevertheless, Lomonosov was relieved from being head of the Department of Geography and replaced by Miller. There was also an attempt to "hand all of Lomonosov's materials on language and history over to Schlezer" (*ibid.*).

This last piece of information is very significant indeed. If there were attempts to get hold of Lomonosov's archive while he was alive, the fate of this unique collection after his death must have been sealed. As one should expect, Lomonosov's archive was immediately confiscated after his death, and disappears without a trace. "Lomonosov's archive, confiscated by Catherine II, is lost to us forever. The day after his death the library of Lomonosov and all of his papers were rounded up by Count Orlov at the order of Catherine and taken to his palace, which is where they vanished for good" ([60], page 20). A letter of Taubert to Miller has survived, wherein "Taubert reports the death of Lomonosov without bothering to hide his glee, and also says: 'The next day after his death Count Orlov ordered for seals to be put on the doors of his study. It must doubtlessly contain papers that they wish to keep from falling into the wrong hands'" (*ibid.*).

Apparently, Miller and Schlezer, the "creators of Russian history" managed to lay their hands on the archives of Lomonosov. The archives naturally disappeared as a result. However, seven years later Lomonosov's work on Russian history was published – obviously under total control of Miller and Schlezer, and just the first volume, which must have been re-written by Miller in the manner that he saw fit. The other volumes have "disappeared" – apparently, they were too laborious to process. This is how it came to pass that "Lomonosov's work on history" that we have at

our disposal today is, oddly and mysteriously, in total correspondence with the Millerian version of history. One wonders why Lomonosov needed to argue with Miller with such passion and for so many years, accusing him of falsifying the Russian history ([\[60\]](#), page 62), when he so complacently agrees with Miller in every instant in the very book that he is supposed to have published himself, obsequiously agreeing with him throughout the entire text?

We are of the following opinion. The book that came out under Lomonosov's name has got nothing in common with the one that he had actually written. One must think that Miller had greatly enjoyed re-writing the first volume after Lomonosov's death – “diligently preparing it for publication,” and destroying the rest. One can certainly tell there were many interesting facts related in the original – something neither Miller, nor Schlezer, nor indeed any other “Russian historian” could bear to see published.

7.

Lomonosov's *History of Russia*: authenticity issue. Lomonosov or Miller?

By A. T. Fomenko, N. S. Kellin and G. V. Nosovskiy

Above we have voiced the hypotheses that the text known as the *Ancient History of Russia* today and attributed to Mikhail Vassilyevich Lomonosov, which came out several years after the death of the author, is either a complete forgery, or a substantially distorted version of M. V. Lomonosov's authentic work on Russian history. We have also made the assumption that the author of the falsification can be identified as G. F. Miller personally, or one of his assistants carrying out his orders.

It has to be pointed out that the manuscript of the *Ancient History of Russia*, which could have served as proof of its authenticity, has not survived ([\[493\]](#)). Seven years after the death of M. V. Lomonosov, his oeuvre on Russian history was finally published, but only its first volume – the rest have gone missing. The publication is most likely to have been supervised by Miller, which leads us to the suspicion that it is in fact a forgery. Firstly, Lomonosov's *Ancient History of Russia* is miraculously in perfect correspondence with the Millerian version of history. Secondly, the disappearance of the second volume and the rest of them is very conspicuous – it is unlikely that the discrepancies between the versions of Lomonosov and Miller only started to manifest from the second volume on. One gets the suspicion that Miller just made a falsified version of the first volume and destroyed the rest, his possible motivation being the desire to reduce the amount of labour involved in the hoax.

The hypothesis about Lomonosov's *Ancient History of Russia* being a forgery is verified in the present work with the use of the authorial

invariant method, as discovered and developed by V. P. Fomenko and T. G. Fomenko, q.v. in Annex 3 to [Chron2](#). We come up with the following results.

1. We have compared the authorial invariant values of the *Ancient History of Russia* with those of Lomonosov's works whose authentic originals are still in existence. The results confirm the hypothesis that the *Ancient History of Russia*, ascribed to Lomonosov today, is a forgery. The hypothesis can therefore be considered proven.
2. We have come up with similar authorial invariant values for the *Ancient History of Russia* and the texts of G. F. Miller ([\[529\]](#)). This fact confirms the assumption that Miller had taken part in the falsification, although it does not prove it.

We are thus faced with the following problem. Is it true that the book published under Lomonosov's name and entitled *The Ancient History of Russia* is substantially different from Lomonosov's actual original? If it is, who was responsible for the falsification?

The solution of this problem can be approached with the use of the method developed in [\[893\]](#) and [METH2]:2, pages 743-778. The method allows to identify the author of a text to some extent, and is based on the authorial invariant algorithm discovered by V. P. Fomenko and T. G. Fomenko, q.v. in [Chron2](#), Annex 3. The invariant turns out to be defined as the frequency of function word usage. The calculation of this frequency gives us an opportunity to expose plagiarisms and find authors with similar styles.

Let us briefly explain the readers just what it is that we're referring to presently. The "authorial invariants" of literary works might prove a valuable tool for the solution and research of the authorship problems. Under an authorial invariant we understand a numeric parameter related to the text in question whose value can unambiguously characterise the texts of a single author or a small group of authors, but changes significantly in cases of texts written by different groups of authors. It is desirable to have

a large amount of such groups, and to have fewer “similar” authors in a single group as compared to the total amount of authors under study.

Numeric experiments demonstrate that the discovery of numeric characteristics that allow to distinguish between the texts of different authors without ambiguity is anything but an easy task. The matter is that the creation of a narrative text is also affected by factors that can be regulated consciously. For instance, the usage frequency of rare and foreign words characteristic for a given author may reflect the author’s erudition to some extent; however, this is a factor that can easily be controlled by the author, which renders this characteristic unusable as an authorial invariant ([\[893\]](#); see also [\[Meth2\]:2](#), pages 743-778, and [Chron2](#), Annex 3).

Some of the complications also stem from the fact that many numeric characteristics of texts are extremely sensitive to a change of style in the works of one and the same author, namely, they attain significantly different values for the texts written by the author in different periods. Therefore, the estimation of a given author’s unique characteristic is quite complex, especially if we want to assess these individual parameters quantitatively.

The characteristic that we search needs to satisfy to the following conditions.

1. It needs to be very “general” in order to be beyond the conscious control of an author – in other words, the characteristic needs to manifest as an “unconscious parameter.”
2. It needs to be stable for every author, which means that it can only possess a small deviation from some average value, which always remains the same, fluctuating very slightly from text to text.
3. It must be applicable for distinction between several groups of authors – in other words, we need different groups of authors for which the discrepancies between the values of this characteristic are greater than those found within the texts of a single author.

After V. P. Fomenko and T. G. Fomenko had conducted an extensive calculation experiment, it turned out that the numeric parameter of texts that satisfies to the conditions listed above is the relative usage frequency of all function words in the text – prepositions, conjunctions and particles, q.v. in figs. 14.146-14.149 ([\[893\]](#) and [\[909\]](#)). As one proceeds along the text using 16,000 word samples, the function word usage frequency turns out to be more or less constant for all the works of a given author. In other words, the curve that represents the evolution of said frequency becomes an almost even horizontal line. Minimal and maximal values were taken for every author under study; therefore, the parameter in question is useful for distinguishing between various authors. This is why it was called the authorial invariant. It can be used for attributing anonymous texts as well as hunting out plagiarisms – albeit with a certain degree of caution, since some authors may possess similar invariant values (Fonvizin and Tolstoy, for instance). Moreover, reliable statistical conclusions require the use of voluminous works.

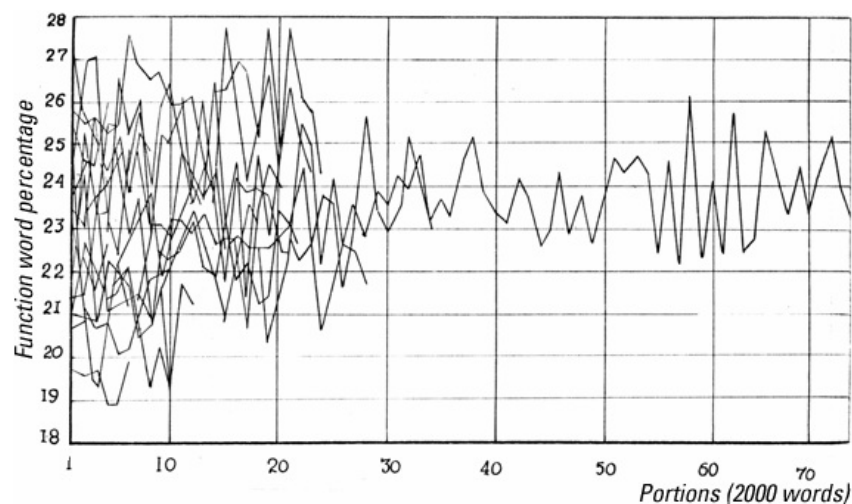


Fig. 14.146. The behaviour of the parameter – function word percentage for 2000-word samples. One sees the resulting curves to be chaotic.

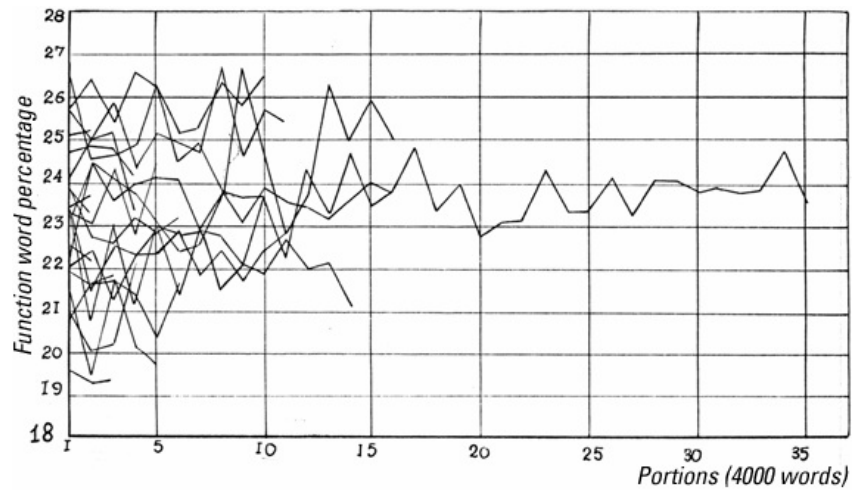


Fig. 14.147. The behaviour of the parameter – function word percentage for 4000-word samples. The curves remain chaotic, but there is a tendency for them to become more even.

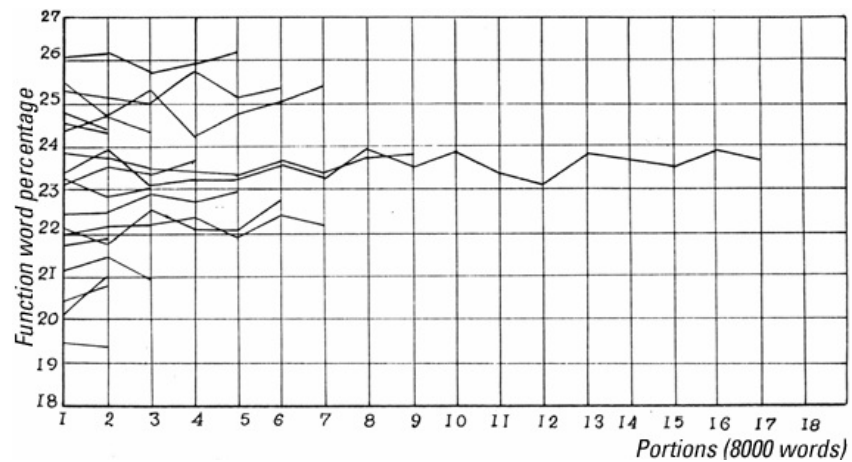


Fig. 14.148. The behaviour of the parameter – function word percentage for 8000-word samples. The curves still intersect occasionally, but they are getting more and more even.

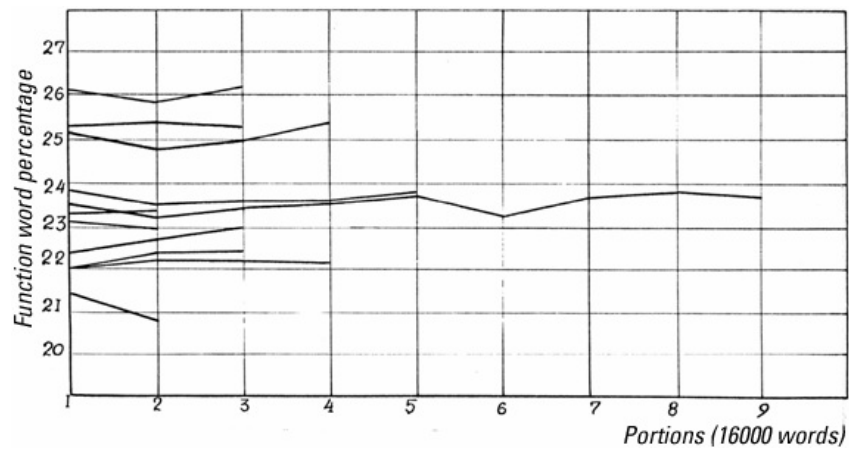


Fig. 14.149. The behaviour of the parameter – function word percentage for 16000-word samples. The curves transformed into more or less straight lines, which means the parameter has stabilised, with significant discrepancies between its value for different authors. The parameter is therefore a “good” one, it is an authorial invariant and can be used for telling different authors apart.

The last condition is met in the case of Lomonosov and Miller. Both have works that can be used for many consecutive 16,000 word samples. The applicability requirements are therefore met for the two authors. Our application of the authorial invariant method in the present case had been as follows.

- **Step 1.** We have considered all available works of M. V. Lomonosov, whose authentic manuscripts written in his own handwriting are still in existence. Out of those we have selected the ones that contain a required volume of text in words.
- **Step 2.** We have calculated the authorial invariant for M. V. Lomonosov, or the evolution of function word percentage, using the method laid out in [\[893\]](#), [\[909\]](#), [\[Meth2\]:2](#), pages 743-778, and [Chron2](#), Annex 3.
- **Step 3.** Next we calculated the authorial invariant for the *Ancient History of Russia* ascribed to Lomonosov nowadays. The volume of text suffices for the authorial invariant calculations.
- **Step 4.** We have studied all available works by G. F. Miller. We only specify the ones that contain a sufficient volume of Russian text.

- **Step 5.** The abovementioned method was then used for calculating the authorial invariant of G. F. Miller, or the evolution of the function word percentage.
- **Step 6.** Finally, we compared the invariant values yielded by our calculations.

We have used the following texts of G. F. Miller as published in [\[529\]](#):

1. “On Reverend Nestor, the First Russian Chronicler, his chronicles and his successors.”
2. “A Proposal to Correct the Errors of the Foreign Authors Writing about Russia.”
3. “A Description of Maritime Voyages into the East Sea and the Arctic Ocean Made by the Russians.”
4. “News about the Latest Maritime Voyages into the Arctic Sea and the Kamchatka Sea, Starting with 1743, or the End of the Second Expedition to Kamchatka. From the reign history of the Great Empress Catherine the Second.”
5. “On the [Russian] Nobility.”
6. “[A Description of towns and cities in the Muscovite province].”
7. “Biography and Reign History of Fyodor Alexeyevich.”
8. “[Project to create a historical department of the Academy].”
9. “Important Things and Difficulties Encountered in the Compilation of the Russian History.”
10. “An Instruction to the Translator Andreyan Doubrovskiy.”
11. “Selected Correspondence.”

Only the texts 3-7 possess a sufficient volume of over 16,000 words.

Moreover, one needs to leave out the works that weren't originally written in Russian, and may have been translated by someone other than Miller. It applies to work #6; the description of Kolomna is rendered in German.

Also, work #6 contains many tables, which complicate the calculations.

Works 3 and 4 contain a great number of numeric data, which also

complicate the calculations. Text #7 contains many tables and numbers; moreover, we had it rendered in a number of different formats, which is a purely technical complication. This text was also discarded.

We have therefore based our research on text #5. Its volume is over 16.000 words. We have excluded the part of the book that consists of a multitude of tables, namely, pages 197-206. The materials we did process therefore amount to pages 180-197 (beginning of the text before the tables), and pages 206-225 (end of text after tables). Page numeration is given in accordance with [\[529\]](#).

The result of our research is as follows: the authorial invariant of Miller equals 28 per cent.

We must make the following important statement. This invariant value is exceptionally large, q.v. in fig. 14.149. It is the largest of all the invariants calculated for the authors whose texts were analysed in [\[893\]](#) and [\[909\]](#) – see [Chron3](#), Annex 3.

Now let us calculate the authorial invariant for M. V. Lomonosov. We have studied the following works by this author:

1. “A Description of the Marksmen’s Mutinies and the Reign of Czarina Sofia.
2. “A Brief Account of the Academic Chancellery’s History in the Words of the Wise and the Deeds – from the beginning of the present corpus and until our day.”
3. “The Ancient History of Russia from the Origins of the Russian Nation to the Death of Great Prince Yaroslav I in 1054, Written by Mikhail Lomonosov, State Council Member, Professor of Chemistry and Member of the Imperial Academy of Sciences in St. Petersburg and the Swedish Royal Academy of Sciences.”

Other 44 texts of M. V. Lomonosov published in [\[493\]](#), but we didn’t take them into account for various reasons – the ones we listed above for Miller’s texts, as well as the fact that about a third of them are written as poetry and not prose. Let us explain that the authorial invariant can only be

applied with confidence to prose. The rejection of many other texts is explained by the fact that their originals have not survived until our day, which is the case with the *Ancient History of Russia* that we're concerned with presently; therefore, one cannot be quite certain about attributing them to M. V. Lomonosov. As a result, we ended up with work #2, which meets all the conditions listed above.

The result of the calculation is as follows. The authorial invariant of Lomonosov in work #2 equals 20-21 per cent. This is a very small value of the authorial invariant, and corresponds to the lowest threshold of invariant value if we're to consider all the authors that we have researched (see fig. 14.149).

We see something totally different in case of the *Ancient History of Russia* (work #3). The authorial invariant proved very unstable here – in some samples it equals 27 per cent, whereas in others the amount is 25 per cent. No discrepancies this large have ever been witnessed in case of any text that would belong to the same author. The authorial invariant values for the *Ancient History of Russia* are scattered between 24 and 27 per cent.

The strong fluctuation of the authorial invariant values that we see here implies that work #2 and work #3 listed under Lomonosov's name belong to different authors. However, in case of work #2, the authorship of Lomonosov is indisputable, since it still exists as a manuscript set in Lomonosov's own handwriting. This means that the *Ancient History of Russia* was not written by M. V. Lomonosov. Also, the invariant values for the *Ancient Russian History* ascribed to Lomonosov is in ideal correspondence with the value discovered for the works of G. F. Miller. Strictly speaking, this is not yet sufficient proof that Lomonosov's history was falsified by Miller in particular, since several different authors may possess similar or even identical invariant values ([\[893\]](#)). We have only proven the fact that the work in question is a forgery.

However, previous results make Miller a very likely candidate for having falsified Lomonosov's work on Russian history, all the more so considering that the invariant values of Miller's texts and those of the

Ancient History of Russia ascribed to Lomonosov are very rare among the Russian authors, q.v. in [Chron2](#), Annex 3. This makes chance coincidence between the invariant values for Miller and the hypothetical falsifier of Lomonosov's *Ancient History* a lot less likely, and makes Miller the most conspicuous suspect.

The unnatural invariant value aberration range of the *Ancient History* is therefore explained in a very simple manner. The falsifier had used Lomonosov's original text as a basis. Apparently, the distortion of the original in the process of re-writing was uneven, hence the erratic fluctuations of the invariant and the abnormality of their range.

Let us also emphasise that the authorial invariant values for the *Ancient History of Russia* are drastically different from what we see in case of Lomonosov's authentic works, namely, the fluctuation range equals 3-4 per cent, whereas it is normally confined within the limits of one per cent in the texts of a single author ([\[803\]](#)). It becomes quite obvious that the published version of the *Ancient History of Russia* contains very little of the original text – it is a forgery for the most part.

Corollary 1. It has turned out that the authorial invariant of the *Ancient History of Russia* confirms our hypothesis about the original text of Lomonosov's history becoming greatly distorted – virtually written anew before the publication that took place seven years after the death of M. V. Lomonosov.

Corollary 2. We have discovered the authorial invariant of the *Ancient History of Russia* to be very close to that of G. F. Miller, a prime suspect for the falsification of the book. This doesn't yet prove that Lomonosov's *History* was corrupted by Miller – we know of texts written by different authors a priori, whose authorial invariants are nonetheless similar to one another (I. S. Tourgenyev and L. N. Tolstoy, for instance, q.v. in [\[893\]](#) and [\[909\]](#)). However, in the present case, given the long and arduous struggle between Lomonosov and Miller, the discovery of similar authorial

invariants in Miller's text and the *Ancient History of Russia* is most likely to indicate that it was none other but G. F. Miller who had either radically edited or completely falsified the text of M. V. Lomonosov's *History*.

8.

Foreign eyewitnesses of the XVI century located Novgorod the Great on River Volga

Our reconstruction as related above suggests that Novgorod the Great as described in Russian chronicles can identify as either the city of Yaroslavl on the Volga, or a group of famous Russian cities around Yaroslavl. A. I. Karagodov and V. P. Cherepanov from the Saratov State University of Technical Sciences, pointed out to us some direct proof of our reconstruction that has survived in mediaeval texts of the XVI century. Apparently, Taube and Kruse, the presumed eyewitnesses of the events that took place in the epoch of the oprichnina, made direct references to the fact that Novgorod the Great stood on River Volga. We are quoting a passage from [\[117\]](#):

“Foreign chroniclers and historians of the epoch [the alleged XVI century – Auth.] painted a horrible and repulsive picture of the Oprichnina and its creator [Ivan the Terrible – Auth.]. However, can one really trust the evidence of Taube and Kruse? In their account of the Novgorod murders they locate the city on the banks of the Volga as eyewitnesses of said events” ([\[117\]](#), page 287).

We see that the author, a historian of the Scaligerian school, urges the reader to distrust Taube and Kruse, citing their claim about Novgorod the Great located on the banks of the Volga, which naturally contradicts the Scaligerian and Romanovian history, as an argument. However, this report of Taube and Kruse is in ideal concurrence with our reconstruction. It has fortunately evaded the attention of the Romanovian editors in the XVII-XVIII century, who were very diligent in their attempts to remove every truthful evidence from the annals of Russian history.

By the way, one has no reason at all to doubt the competence of Taube

and Kruse, who were well aware of what they wrote about. They weren't mere eyewitnesses of the events that took place in Novgorod on the Volga. It turns out that they were made members of the Oprichnina by Ivan IV: "The Czar didn't just protect the heretics, but also made some of them very close to himself. He made ... I. Taube and E. Kruse members of the Oprichnina" ([\[775\]](#), pages 281-282). One must assume that Taube and Kruse had been well aware of the location of Novgorod, which was destroyed by Ivan IV ("The Terrible").

9.

The Alexandrovskaya Sloboda as the capital of Russia, or the Horde, in the XVI century

In [Chron6](#) we demonstrate that the Muscovite Kremlin, likewise other constructions of Moscow as a capital city, were built in the second half of the XVI century the earliest. We have dated the foundation of the Kremlin in Moscow to the epoch of the Oprichnina, identifying the construction of the city as the famous foundation of Ivan's capital in the epoch of the Oprichnina. We have made the assumption that the royal procession only stopped temporarily in the famous Alexandrovskaya Sloboda en route from Suzdal to Moscow. We must also remind the reader that the Biblical city of Souza is most likely to identify as Suzdal, q.v. in [Chron6](#). A further study of the issue revealed the fact that the picture must have been of even greater interest to us as researchers.

It is assumed that the Alexandrovskaya Sloboda (the modern town of Alexandrov in the Vladimir Oblast) had been the capital of Russia in the full meaning of the word for some 20 years, starting with the beginning of the Oprichnina epoch in 1563 ([\[12\]](#), page 17). This appears to be true. Sources report that a luxurious palace complex with a number of secondary constructions had been erected in the Alexandrovskaya Sloboda: "The Czar's court in the Sloboda included the palaces of the Czar and the noblemen, likewise auxiliary constructions, the royal garden, a unique system of ponds and locks, which had served the purpose of filling the moat with water. State services of all sorts were active in the Alexandrovskaya Sloboda, including the Duma of the Oprichnina, the royal court, diplomatic offices and the Ministry of Foreign Relations" ([\[11\]](#), page 7). Apparently, "the best icon artists and builders lived and worked here; they built a magnificent ensemble of palaces and temples,

second only to the Muscovite Kremlin in its splendour” ([11], page 5). As we realise today, things are likely to have happened in a different order – the capital in the Alexandrovskaya Sloboda predated the Kremlin, which was built in its image somewhat later, in the XVI century.

The Alexandrovskaya Sloboda had been the place where the Czar met foreign envoys; this fact became reflected in the memoirs of Ulfeldt, the Danish Ambassador, dating to the XVII century: “The impressions of the Alexandrovskaya Sloboda and the Russian Czar (the “cruel Pharaoh”) were reflected in the ambassador’s book entitled ‘A Voyage to Russia of Jacob Ulfeldt, the Danish Envoy’” ([11], page 9). A propos, the fact that the Danish ambassador calls the Russian Czar Pharaoh isn’t a mere literary comparison – the Czar had indeed been the Egyptian Pharaoh as described in the Bible; some parts of the Bible were written in this very epoch, q.v. in [Chron6](#). The chronicles of the epoch appear to have called used the term “Egyptian Alexandria” for referring to his capital in the Alexandrovskaya Sloboda. The memories of the Library of Alexandria appear to date to the very same epoch, referring to the library of the Alexandrovskaya Sloboda, or the famous library of Ivan the Terrible ([11], page 6). In this case, the demise of the famous “ancient” Library of Alexandria in a blaze might be a legendary reflection of the real destruction of the Alexandrovskaya Sloboda by the Romanovs in the epoch of the XVII century: “During the Great Strife, the palace ensemble was destroyed and pillaged” ([11], page 11). Nowadays, the territory of the former Alexandrovskaya Sloboda is occupied by the Svyato-Ouspenskiy nunnery.

A propos, it is presumed that “prince Ivan [the son of Ivan “The Terrible” – Auth.] died in the Alexandrovskaya Sloboda after a mortal wound inflicted by the Czar in a fit of rage” ([12], page 16). It is further presumed that “the Czar departed from the Alexandrovskaya Sloboda as a result of his elder son’s death” ([11], page 11). It is also possible that some of the events reflected in the Biblical book of Esther took place right here, in the Alexandrovskaya Sloboda, in the XVI century, q.v. in [Chron6](#).

Modern historians are confronted with the necessity to explain why the

capital of Russia was in the Alexandrovskaya Sloboda and not Moscow. They write the following: “Another paradox is that the Oprichnina Court in Moscow, which was constructed in the first months that had followed February, 1565 ... had been an affiliate of the Oprichnina capital, or the Alexandrovskaya Sloboda, in general. All the governing functions became concentrated in the Alexandrovskaya Sloboda towards the autumn of 1565... Starting with 1568, the royal scribes and the publishing house became concentrated here” ([12], page 16; also [11], page 6). Apart from the publication of books, this was also the place where they cast bells” ([11]). And so on, and so forth. Historians “explain” it suggesting that Ivan the Terrible had been an eccentric tyrant, who had decided to transfer the court to the Alexandrovskaya Sloboda from Moscow. We are of a different opinion, which can be encapsulated as follows. The construction of a capital in Moscow had not yet started by that time. At the very beginning of the Oprichnina epoch, the royal capital of Russia and the headquarters of the Czar, or the Khan, became relocated to Alexandrovskaya Sloboda from Suzdal, or the Biblical Souza, and remained there for some 15 years. It is likely that another transfer of the capital was instigated by Khan Ivan Simeon at the end of the XVI century, after the defeat of the Oprichnina, to move it even further westwards by some 100 kilometres. This is how Moscow was built.

The strife flared up again in the beginning of the XVII century. Moscow fell prey to fire, and the Muscovite Kremlin changed hands a number of times. It is presumed that Moscow had been burnt to the ground. Thus, Moscow was either burnt down completely or at least destroyed to a large extent at the very end of the Great Strife, during the epoch of the interregnum and civil wars of the early XVII century, right before the ascension of the Romanovs. This must have resulted in the destruction of the Muscovite Kremlin. According to I. A. Zabelin, even at the end of Mikhail Romanov’s reign, in 1645, “the entire Kremlin lay desolate; many layers of bricks were missing from the wall of the citadel and some of the towers, the walls caved in, and the white stones fell out. The domes of

some towers were in a decrepit state, or fell in altogether.” The reconstruction of the Kremlin began ([\[284\]](#), page 165).

10.

The counterfeited inscription with the name of the monarch on the alleged portrait of Ivan the Terrible dating from the XVII century

We have encountered many occasions when the Russian historical documents dated to the XVI century nowadays underwent a tendentious editing or became falsified all in all. Our experience of dealing with historical materials left us with the impression that it is very difficult to find authentic artefacts of the XV-XVI century that have survived the Romanovian censorship among the documents available to us today and the objects exhibited in museums. This censorship has left a mark on the artefacts exhibited in the museum of the Alexandrovskaya Sloboda and dated to the XVI century in particular. Among other objects from the museum of the Pokrovskaya Church (XVI-XVII century) and the Dining Hall (XVI century), q.v. in figs. 14.150, 14.151 and 14.152) we see a royal portrait (fig. 14.153). It is presumed to depict Czar Ivan Vassilyevich “The Terrible.” Modern historians date this portrait to the end of the XVII or the beginning of the XVIII century ([\[11\]](#), page 4). It is often called a “unique XVII century parsuna” ([\[11\]](#), page 9). Therefore, what we have at our disposal is a very rare image of a Russian autocrat.



Fig. 14.150. The Pokrovskaya Church of the XVI-XVII century and the Dining Hall of the XVI century as parts of the ensemble of the royal palace built in Alexandrovskaya Sloboda by Czar Ivan IV.



Fig. 14.151. The Pokrovskaya Church of the XVI-XVII century and the Dining Hall of the XVI century in Alexandrovskaya Sloboda.



Fig. 14.152. The dome of the Pokrovskaya Church. Taken from [\[1373\]](#), pages 68-69.



Fig. 14.153. Royal portrait exhibited in the museum of the Pokrovskaya Church and the Dining Hall of the XVI century in Alexandrovskaya Sloboda. Presumably, a portrait of Ivan Vassilyevich “The Terrible.” Taken from [\[11\]](#).

At the bottom of the portrait we find an inscription that appears to suggest that the Czar in question is indeed Ivan Vassilyevich. By the way, the photograph of the portrait cited in the album ([\[11\]](#), page 4) leaves the inscription out for some reason – we only see the first line and a part of the second. Is there any reason behind this? Let us turn to the fundamental edition that tells us about the museum of the Alexandrovskaya Sloboda in detail ([\[1373\]](#)). The very first pages of the book contain a reproduction of this portrait; however, an even greater part of the inscription is left out – we only see a vague outline of the first line, and nothing but.

This detail alone would not have been worthy of our attention, if it hadn't been for the fact that the inscription in question is of the utmost interest. We only realised this upon visiting the museum of the Alexandrovskaya Sloboda. We have photographed the entire inscription, which can be seen in figs. 14.154 and 14.155. As we can see, the following is written on the portrait: “Ivan Vassilyevich, Czar and Great Prince of Russia, the wise and valiant ruler. The Czar had conquered three kingdoms – Astrakhan, Siberia and the Land of the Khazars, making them part of his domain; he had also defeated hosts of the Swedes, and taken

much of Russia's land back from them. The first one to be crowned and..."



Fig. 14.154. The legend underneath the portrait of "Ivan Vassilyevich" at the museum of the Pokrovskaya Church and Dining Hall of the XVI century. Photograph taken by the authors in 1998.

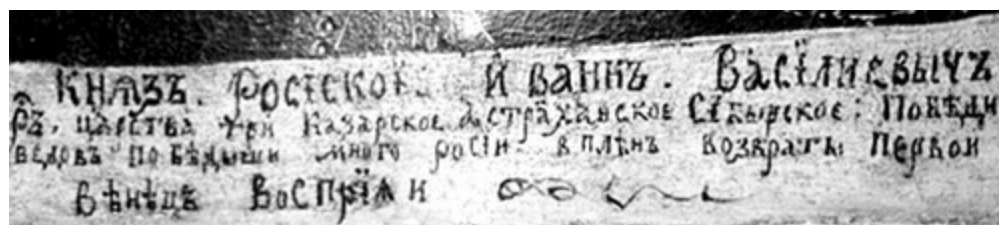


Fig. 14.155. Fragment of the legend from underneath the portrait of "Ivan Vassilyevich": a close-in. The legend was obviously altered – we see that something else had been written here originally.

This is where the text ends abruptly; we see some strange squiggle instead of the remaining phrase. The inscription is very interesting indeed.

Firstly, the Kingdom of Kazan is called the Land of the Khazars, which is in perfect concurrence with our reconstruction, according to which the famous "ancient kingdom of the Khazars" identifies as the mediaeval Kingdom of Kazan of the XV-XVI century.

Secondly, it is said that the Czar took "much of Russia's land back" from the Swedes. This should ring very odd if we're to follow the Scaligerian and Millerian history. If the Russian Czar had defeated the Swedes, why does it mean that he had taken "much of Russia's land back"? After all, we were taught that the Western Europe, including Sweden, had never been part of Russia or ruled by the Russian Czars. Our

reconstruction makes everything crystal clear – the inscription refers to the events of the XVI century, when the Russian (or Assyrian, according to our reconstruction) Czar, or Khan, described in the Bible as Nebuchadnezzar, managed to partially suppress the mutiny in the western lands of the Great = “Mongolian” Empire, restoring his rule over these territories.

It is also quite obvious that this inscription had somehow failed to please the Romanovian editors of history. The strange squiggle at the end of the phrase obviously replaces an obliterated part of the old text. The last line of the text is likely to have been shorter than the previous ones initially, and placed in the middle, with blank spaces to the left and to the right. The phrase “The first to be crowned and...” obviously ends in an abrupt manner; the conjunction “and” indicates that it had been followed by some phrase, which was ruthlessly rubbed out and replaced by a meaningless squiggle that serves the end of making the text more symmetrical than it would have been otherwise, obviously in order to conceal the introduced alterations.

However, the most interesting fact is that the name of the Czar is very obviously a forgery. Let us return to the very first line. Take a closer look at the photograph (fig. 14.155). We can clearly see some semi-obliterated phrase underneath the words “Ivan, Great Prince of Russia,” which can be seen particularly well in the gap between the words “Ivan” and “Russia.” Something else had been written here – another name, or a title. Possibly, “Khan Simeon.” However, the obliterated lettering here is unlikely to ever be reconstructed. We haven’t managed to make it out, despite having spent a large enough amount of time at the museum. One needs a magnifying glass, laboratory condition, etc. An expertise of the surviving layer of paint is also called for.

And so, the portrait of “Ivan Vassilyevich” that we have at our disposal today has got obvious traces of falsification. The authentic old inscription was erased and replaced by a new one. Could the actual portrait of the Czar have been tampered with as well?

This might be the reason why the compilers of the album ([\[11\]](#)) and the author of the book ([\[1373\]](#)) decided to leave the “embarrassing inscription” out and not include it in the photographs of the famous portrait – to preclude the readers from asking unnecessary questions.

There are other oddities about this portrait. The person painted upon it is presumed to be Ivan the Terrible; it has a distinctive characteristic, namely, an indentation on the bridge of the nose, q.v. in fig. 14.153. However, we see another portrait exhibited in the Raspyatskaya Church nearby, allegedly one of Czar Alexei Mikhailovich Romanov, q.v. in fig. 14.156. We see that it also has an indentation on the bridge of the nose; in general, the faces painted on both portraits look amazingly similar. Could the portrait of “Ivan the Terrible” from the Ouspenskaya Church really be one of Czar Alexei Mikhailovich dating from a later epoch, which the Romanovian historians of the XVII or the XVIII century decided to use in order to manufacture a portrait of “Czar Ivan the Terrible,” which would serve to replace some authentic old portrait of the XVI century Czar, or Khan. It is possible that they simply took some portrait of Alexei Mikhailovich, erased the inscription at the bottom and boldly replaced it by the name of Ivan Vassilyevich, wiping out a number of other “embarrassing” words and phrases while they were at it. As we have seen, they didn’t bother with extra accuracy – for instant, instead of thinking up some plausible new text to stand at the end of the inscription that they were editing, the hoaxers simply erased a few of the “dangerous words,” offhandedly replacing them by a meaningless squiggle, which must have been presumed fit for this purpose.



Fig. 14.156. Portrait of Czar Alexei Mikhailovich Romanov from the Raspyatskaya Church of Alexandrovskaya Sloboda.

Apparently, few people paid attention to such phenomena in the epoch of the first Romanovs, and even fewer dared to enquire about the former lettering or the reason why the Czar had suddenly changed his name. All that we have learnt to date implies that such inquisitiveness had hardly been regarded as laudable in that epoch.

11.

Lettering on the neckpiece of a XVI century chasuble with a counterfeited name of a Russian czar

The museum of the Ouspenskaya Church in the Alexandrovskaya Sloboda has got a so-called “chasuble neckpiece” up for exhibition (embroidery of 1596. See [\[11\]](#), page 34, and [\[1373\]](#), page 114; also fig. 14.158). The embroidery depicts an Evangelical scene of Jesus Christ administering the communion of bread and wine to his apostles ([\[11\]](#), page 35). It is circumscribed by lettering set in golden and silver thread (see the rectangular strip in fig. 14.158). The entire inscription is represented in five photographs (figs. 14.159-14.163).



Fig. 14.157. The Ouspenskaya Church at Alexandrovskaya Sloboda (the modern town of Alexandrov). See also [\[11\]](#).

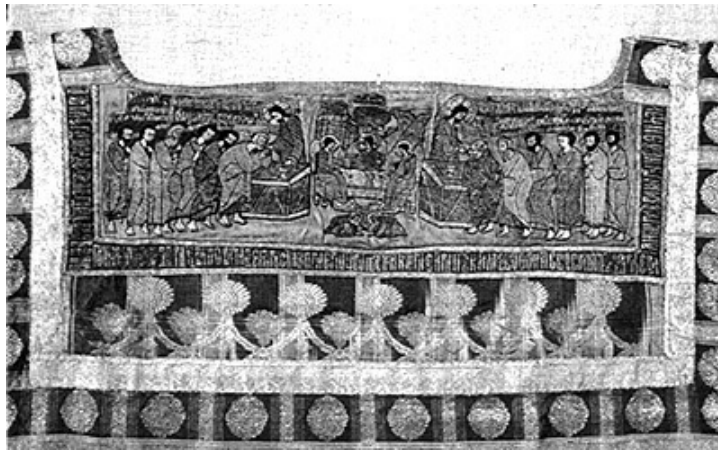


Fig. 14.158. The monastic robes of 1596, a fragment. Museum of the Ouspenskaya Church at Alexandrovskaya Sloboda. Taken from [\[11\]](#).



Fig. 14.159. Fragment of the lettering on the robe. Beginning. Photographs taken by the authors in 1998.



Fig. 14.160. Lettering on the robe continued. The name of the Russian Czar is an obvious forgery; otherwise, the lettering is in good condition. Photograph taken in 1998.



Fig. 14.161. Lettering on the robe continued. Photograph taken in 1998.



Fig. 14.162. Lettering on the robe continued. Photograph taken in 1998.



Fig. 14.163. Lettering on the robe concluded. Photograph taken in 1998.

It says the following:

“The year of 3РД (7104, or 1596), the reign of Czar and Great Prince [???] Ivanovich and Czarina Irina, to the daughter of Prince Afanasiy Andreyevich

Nogayev, Princess Euphimia.”

The entire inscription is in a perfect condition, the sole exception being the name of the Czar, which appears to have perished.

The surviving traces lead us to the presumption that the artefact in question fell prey to hoaxers. Someone has made the attempt to make fake traces of the name “Fyodor” here, however the result doesn’t look plausible at all. The first part of the name is drafted rather clumsily with a couple of individual stitches; the letters at the end of the name have a strange shape and are likely to have been altered. This concerns the next-to-last letter, *P*, and in particular the last letter *A*. The two previous letters are missing altogether, replaced by some strange blotch (see fig. 14.160). The original lettering is anyone’s guess nowadays.

Why is it that “relentless time” chose to erase the name of a XVI century Russian Czar, leaving the rest of the lettering intact? Could its part have been played by the Romanovian editors of the XVIII century?

A propos, the lettering is distinctly at odds with the Russian history as related in Millerian and Romanovian textbooks nowadays. Princess Euphimia as mentioned in the text is referred to as the daughter of Prince Afanasiy Andreyevich Nogayev. However, the only Princess Euphimia known in the Romanovian history of that period is presumed to be the daughter of Vladimir Sergeyevich Staritskiy and Yedvokia Nagaya (q.v. in the alphabetic index of the Russian princes and princesses in [\[404\]](#)).

However, the inscription on the chasuble names Afanasiy instead of Vladimir. Also, the surname Nagoy (Nagaya being its female form) – or, rather, Nogayev, is worn by Vladimir (or Afanasiy?) Andreyevich himself, and not his wife, as the Romanovian historians are trying to suggest today. The impression is that of total confusion. The epoch in question is a rather recent one – the end of the XVI century; we are presumed to know it in detail, according to the Romanovian historiography.

A propos, the replacement of Nogayev by Nagoy is by no means as harmless as it seems initially. The name Nogayev makes one recollect the

famous Nogaiskaya Horde, whose last remnants were destroyed by the Romanovs in the XVIII century (Count Souvorov being the leader of their army), whereas the name Nagoy leads to no such “dangerous associations.”

This must be the reason why the Romanovian editors replaced Nogayev by Nagoy, wishing to conceal the relationship existing between the Russian Czars and the Nogaiskaya Horde.

12.

Amazing Russian Biblical scenes on the XVI century frescoes, which have miraculously survived in the Pokrovskaya Church of the Alexandrovskaya Sloboda

We are about to consider the amazing artwork of the Pokrovskaya Church. The dome in its modern condition can be seen in figs. 14.150, 14.151 and 14.152. In fig. 14.164 one sees the reconstruction of the dome as it was in the XVI century made by modern historians. We shall be referring to the scientific publication that contains the article entitled “The Artwork Programme of the Pokrovskaya Church in the Alexandrovskaya Sloboda” by V. D. Sarabyanov, as well as “The Artwork Style of the Pokrovskaya (Initially Troitskaya) Church of the Alexandrovskaya Sloboda” by V. M. Sorokatiy ([\[12\]](#)) in our analysis of the artwork.



Fig. 14.164. A reconstruction of the dome of the Pokrovskaya (initially Troitskaya) church of Alexandrovskaya Sloboda as it was in the XVI century. Taken from [\[12\]](#), page 80, photograph 2.

According to V. D. Sarabyanov, “the artwork from the dome of the Pokrovskaya (initially Troitskaya) Church of the Alexandrovskaya Sloboda, dating from the epoch of Ivan the Terrible, is of the utmost interest to us – not just because it dates from the period that has left us but a precious few works of monumental art, but also due to the uniqueness of its iconographic programme” ([\[12\]](#), page 39). Moreover, we learn that “this is the only example of a XVI century Russian church with topical artwork” ([\[11\]](#), page 21). Let us point out right away that this truly amazing artwork has survived quite by chance, invisible under later layers. This is why it has fortunately enough evaded the attention of the Romanovian editors of history in the XVII-XVIII century. Had it been discovered then, it would either be destroyed or falsified – we have seen it happen many a time. The artwork was only discovered in the XX century – in 1925 (see [\[12\]](#), page 55). Its condition is rather poor. Modern

historians mark the “poor condition of the artwork, likewise the fact that the murals are at a considerable distance from the viewer... However, one must emphasise the great rarity of the artefact and the role it plays in the correct estimation of the XVI century art” ([12], page 54).

Historians date this artwork to circa 1570 ([12], page 55). The artwork deteriorates rather rapidly. V. M. Sorokatiy points out that “fortunately, we have a unique source at our disposal, one that reflects the original condition of the artwork upon discovery – incomplete and with numerous defects as it may be, but in much greater detail than we can see today. I am referring to the photographs of 1926, without which no complete evaluation would be possible” (*ibid.*).

One cannot help but wonder about the wanton manner in which the learned historians treat this rarest XVI piece of artwork that has miraculously reached our day and age. According to V. D. Sarabyanov, “the artwork of the Pokrovskaya Church, which was discovered in the beginning of the 1920’s, rather unfortunately hasn’t been preserved in a proper manner; the substantial deterioration of the layers of plaster and paint over the years that have passed since its discovery make the reconstruction of details and the identification of the saints extremely hard – next to impossible” ([12], page 41).

We haven’t managed to study the murals in July 1998, since the church remains closed for visitors of the museum.

In fig. 14.165 one sees the general condition of the artwork as it is today. Fragments of frescoes are reproduced in figs. 14.166 and 14.167. The general concept of the artwork is as follows. Sabaoth the god is at the centre, surrounded by archangels followed by evangelists and Biblical characters together with the Russian princes. For instance, “on the right of St. Vladimir we see the legend ‘Vladimir the Great’; we also see the words ‘Righteous Prince Gleb’ next to St. Gleb” ([12], page 53).

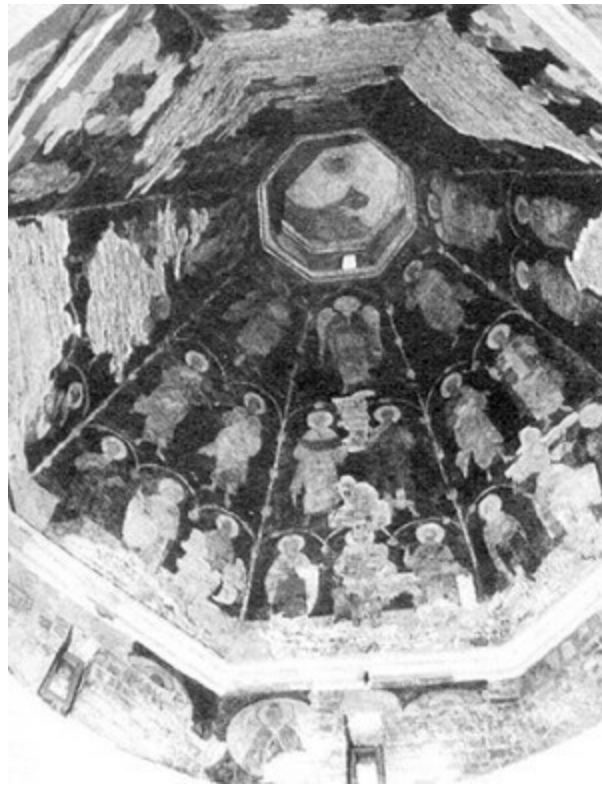


Fig. 14.165. General view of the artwork on the dome of the Pokrovskaya (Troitskaya) Church. Modern condition. Taken from [\[12\]](#), page 80, photograph 4.



Fig. 14.166. Artwork on the dome of the Pokrovskaya Church: a fragment. Taken from [\[12\]](#), page 80, photograph 7.



Fig. 14.167. Artwork on the dome of the Pokrovskaya Church: a fragment. Taken from [\[12\]](#), page 80, photographs 8 and 9.

It is important that the artwork isn't merely an eclectic collection of individual characters, but rather a rendition of the so-called "Tree of Jesus," or the genealogical tree of Jesus Christ. Sarabyanov points out that the decoration in question "is an interpretation of the decorative and symbolic tree motif, which is very common for mediaeval art. In Byzantine art of the XIII-XIV century this motif was primarily used in the composition entitled "The Tree of Jesus," which had served to represent and glorify the genealogy of Jesus Christ... This triumphal composition ... had served as a basis for a local theme known as 'The Vine of the Nemanich', deifying the Serbian royal dynasty and proclaiming the divine origins of their royal power... This iconography was introduced in the artwork of the Pokhvalskiy side-altar of the Ouspenskiy Cathedral of the Kremlin in Moscow, which dates from 1482 [the dating is apparently erroneous – Auth.], and became widely popular in the second half of the XVI century. The actual 'Tree of Jesus' was among the compositions included in the decoration of the Blagoveshchenskiy Cathedral in 1405 [this dating also appears to be erroneous – Auth.] by Feofan the Greek and

recurs in the artwork of 1547-1551, occupying all of the domes and a substantial part of the gallery walls... In the context of the entire artwork, which is largely concerned with the glorification of the regnant Russian dynasty, the 'Tree of Jesus' is doubtlessly parallel to the very same topic, serving to carry across the same concept of royal power being divine in its origin, but more subtly than the 'Nemanich Vine', and referring to the first Russian Czar, who had been crowned shortly before the creation of this artwork" ([12], page 46).

Thus, the artwork of the Pokrovskaya Church depicts several generations of Biblical characters and Russian Czars as an uninterrupted sequence – a genealogical tree of sorts. At the centre of the composition we see the god Sabaoth and not Jesus Christ ([12], page 52). As for the Biblical characters – we see Adam and Eve, a character that is likely to identify as Cyph, the third son of Adam, Abel, Noah, “who is identified unequivocally by the ark that he holds in his hands” ([12], page 42). Next we have Abraham, Isaac, Jacob and “the twelve sons, or the patriarchs of the twelve tribes of Israel. All of them are dressed in princely attires with lavishly decorated neckpieces, sleeves and bottom edges” ([12], pages 42-43). The “tree” also includes twelve Biblical prophets, possibly, Aaron, Isaiah, Daniel and Samuel or Zechariah, likewise King David and King Solomon. Some of the figures cannot be identified as any famous ancient characters at all ([12], pages 42-43).

Finally, “the sixth circle of the artwork ... depicts the saints of the New Testament, predominantly martyrs and Russian princes” ([12], page 43). In particular, we see St. Jacob Perskiy, St. Mina, the Russian princes Vladimir, Boris and Gleb, and so on. The XVI century artists depicted the Biblical characters and the Russian princes as contemporaries, or representatives of the same epoch. Historians write the following about Prince Vladimir, for instance: “His figure is located upon ... the main line of the hierarchy, apparently corresponding to the portraits of the Old Testament patriarchs – Cyph and David the Prophet... The concept of the Muscovite Kingdom being the chosen nation blessed and guarded by the

Lord himself, is illustrated in a very obvious manner – the divine grace falling from the heavens is distributed equally ... among the Patriarch Czar, David ... and Prince Vladimir, whom we see in the same row... Prince Vladimir is equalled to the saint kings of the Old Testament, with whole generations of Christian rulers omitted” ([12], page 49).

Modern historians are thus telling us that the global chronology as represented in the artwork on the dome of the Pokrovskaya Church, is greatly at odds with the Scaligerian version. Characters separated from each other by centuries and even millennia within the framework of the Scaligerian history were depicted by the XVI century artists as either contemporaries or representatives of one and the same historical epoch. Likewise, the chronology reflected in the artwork is in perfect correspondence with our reconstruction, according to which the Biblical characters and the Muscovite princes of the XIV-XVI century aren't merely contemporaries, but also often figure as different aliases of a single historical personality. In other words, Russian chronicles describe them as Muscovite princes, whereas the Bible reflected them as Moses, Nebuchadnezzar, King of Assyria, and so on.

The Blagoveshchenskiy Cathedral of the Muscovite Kremlin presents us with just as amazing a picture. Here we also have “the genealogical tree of Jesus Christ painted on the domes of the galleries” ([107], page 147). Historians make the perfectly justified comment that the analysis of the frescoes from the Pokrovskaya Church will be aided by “a comparison of the artwork in question with the most important works of Muscovite art of the XVI century, namely, the murals of the Blagoveshchenskiy Cathedral of the Muscovite Kremlin” ([12], page 60).

A drawn copy of the famous murals from the Blagoveshchenskiy Cathedral made in the early XX century is reproduced in fig. 14.168. Here we also see the Russian Princes alongside Biblical characters from the Old Testament. Moreover, they are depicted in the same chronological sequence as “Virgil, the Roman poet wearing a brimmed hat, Anaxagoras, the Greek philosopher, and Homer, the famous blind poet... It is most

peculiar that we also see several Great Princes of Russia alongside the above characters – Daniil Aleksandrovich, Dmitriy Donskoi and Vassily I. This appears to be the genealogical tree of the Muscovite rulers woven into the tree of Christ... The dynastic topic is represented in the context of world history” ([\[107\]](#), pages 148-149).

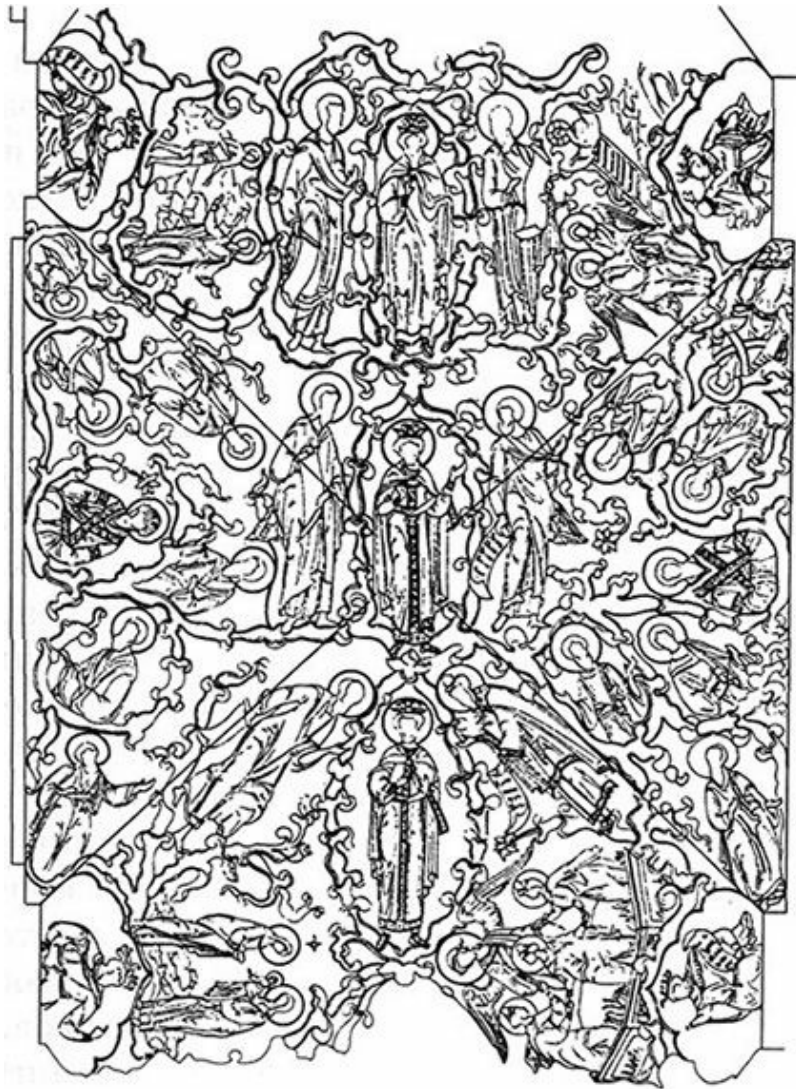


Fig. 14.168. Fragment of the artwork on the dome of the vestibule of the Muscovite Kremlin’s Blagoveshchenskiy Cathedral dating from the XVI century. According to the draft made by V. V. Souslov in the early XX century. Taken from [\[107\]](#), page 148.

Nowadays all such mediaeval artwork is regarded as purely symbolic. Historians are trying to convince us that mediaeval artists confused epochs and were ignorant of chronology. Quite naturally, modern historians

raised on the erroneous chronology of Scaliger and Petavius will regard the attribution of Virgil, Anaxagoras, Homer, Dmitriy Donskoi and other Great Princes of Russia to the same historical epoch as absurd. However, our reconstruction provides an excellent explanation to the mediaeval chronology, which is very demonstrably reflected in the artwork of the Blagoveshchenskiy Cathedral, since, according to the results of our research, all these “ancient” characters had indeed lived in the epoch of the XIII-XVI century. The mediaeval artists who painted the frescoes of the Pokrovskaya Church in the Alexandrovskaya Sloboda had been well aware of this fact, likewise the authors of the more recent artwork of the Muscovite Kremlin’s Blagoveshchenskiy Cathedral.

Moreover, these surviving frescoes of the XVI century paint a picture of the mediaeval world that is thoroughly at odds with the one reflected in the modern Scaligerian history textbooks. The XVI century frescoes reflect the supreme position of the Great = “Mongolian” Empire in the mediaeval world.

V. D. Sarabyanov refers to the frescoes of the Pokrovskaya Church in the following manner:

“The theocratic idea that the Muscovite Czars were chosen by God is presented as something that requires no proof whatsoever – an ideological axiom accepted by everyone as the truth... It is perfectly obvious that the artwork is primarily concerned with the concept of the Russian rulers and Russia itself being chosen by the Lord; in the context of the global historical process, the country was regarded as the last truly Christian state... What we see reflected in the artwork is the famous complex of ideas that became the theory of ‘Moscow as the Third Rome’ and the official doctrine” ([\[12\]](#), page 49).

We are of the opinion that this doctrine only became a “theory” in the works of the Scaligerian and Romanovian historians, starting with the XVII-XVIII century. In the XIV-XVI century it had been reality – not a theory. The Great = “Mongolian” Empire, also known as Assyria, or Russia, covered immense territories – from America to China across

Europe, under the power of the Assyrian (Russian) Czar, or Khan, q.v. in [*Chron6*](#).

The Bible describes his power rather magniloquently:

“I will punish the fruit of the stout heart of the king of Assyria, and the glory of his high looks. For he saith, By the strength of my hand I have done it, and by my wisdom; for I am prudent: and I have removed the bonds of the people, and have robbed their treasures, and I have put down the inhabitants like a valiant man: and my hand hath found as a nest the riches of the people: and as one gathereth eggs that are left, have I gathered all the earth; and there was none that moved the wing, or opened the mouth, or peeped” (Isaiah 10:13-14).

Therefore, the authors of the frescoes in the Alexandrovskaya Sloboda and the Muscovite Kremlin were perfectly correct in their reflection of Moscow’s role and place in the world history of the XIV-XVI century as that of the Third Rome.

13.

The reason why the megalithic palaces and temples are more common for the Southern countries than for those with a moderate climate

In the Middle Ages, the residential buildings, palaces and temples in Russia were rather small. There were many constructions of stone and wood, but the size of each individual building had been rather small. Construction megalomania had not been characteristic for Russia in that epoch.

On the other hand, gigantesque constructions of stone were often built in the southern parts of the Great = “Mongolian” Empire – large stone temples, for instance. What is the reason for such architectural diversity? There can be a variety of explanations; we believe the primary reason to be the following. The inhabitants of the countries with a moderate climate that had been located at some distance from the seas and the oceans must have found it hard to maintain a warm temperature inside large buildings during cold and snowy winters. The construction materials had nothing to do with it – it is just that a large volume of air inside a huge building requires more heating facilities to get warm, and more fuel.

However, in the south, where the climate is warmer and the winters aren't quite as cold as in the north, the heating issues had not been quite as poignant. On the contrary, hot summers had required the construction of large buildings made of stone, with thick walls, which remained cool inside even in summer heat. This is why we see many gigantic mediaeval temples of stone in Turkey and Egypt, for instance. This is where the so-called megalithic building had flourished. The buildings built in Russia had been much smaller; residential constructions were usually made of wood, since it preserves the warmth better than stone.

The development of technology and industry rendered these considerations obsolete – large buildings of stone and concrete have appeared in Russia and countries with a similar or an even colder climate, whereas the Southerners started to use air conditioning.

14.

A cross with Slavic lettering received as a present from the Patriarch of Jerusalem by Charlemagne

In figs. 14.169 and 14.170 we see the “Jerusalem Cross,” which is kept in the treasury of the Hildesheim Cathedral. Its dimensions are as follows: 11 by 10 by 2 centimetres ([\[292\]](#)).



Fig. 14.169. The “Jerusalem cross” (a diptych) from the sacristy of the Hildesheim Cathedral. We see the external part on the photograph. Legend has it, the Patriarch of Jerusalem gave it to Charlemagne as a present. There is Slavonic lettering on the cross. Taken from [\[292\]](#).



Fig. 14.170. Artwork on the reverse of the diptych's back part (Charlemagne's "Jerusalem Cross"). The lettering is Russian. There is no artwork on the front side of the back part. Taken from [\[292\]](#).

The artefact in question is very famous: "Among the outstanding works of art kept in the Cathedral of Hildesheim there is an artefact that is neither characterised by the finesse of its artwork, nor by great value of materials used in its manufacture. Nevertheless, it is considered a very ancient halidom... It is the so-called "Jerusalem Cross" with holy relics" ([\[292\]](#), page 7). Tradition has it that the Jerusalem Cross was received as a present by the Diocese of Hildesheim from its founder, emperor Louis the Pious, in the first half of the alleged IX century A.D. "The first researcher to have studied the cross, I. M. Kratz, presumes it to be of a Greek origin and dates it to the VIII century, indicating that it became part of the royal treasury when Charlemagne, the father of Louis had still been regnant. The cross had been among the halidoms received by him in 799 from John V, the Patriarch of Jerusalem" ([\[292\]](#), page 7).

One must say that historians instantly run into problems with this artefact, the reason being that neither the cross itself, nor the ancient tradition that surrounds it, correspond to Scaligerian history. The author of the article ([\[292\]](#)), N. Myasoyedov, a historian, writes the following: "Despite the fact that it is impossible to link the name of John V with that

of Charlemagne chronologically, seeing as how the former died in 745, when Charles had still been four years of age, the opinion of Kratz about the chronological origins of the cross had not encountered any objections, and was shared by many German authors” ([292], page 7). What we encounter here is a contradiction between the Scaligerian chronology and the historical evidence from the Middle Ages that survived in a number of German documents. The implication is that the Patriarch of Jerusalem had died in 745, and given the cross to Charlemagne in 799, fifty years after his death.

However, the most important detail is as follows. The oddest thing (insofar as the Scaligerian history is concerned) is the fact that the Patriarch of Jerusalem gave Charlemagne a cross covered in Slavic lettering. Scaligerites should naturally find this perfectly outrageous. However, our reconstruction makes it look perfectly natural – moreover, any other kind of lettering on the cross received by Charlemagne from the Patriarch of Jerusalem (Roman, for instance) would appear truly odd to us.

There are Slavic inscriptions on the sides and the reverse side of the cross. The front part of the cross, which is what the visitors usually see, has no inscriptions, which must be the reason why historians only noticed the lettering in the early XX century ([292], page 8). They instantly proclaimed the cross to be a forgery due to its Russian origins, which preclude it from being a “Jerusalem cross.” However, N. Myasoyedov, the author of the article in [292], tells us on page 8 that when he visited Hildesheim in 1914, the cross had still been known as the “Jerusalem Cross,” despite the vocal protests of learned historians and the fact that the lettering found upon it is Slavic.

Our reconstruction makes the picture perfectly clear. Slavonic had been one of the official languages used in the Great = “Mongolian” Empire. Slavic inscriptions were found all across the vast territories of the Empire. Charlemagne, or simply “The Great King,” is most likely to have been one of the Czars, or the Khans, who had ruled over the Empire, and lived in

the epoch of the XV-XVI century, during the Ottoman conquest of Europe, or even later.

Let us quote the description of the cross as given in [\[292\]](#).

“The so-called ‘Jerusalem Cross’ is really a container for holy relics... It is made of gilded silver... The cross would be worn on the chest. The holy relics that had been kept inside the cross initially are listed in the inscriptions found around the portraits of Constantine and Helen: ‘This is a Holy Cross; the pall of St. Daniel, the pall of St. Pelagia and St. Savva, the pall of Lazarus, Our Lady and the Lord, the pall of Constantine and Helen, and the pall of John the Baptist’ ([\[292\]](#), pages 9-10).

The lettering on the sides of the cross reads as follows: “Lord help thy servant and all those who glorify Christianity now and in the future, and all the good Christians, amen” ([\[292\]](#), page 14).

Apart from that, the figures on the cross also have Slavic lettering upon them. Myasoyedov points out that the language of the inscriptions is “characterised by several traits that are typically Russian” ([\[292\]](#), page 13).

15.

Mediaeval French kings gave their oaths on a holy book in Church Slavonic

This important fact has been pointed out to us by A. K. Boulygin. It turns out that the French rulers in the Middle Ages had used a holy book written in Church Slavonic for saying their oaths. This fact, quite amazing from the Scaligerian point of view, is usually omitted from textbooks on French history, likewise Russian textbooks. However, it is known to scientists: “Here [in the city of Rheims – Auth.] the French monarchs said their oaths on the holy book, which was in reality a liturgical text in Church Slavonic – the co-called ‘Rhemish Fragments’” ([\[474\]](#), pages 64-65).

Our reconstruction makes the picture perfectly clear. Mediaeval French monarchs had still been local representatives of the Great = “Mongolian” Empire, and would naturally say their oaths using a holy book in Church Slavonic, which must have been concealed from the public in the XVII century or even later, when the imperial language (Church Slavonic) was finally banished from France (and, *ex post facto*, from French history), to be replaced by the recently introduced “Holy Latin.”

The same process has affected all the other countries in the Western Europe.

16.

The famous Attila the Hun as a contemporary of the renowned Russian Prince Vladimir, according to the evidence of Mediaeval German books. This is a virtual impossibility in Scaligerian chronology

Mediaeval German chronicles generally known as sagas can apparently tell us a great deal about the history of Russia. The picture they paint is radically different from the one reflected in school textbooks. For instance, the famous “Saga of Tidrek” (apparently, Theodoric, aka Frederick) refers to events that took place in Russia and the land of the Great Ones (Wilkinus, Velcinus, Wiltinus, etc.; cf. the Russian “*Velikiy*”, or “great”), q.v. in [\[126\]](#), page 11. The “Great Ones” identify as the “Mongols.” The events in question take place on the vast territories between Spain and “the Oriental lands.” The Russian cities of Smolensk, Kiev, Polotsk and Souza (Suzdal?) are frequently mentioned, q.v. in [\[126\]](#), page 7, and in [\[167\]](#). Alongside the protagonists (the konungs, or the Khans) we find the Russian Prince Vladimir and Attila, chieftain of the Huns, mentioned as contemporaries. We learn of the conquest of Russia by the “great ones” (Velcinus, or the “Wiltins”). The term “Russia” must also be used for referring to some of the countries in Western Europe – P-Russia, for instance.

Let us remind the reader that, according to the Scaligerian chronology, Prince Vladimir had lived in the alleged X century A.D., whereas the lifetime of Attila, King of the Huns, is dated to the V century A.D. They are therefore separated by some five centuries. Another historical personality mentioned as their contemporary is Tidrik the konung – most likely, Theodoric the Goth, who had lived in the V-VI century A.D.,

according to the Scaligerian chronology. The name Tidrik (Theodoric = Frederick) is present in the very title of the book ([\[126\]](#)).

We can therefore see that the mediaeval German authors had been of the opinion that several heroes of the “antiquity,” whose epochs are separated by centuries in Scaligerian chronology, had been contemporaries.

Let us quote the fragment that describes the conquest of the Western lands by the “Great Ones”:

“There was a konung [or a khan – Auth.] known as Wilkin [or the Great One – Auth.], valiant and victorious. He had conquered a land known as the land of the Wilkins [the Great Ones – Auth.], laying it desolate. This land is called Switjod [the holy land, cf. the Russian word “*Svyatoi*”, which translates as “holy” – Auth.] and Gautland [land of the Goths – Auth.]... The domain of Wilkin the konung [the Great Khan – Auth.] had been as vast as the land bearing his name... Having reigned over this land for a while, Wilkon the konung [the Great Khan – Auth.] gathered his troops and set forth towards Poland, accompanied by a great multitude of knights and warriors ... many battles were fought there. Then he was confronted by the army of the konung Gertnit, who had reigned over Russia ... and most of Greece and Hungary, being the ruler of almost the whole of the Eastern kingdom ... together with his brother Girdir. They had fought many a violent battle. Wilking the konung [the Great Khan – Auth.] defeated the Russians every time, laying Poland and all the other kingdoms waste ... to the very salty sea... Then his army set forth towards Russia, conquering many large cities there, including Smolensk and Polotsk” ([\[126\]](#), page 134).

If we are to replace the word “konung” for “Khan” and so forth, we shall end up with the account of the “Mongolian” conquest and the civil wars fought within the empire.

This is what we learn about Attila and Vladimir: “And so it came to pass that Tidrik [Theodoric, or Frederick – Auth.] had summoned Attila the konung [the khan – Auth.] to converse with him and said: ‘Do you remember the great disgrace you suffered in Russia from konung Voldemar? [Khan Vladimir – Auth.] ... Would you care to revenge

yourself upon him, or shall you leave it be?’ Attila responded: ‘It is certain that I do not want to leave it be, if you promise me assistance...’ Then Attila the konung had sent orders to all the parts of his kingdom, for every valiant man eager to help his konung to join him in battle. It didn’t take him long to gather an army of ten thousand knights... And before leaving the land of the Huns, he had twenty thousand knights by his side, and many other warriors. He set forth towards Poland and Russia, burning down cities and castles everywhere. And so Attila and his army came to the city known as Polotsk. The fortifications of the city had been formidable; they hardly knew how to conquer it – the city had a sturdy wall of stone, great towers, and moats wide and deep” ([126], pages 183-184). Attila’s capital is called Souza – possibly, Suzdal in Russia ([126], pages 180 and 182).

We see references to Attila, Vladimir, Poland and the Russian city of Polotsk. This evidence contained in mediaeval texts is in good concurrence with our reconstruction. The texts in question were telling the truth and describing the mediaeval reality of the XIV-XVI century, and not the events of the “ancient” V-VI century.

We must conclude with the observation that the German sagas weren’t mere legends, but rather real chronicles and voluminous oeuvres. As we can see, they deserve a most meticulous study.

17.

The *tugra* as a sign of authenticity used in the royal documents of the Middle Ages

In the present section we shall voice a number of considerations concerning the estimation of authenticity of the mediaeval royal documents. It is presumed that some of the pre-Romanovian royal decrees have reached us as originals – for instance, the decrees of Ivan III, Vassily III, Vassily I, Simeon the Proud, Ivan the Red, Ivan Kalita, etc. ([\[794\]](#) and [\[330:1\]](#)). See figs. 14.171-14.176. For instance, the museum of the Rila Monastery in Bulgaria has the original missive of Ivan IV sent to this monastery up for exhibition, if we are to believe the explanatory sign (see fig. 14.177).



Fig. 14.171. The allegedly authentic testament of Great Prince Ivan Kalita. Approximately dates from 1339. There is no tugra. State Archive of Ancient Acts. Taken from [\[330:1\]](#), page 23.



Fig. 14.172. The allegedly authentic testament of Great Prince Simeon the Proud. Dates from 1353 [\[330:1\]](#), page 24). No tugra. State Archive of Ancient Acts. Taken from [\[330:1\]](#), page 24).



Fig. 14.173. The allegedly authentic testament of Great Prince Vassily Vassilyevich. Dates from 1461-1462 ([\[330:1\]](#), page 27). We see no tugra. State Archive of Ancient Acts. Taken from [\[330:1\]](#), page 27.

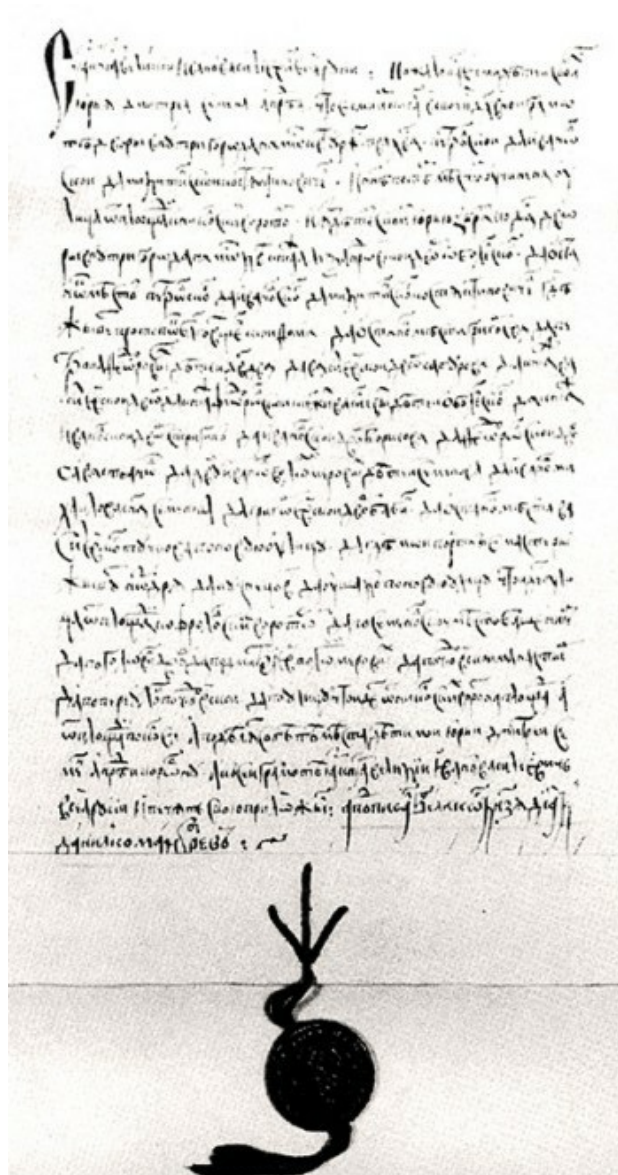


Fig. 14.174. The allegedly authentic gift certificate of Great Prince Ivan III Vassilyevich. Dates from 1504 ([\[330:1\]](#), page 28).



Fig. 14.175. The allegedly authentic testament of Great Prince Ivan III Vassilyevich.
Dates from 1504 ([\[330:1\]](#), page 29.

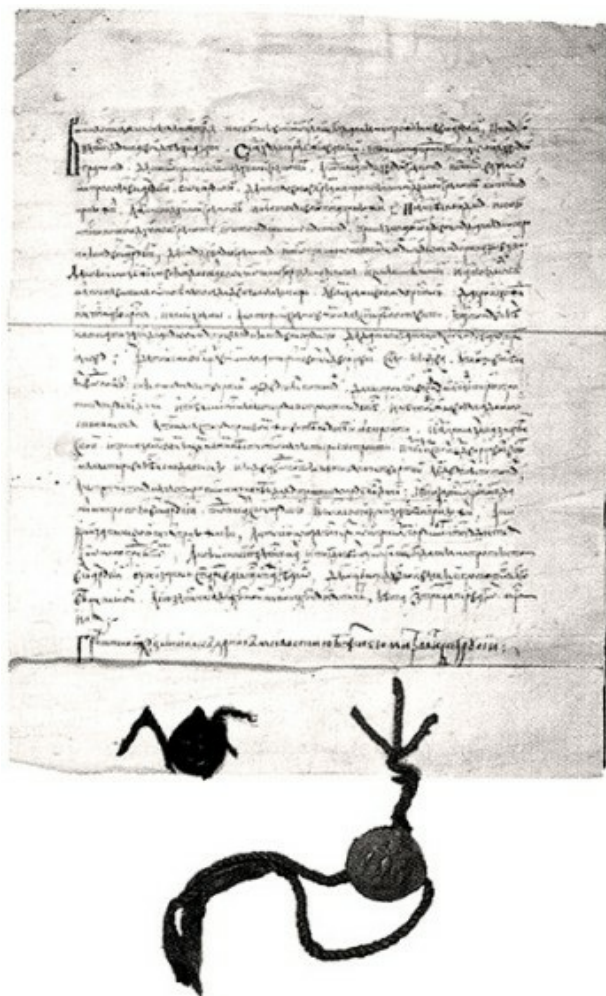


Fig. 14.176. The allegedly authentic testament of Great Prince Vassily III Ivanovich confirming the previous testament and the status of the Novodevichiy Monastery. Dates from 1523. No tугra. State Archive of Ancient Acts. Taken from [\[330:1\]](#), page 31.

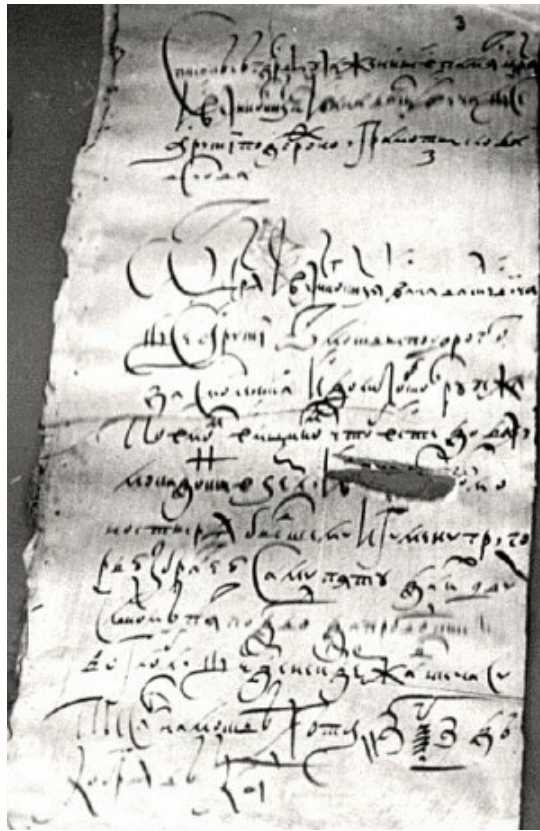


Fig. 14.177. The allegedly authentic decree of the Russian Czar Ivan IV “The Terrible” kept in the museum of the Rila Monastery in Bulgaria. No tugra. Photograph taken in 1998.

Let us enquire about the methods of protection from forgery used in these documents. It is perfectly obvious that important documents written in the chancellery of the Czar, or the Khan, and indeed every other ruler, must have had an efficacious system of protection from forgery. Nowadays we use watermarks and special signs found on banknotes – special paper and so forth. Otherwise important state documents would be easy to falsify.

What system of protection was used by the mediaeval Russian Czars, or khans, before the Romanovs? If we are to believe the documents that are presented to us as “royal originals” nowadays, there was no such system save the seals. However, seals are easy enough to falsify; if one has the stamp of a seal at one’s disposal, it isn’t all that hard to produce its replica, which will be all but impossible to tell from the original.

Let us now consider the protection system used in the documents issued

by the sultan of the Ottoman Empire. It turns out that all the letters and decrees of the sultan were marked by the so-called tugra, which is a complex graphical symbol resembling a signature, placed at the beginning of the document. The sultan's tugra would occupy a significant part of the scroll. For instance, in fig. 14.178 one sees a document with the tugra of Suleiman the Magnificent. The tugra occupies most of the page; the text itself is a single line.

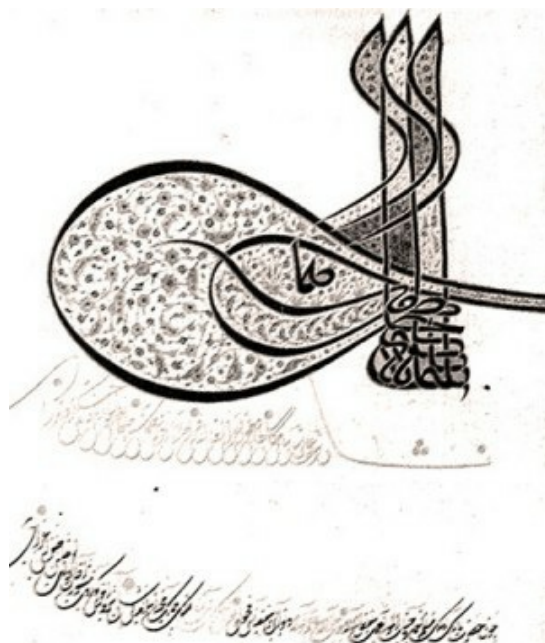


Fig. 14.178. Document with the tugra of Sultan Suleiman the Magnificent. The tugra occupies almost the entire document, whose actual text is a mere line at the bottom of the page. Taken from [\[1206\]](#), page 55.

We must point out that a document of the sultan is exhibited next to the missive of Ivan IV in the museum of the Rila Monastery. G. V. Nosovskiy saw it in 1998. About two thirds of the scroll are occupied by the tugra of the sultan. It is obvious that manufacturing a counterfeit tugra, which is an extremely complex signature, is a very hard task indeed. Even if one has a copy of the tugra at one's disposal, making its exact representation is next to impossible. It requires a long period of special training, as well as the decipherment of the esoteric system of symbols used in this signature. The

appearance of the signature depends on the order and the direction of its complex lines, which were drawn with a quill; this affects the thickness of the lines – it varies from place to place. In general, the sultan's scribes had a great number of secret methods that they employed for protecting the documents from forgery. Anyone who tries to reproduce such a signature without the knowledge of all the secrets shall come up with a drawing that shall instantly be exposed as a forgery by the experienced officials of the sultan (or the khan).

Another example of such a tugra can be seen in fig. 14.179 ([\[1465\]](#), page 55). We see the tugra, or the signature, of Sultan Mehmet II. We see a text set in small characters to the left of the tugra, at the bottom. Another complex tugra of Sultan Mehmet II can be seen in fig. 14.180; it comes from a decree issued by Mehmet II.



Fig. 14.179. A complex tugra used by Sultan Mahmud II as a signature. Taken from [\[1465\]](#), page 55.

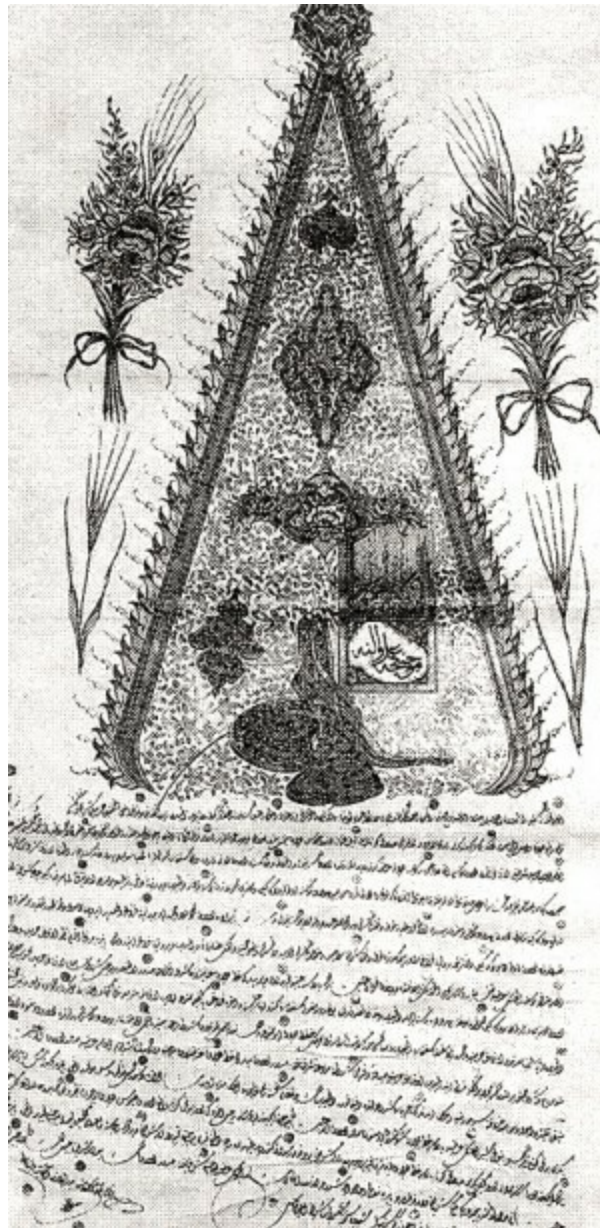


Fig. 14.180. A decree issued by Sultan Mahmoud II – complete with a tugra. Taken from [\[855:1\]](#), page 27.

In fig. 14.181 we see a missive sent to Czar Mikhail Fyodorovich Romanov in 1631 by Sultan Amourat IV. At the top of the missive we see the tugra of the sultan set in gold.

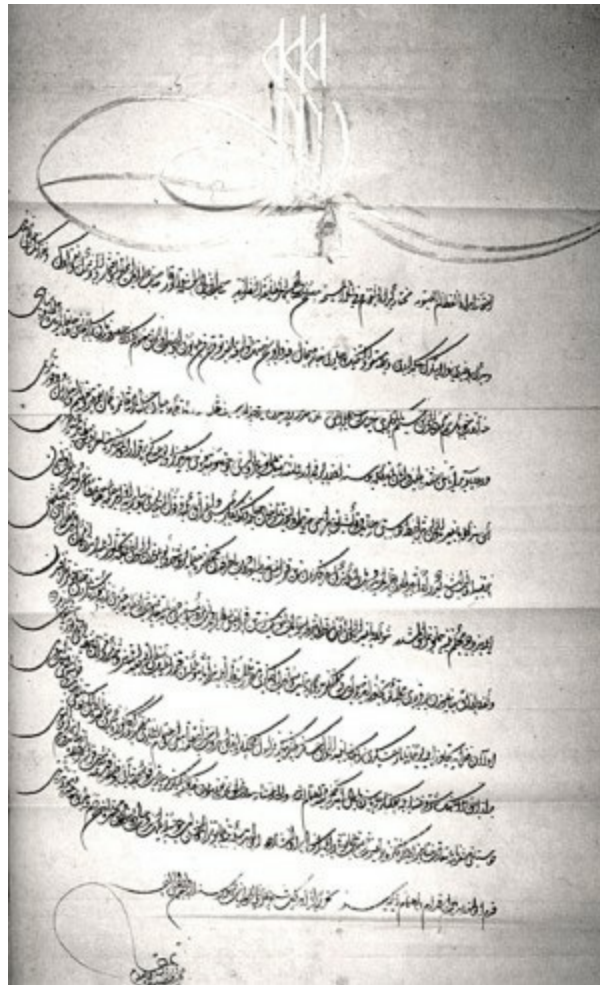


Fig. 14.181. Missive sent by Sultan Amourat IV to Czar Mikhail Fyodorovich in re the attack on Azov by the Cossacks of Don. We see a luxurious tughra. State Archive of Ancient Acts. Taken from [\[330:1\]](#), page 246.

The tughras were used by other rulers apart from the Ottoman sultans. In the official documents of the XVII century issued by independent rulers from the Western Europe we always see complex strokes in the same place – different versions of the tughras. For instance, in fig. 14.182 we see a charter sent to Czar Mikhail Fyodorovich Romanov by Christian IV, King of Denmark, which is kept in the Russian National Archive of Ancient Documents ([\[855:1\]](#), page 246). We can clearly see a tughra at the top of the document. Another missive, of a later origin, sent by another Danish king to Czar Peter the Great in 1697, can be seen in fig. 14.183. It also has a distinctive tughra in the top left corner.

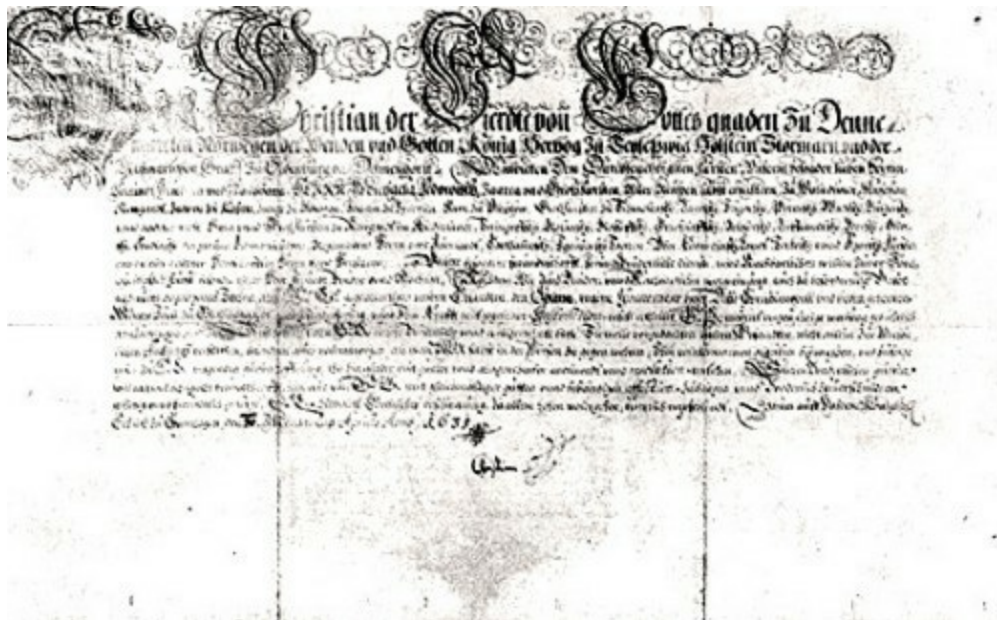


Fig. 14.182. Missive sent by Christian IV, King of Denmark, to Czar Mikhail Fyodorovich Romanov in 1631 about the appointment of Maltupel as the envoy to Russia. Complex tugra. State Archive of Ancient Acts. Taken from [\[330:1\]](#), page 246.



Fig. 14.183. Missive sent by Christian V, King of Denmark, to Czar Peter the Great with a promise of support to the Kurfürst of Saxony in his struggle for the Polish throne. 1697. Complex tugra. State Archive of Ancient Acts. Taken from [\[330:1\]](#), page 249.

Thus, the Danish kings of the XVII century had used tugras to secure their

documents from forgery, likewise the Ottoman sultans. Other European monarch did likewise. For instance, the missive of 1633 sent to Czar Mikhail Fyodorovich by the Swedish senators in order to inform him of the demise of Gustav-Adolph, King of Sweden, and the crowning of his daughter Christina, also has a large and complex tugra, q.v. in fig. 14.184. Another tugra can be clearly seen in the missive sent by Friedrich-Ludwig, Duke of Schleswig-Holstein to Czar Peter the Great in 1697, q.v. in fig. 14.185. The missive sent to Peter the Great by the rulers of Hamburg, q.v. in fig. 14.186, also bears a tugra. Thus, even the rulers of Hamburg had used tugras to protect their documents. However, the Russian Great Princes of the pre-Romanovian epoch are said to have used nothing of the kind. At least, the “originals” of the documents written by the Great Princes of Russia demonstrated to us nowadays have no tugras upon them, q.v. in fig. 14.171-14.176.

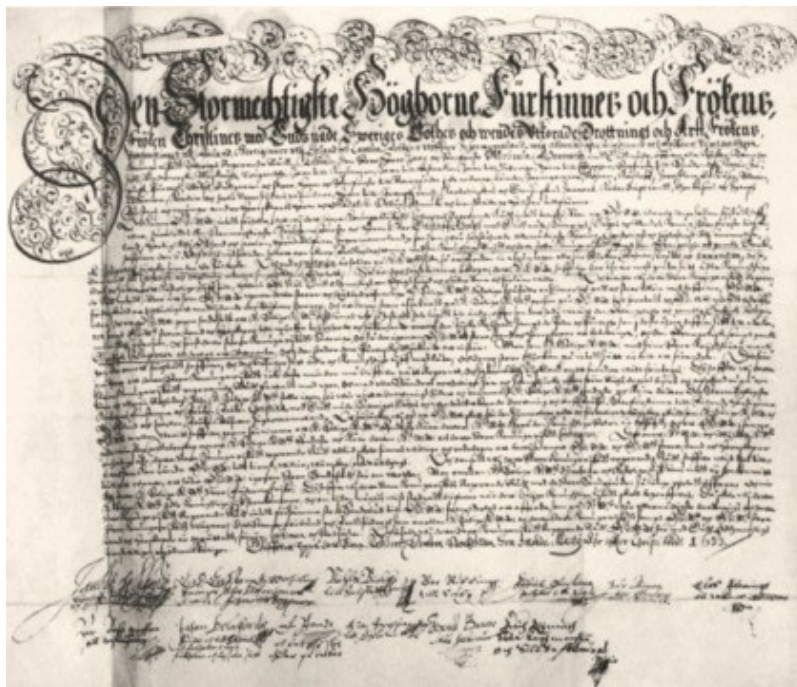


Fig. 14.184. Missive sent by the Swedish senators to Czar Mikhail Fyodorovich in re the demise of Gustav-Adolph, King of Sweden, and his daughter Christine crowned queen. 1633. Complex tugra. State Archive of Ancient Acts. Taken from [\[330:1\]](#), page 251.



Fig. 14.185. Missive sent by Frederick-Ludwig, Duke of Schleswig-Holstein to Peter the Great with a request to be the godfather of his newborn child. 1697. Luxurious tугra. State Archive of Ancient Acts. Taken from [\[330:1\]](#), page 252.



Fig. 14.186. Missive sent by the Elders of Hamburg to Czar Peter the Great. 1702-1705.

We see a splendid tугra. State Archive of Ancient Acts. Taken from [\[330:1\]](#), page 252.

In fig. 14.187 we see a missive sent to Czar Alexei Mikhailovich by Frederick-Wilhelm, Kurfürst of Brandenburg. Once again, we can clearly see a tугra at the top of the document. Let us point out that this document, as well as the ones we cited previously, dates from the epoch of the XVII century; these documents are authentic, unlike the ones that date from the epoch of the XV-XVI century, which either got destroyed after the dissolution of the Empire, or have been replaced by forgeries.

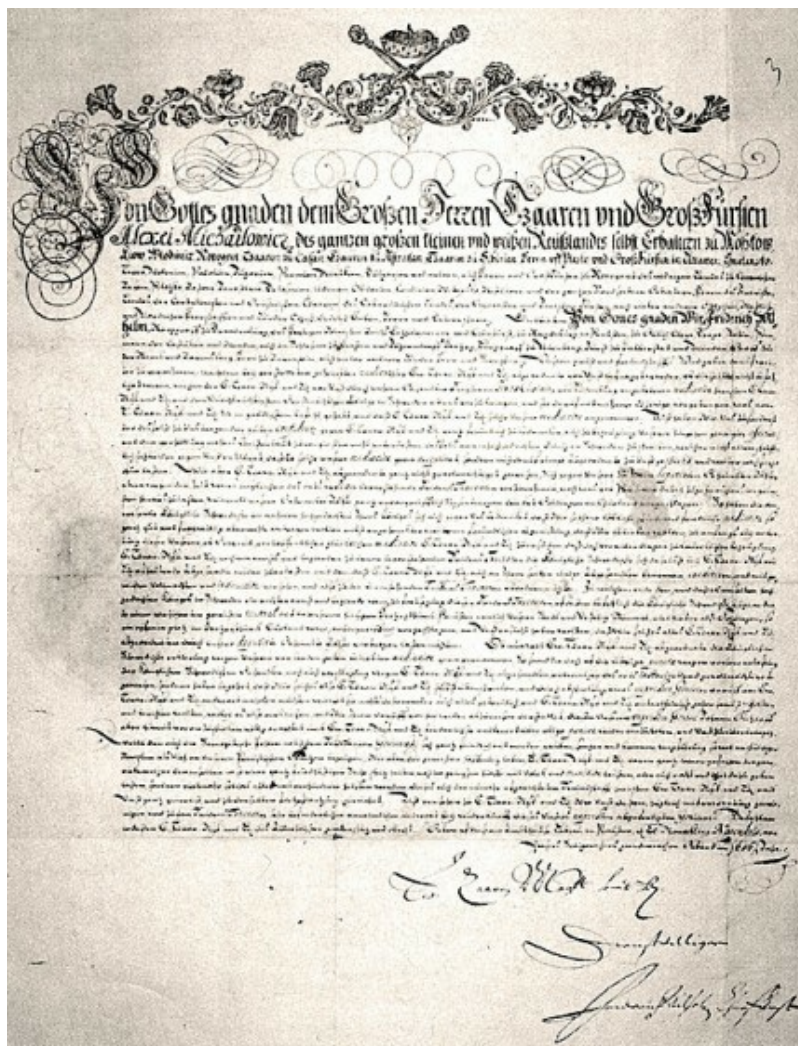


Fig. 14.187. Missive sent by Frederick-Wilhelm, Kurfürst of Brandenburg, to Czar Alexei Mikhailovich. 1656. State Archive of Ancient Acts. Complex tугra. Taken from [\[330:1\]](#), page 242.

Our opponents might suggest that the Russians had never used tугras, being a backward nation with inexperienced government officials, and that the tугras were a Turkish, or Ottoman invention adopted by the Westerners, unlike the Russians, who had merely used seals. However, this is not true. Let us turn to the documents of the first Romanovs, and we shall instantly see that all the royal documents of that epoch had a complex sigil in their top part – tугras, in other words, although their style differed from that of their Ottoman counterparts.

For instance, let us consider a bestowal certificate issued by Mikhail Romanov in 1624 kept in the museum of the Panfnoutievskiy Monastery in the town of Borovsk near Moscow, q.v. in figs. 14.188 and 14.189. At the top of the document we see a huge tугra, complex and exquisite; it occupies a large part of the page.



Fig. 14.188. A very complex and elaborate tугra at the beginning of a document issued by Czar Mikhail Romanov. Kept in the museum of Pafnoutievskiy Monastery, Borovsk, near Moscow. The museum plaque reports it to be a “Land ownership certificate sent by Czar Mikhail Fyodorovich to the Pafnoutiev Monastery in replacement of the papers that perished in the blaze of 1610. 1624.” Photograph taken by T. N. Fomenko and A. T. Fomenko in May 1999.



Fig. 14.189. Close-in of a fragment of the document issued by Mikhail Romanov in 1624. We can clearly see a very elaborate tugra. The complexity of this “signature” secured the document from forgery. Photograph taken at the Pafnoutievskiy Monastery in May 1999. Such tугras were usually drawn on authentic documents issued by the Russian Czars and the Ottoman Sultans in the XVI-XVII century. The Turks have kept this tradition for longer. On the other hand, we see no tугras on the XVII-XVIII century forgeries presented to us as authentic documents issued by the Russian Czars in the XVII-XVIII century. It was too complex a task to copy such a pattern. The hoaxers contented themselves with the falsification of seals, which required less skill and effort from their part – all they needed was a print of the real seal.

Another document of Czar Mikhail Fyodorovich Romanov (a missive sent to Prince D. M. Pozharskiy) is kept in the National Archive of Ancient Documents in Moscow. It is reproduced in fig. 14.190. We see a complex tugra in the top part of the document. In fig. 14.191 we present another bestowal certificate sent to the Iversk Monastery of Valday by Czar Alexei Mikhailovich Romanov in 1657. It also bears a complex tugra, likewise a similar certificate sent by the same Czar to the Novodevichiy Monastery, q.v. in fig. 14.192. A most complex multicolour tugra with golden details can be seen in a bestowal certificate issued by Peter the Great, q.v. in fig. 14.193.

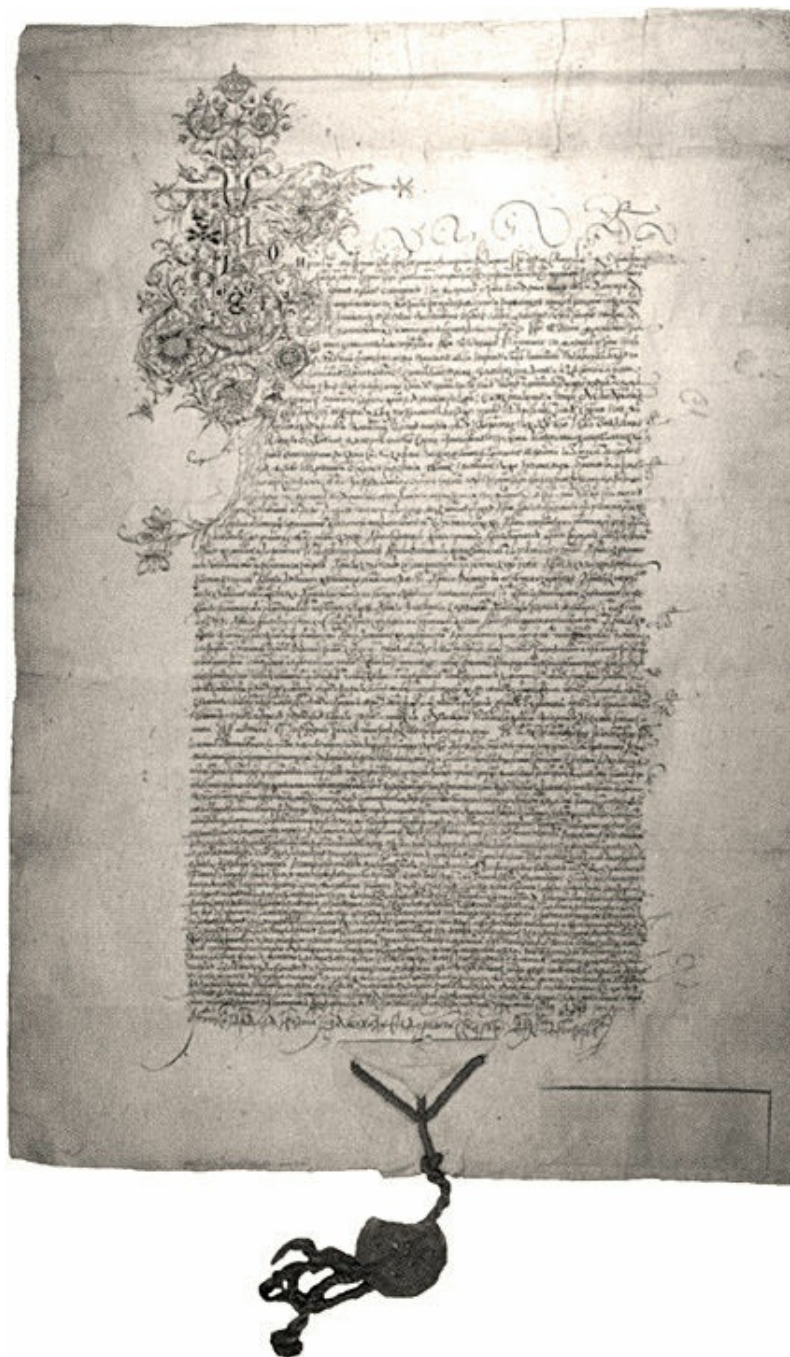


Fig. 14.190. Missive sent by Czar Mikhail Fyodorovich to Prince D. M. Pozharskiy to confirm the ownership of his estate. Complex tuga. State Archive of Ancient Acts. Taken from [\[330:1\]](#), page 305.

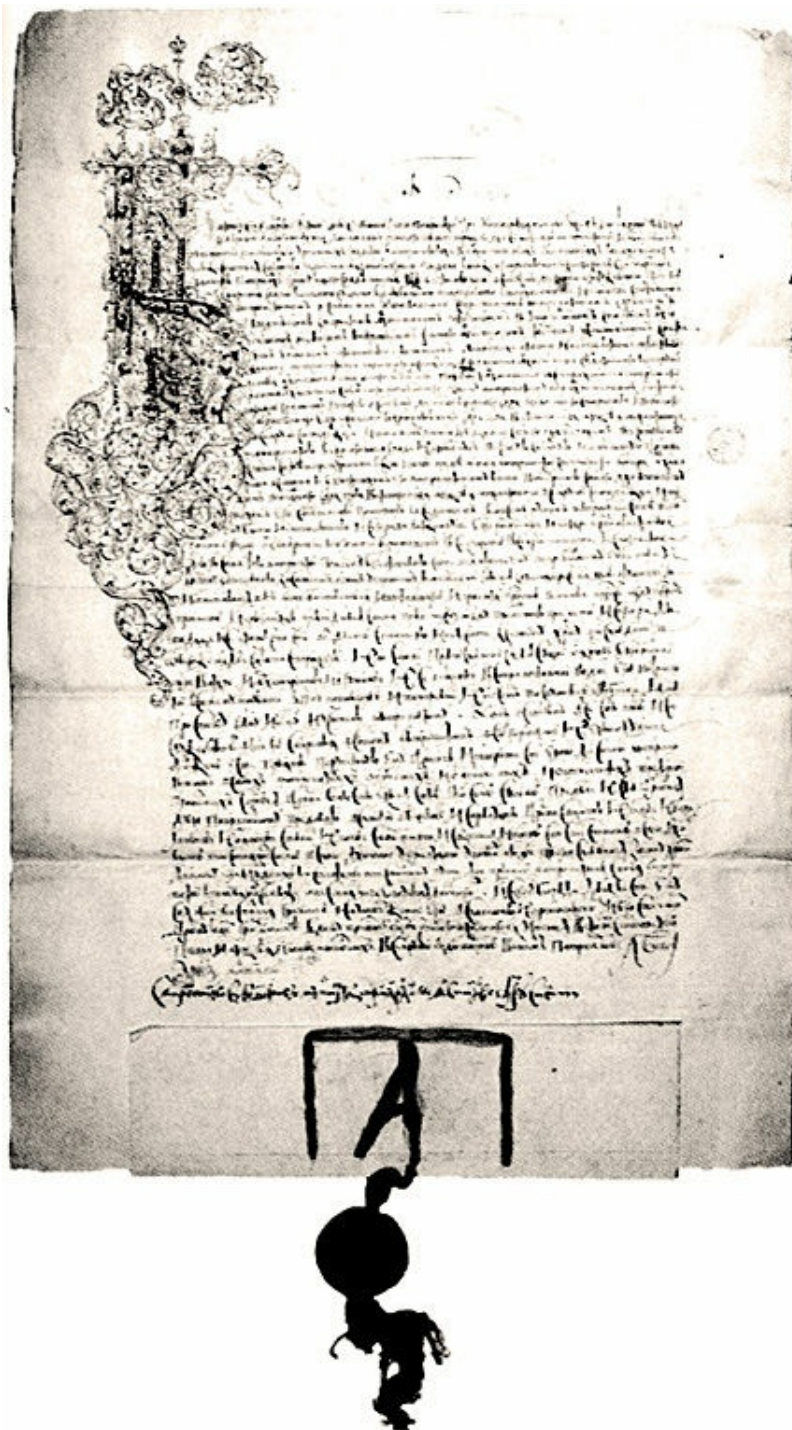


Fig. 14.191. Ownership certificate sent by Czar Alexei Mikhailovich to the Iverskiy Monastery at Valdai. 1657 A.D. Complex tundra. State Archive of Ancient Acts. Taken from [\[330:1\]](#), page 70.



Fig. 14.192. Ownership certificate sent to the Novodevichiy Monastery by Czar Fyodor Alexeyevich. Complex tugra. State Archive of Ancient Acts. Taken from [\[330:1\]](#), page 41.

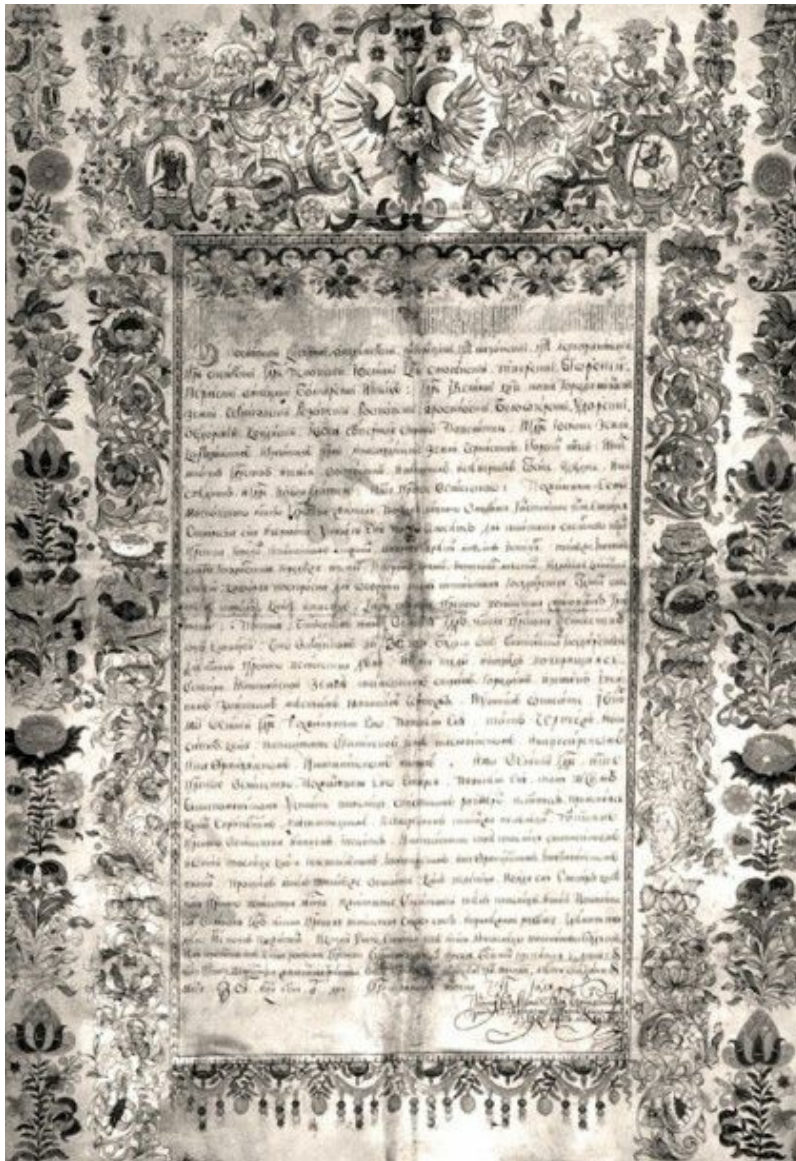


Fig. 14.193. Permission given by Peter the Great to I. Ides for the publication of his book about the diplomatic mission to China. State Archive of Ancient Acts. Elaborate and luxurious tugra. Taken from [\[330:1\]](#), page 248.

Tugras were characteristic for all the missives and decrees written by the Czars. In figs. 14.194 and 14.195 we see a photograph of a royal edict dating from 1705 and issued in the name of Peter the Great, which is kept in the museum of the Alexandrovskaya Sloboda. In figs. 14.196 and 14.197 we see photographs of another royal decree dating from 1718, also issued in the name of Peter the Great. Both decrees have complex tugras at their beginning.

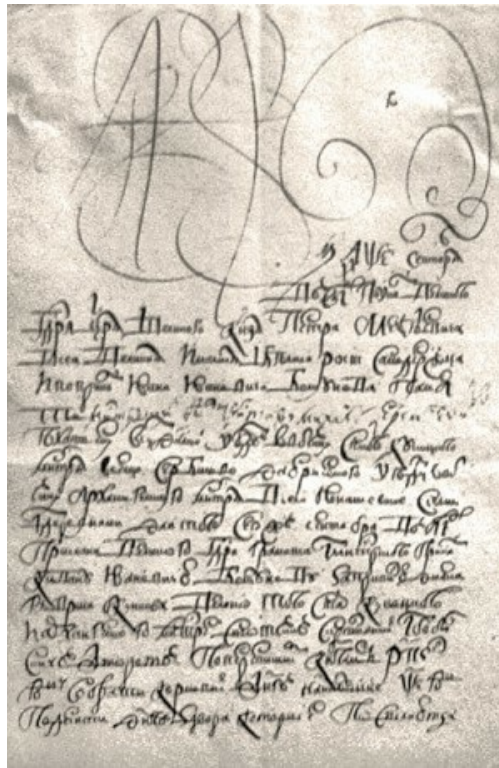


Fig. 14.194. Authentic decree of the Romanovian epoch exhibited in the museum of Alexandrovskaya Sloboda near Moscow. The photographs were taken by the authors of the book in 1998. We see an official royal decree signed by Peter the Great – complete with a tuga.



Fig. 14.195. Close-in of a fragment of the decree dating from 1705 and exhibited on the previous photograph. The royal tuga is visible perfectly well. It isn't very complex in this case; one must assume, the Royal Chancellery had used several kinds of tугas –

simpler ones for regular documents, and more complex ones for the documents of greater importance. It is obvious that the more complex a tугра, the better it protects a document from forgery.

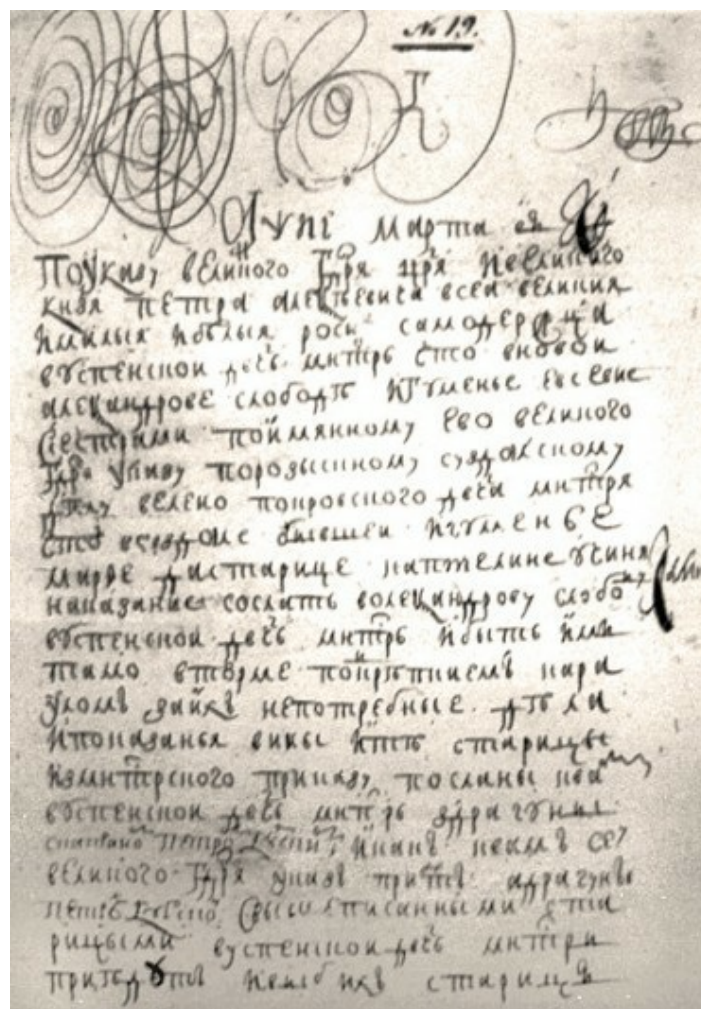


Fig. 14.196. Authentic royal edict of 1718 exhibited in the museum of Alexandrovskaya Sloboda. The photograph was taken by the authors of the book in 1998. We see a complex tугра in the beginning of the document.

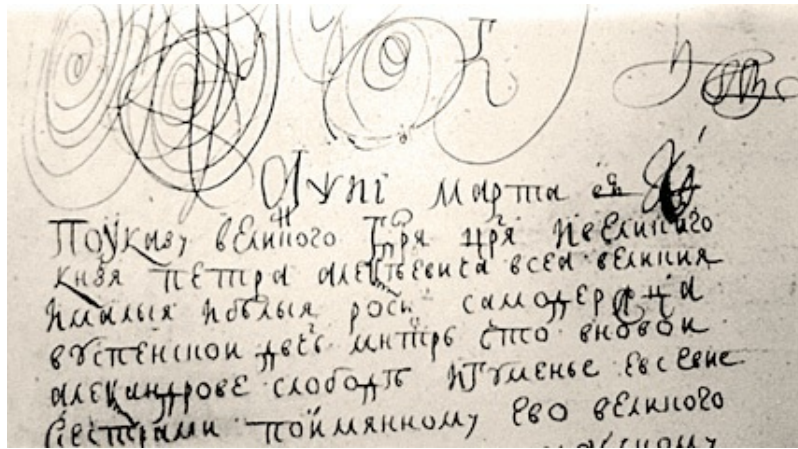


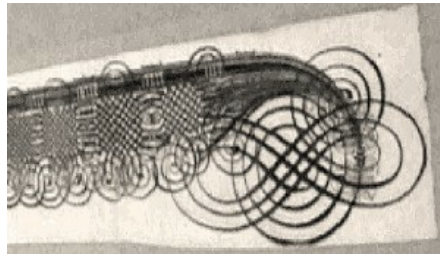
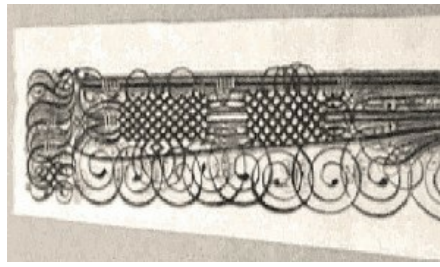
Fig. 14.197. Close-in of the edict of 1718, q.v. in the previous photograph. We see the complex royal tuga that protects the document from forgery.

And so, could it really be that the Russian royal documents hadn't used any system of protection from forgery before the XVII century and the epoch of the Romanovs? How could the Russian Czars and Khans have left their documents unprotected, especially seeing as how the XVI sultans of the Ottoman Empire had always used tугas in their documents? Apparently, the tuga was a distinctive characteristic of royal documents and nothing but; decrees issued by other parties did not use tугas, as G. V. Nosovskiyy learnt in 1998 from the scientists working in the Ottoman chancellery document department of the Library of Kirill and Mefodiy in Sofia, Bulgaria. They report that only a chosen few janissary commanders had used a certain likeness of the tuga – however, their sigils were a great deal less complex; also, they weren't placed in the top part of a document, whereas the tuga of the sultan was always drawn at the very beginning of a decree, occupying a large part of a page or a scroll.

This oddity, namely, the absence of tугas or some similar protection system from the royal documents of the pre-Romanovian epoch, and the fact that they were “first introduced” under the Romanovs in the XVII century, is instantly explained by our reconstruction. It is most likely that such tугas had been mandatory and present in every official document issued in the mediaeval Russia, or the Horde. However, most of the authentic documents dating from that epoch were destroyed by the

Romanovs and replaced by forgeries. However, it is all but impossible to reproduce a tugra in its complexity; therefore, the Romanovs decided to use a much simpler method, which is quite obvious. They made counterfeit “originals” of the ancient documents without any tугras whatsoever, using nothing but the seals, which were easy to manufacture, since the stamps, and, possibly, the actual seals as well, had been at their full disposal. However, the qualified calligraphists employed by the Khans had died during the Great Strife, and the tradition had ceased to exist. The Romanovian tугras appear to be a lot simpler than the ones used by the old dynasty.

Apparently, a few authentic pre-Romanovian tугras of the Great = Mongolian Empire have nevertheless survived until our day. For instance, there are two odd scrolls exhibited in the Gutenberg Museum (Mainz, Germany). A. T. Fomenko and T. N. Fomenko noticed them when they visited the museum in 1998. The entire space of both scrolls is occupied by a gigantic letter J or I, q.v. in figs. 14.198 and 14.199. The remaining parts of the scrolls are missing. The lavish artwork is very similar to the tугras of the sultans; the fact that both sigils are shaped as the letter I (or J) lead us to the presumption that it might be the first letter of the name Ivan, or John. Could the symbol in question really be the Russian tugra of Czar Ivan the Terrible? The dating of the tugra (1597, as provided by the museum staff) pertains to the epoch when the Great = “Mongolian” Empire had still existed as a single entity; therefore, royal decrees with tугras may still have reached the Western Europe in those days. The actual text of the decrees was naturally destroyed during the Reformation mutiny of the XVII century; however, the tугras were preserved due to the beauty of the artwork. The art of making them must have already been forgotten.



Figs. 14.198 and 14.199. A scroll dated to 1597 from the Gutenberg Museum in Mainz, Germany. The legend says “Kalligraphische Initiale ‘J.’ 1597. GM/GS 96.61.” From a video recording made by T. N. Fomenko and A. T. Fomenko in 1998. Top and bottom parts of the luxurious tugra shaped as the letter “J.”

This artwork strikes us as the ideal candidate for the role of the tugra. If we are to assume the letters in question to be mere works of calligraphic art, it is unclear just why one would draw a single letter to occupy the whole scroll. Quite naturally, first lines of chapters would often be started with a calligraphic letter; however, this drawing obviously means something else. Let us also pay attention to the fact that the letter J is drawn upon a scroll; this leads us to the thought that it had once been an important state document. Back in the XVI century, the Khan’s documents in the Horde had still looked like scrolls.

We are getting an altogether new concept of the “original” old decrees of the pre-Romanovian epoch exhibited in museums nowadays. They have no tугras, and thus also no means of protecting them from forgery. As we mentioned above, attaching a seal to a counterfeit document wasn’t that difficult a task. One would write the text and attach a seal and a piece of thread thereto, using either the stamp of the seal for making a replica or even the seal itself, and then put the resulting “authentic Russian document” into the vaults of an archive for safekeeping. This is how the

“authentic testaments of Ivan Kalita” came to existence – not one, but three of them ([\[794\]](#)). And so on, and so forth.

Let us conclude with a reference to the allegedly authentic ceasefire pact signed between the Polish king Sigismund III and Vassily Shouyskiy, the Russian Czar, dating from 1608, or the pre-Romanovian epoch, q.v. in fig. 14.200. Nowadays it is kept in the National Archive of Ancient Documents in Moscow as a precious authentic historical artefact ([\[330:1\]](#), page 249). However, it has nothing remotely resembling a tugra upon it. We believe it to be a forgery, likewise the overwhelming majority of other decrees and edicts demonstrated to us today, which were presumably issued by the Russian Czars of the pre-Romanovian epoch. All of them are most likely to be forgeries manufactured at the order of the Romanovs to distort the true picture of the ancient Russian history.

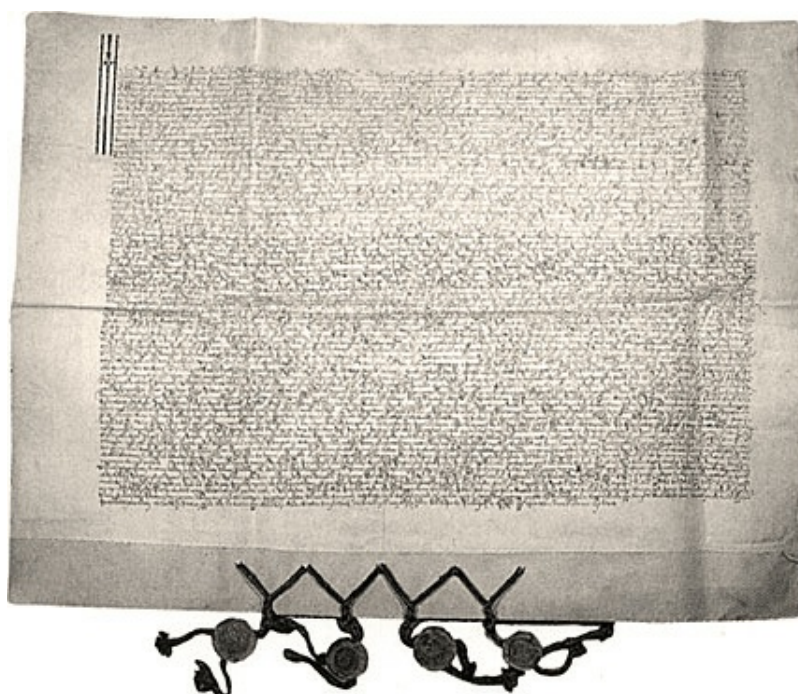


Fig. 14.200. Allegedly authentic pact of 1608 signed between Vassily Shouyskiy, the Russian Czar, and Sigismund III, King of Poland, negotiating a three-year truce. In reality, it is most likely to be a forgery of the Romanovian epoch. We see no tugra. State Archive of Ancient Acts. Taken from [\[330:1\]](#), page 249.

The “ancient” Achilles as the leader of the Myrmidons – or, according to the chronicler John Malalas, the leader of the Huns and the Bulgarians

According to Scaligerian history, the Myrmidons were a mysterious “ancient” tribe, which had ceased to exist ages ago. Their leader was the legendary hero Achilles, who had fought at the walls of the “ancient” Troy. This is what a modern mythological dictionary tells us about the thoughts of the Scaligerian historians on the matter: “The Myrmidons ... were a Thessalian nation, ruled by Achilles; they accompanied him to Troy. The Myrmidons hailed from the Aegina Isle [land of the Huns? – Auth.], where Zeus had transformed ants into people, as the legend has it; hence the name” ([\[432\]](#), page 121).

However, it appears that the mediaeval chroniclers had been of an entirely different opinion on the subject. They knew the true identity of the Myrmidons very well, which had nothing formic about it at all. Of course, modern historians shall say that one should by no means trust the “mediaeval fables” – ants suit them much better. Nevertheless, let us see what the mediaeval chronicler John Malalas has to say on this subject. He refers to “Achilles and his warriors, which had then been known as the Myrmidons – the modern Bulgars and Huns” ([\[338\]](#), page 122).

A propos, the name Myrmidon is most likely to have no formic connotations whatsoever, which is what Scaligerian historians imply, but rather refer to the Sea of Marmara (the Marble Don or the Marble Danube). Bear in mind that the word Don had formerly stood for “river” or “water,” q.v. in [Chron5](#). The Bulgarians and the Huns, or the Hungarians, still populate the vicinity of the Danube and the Sea of Marmara.

This is yet another piece of evidence that reveals the extent to which the erroneous Scaligerian chronology distorts the mediaeval reality. According to our reconstruction, the Trojan War was fought at the walls of Constantinople, being the single most important event of the XIII-XIV century A.D. Quite naturally, among the participants there were Bulgarians and the Huns, or the Hungarians, q.v. in [*Chron5*](#).

The Russian *terem* and the oriental *harem* as two different names of the same thing

The word harem is known well enough; it is presumed to be derived from the Arabic *haram*, which stands for “forbidden,” and mean the female quarters of a Muslim dwelling ([797], page 276). The harem of a Turkish Sultan was the place where his female kin lived – the mother, the sisters and the wives. Harems were guarded by eunuchs ([1259], page 20). No strangers were ever allowed in harems. The Sultan’s harem had a throne hall “where the Sultan would entertain his closest and most trusted friends” ([1465], page 87). Exit from the harem was either altogether forbidden to the women, or largely restricted at the very least. Apart from the sultans, harems were kept by all the affluent Turks. A harem could be part of a residential building, or a separate construction, where the women had lived secluded.

Byzantine emperors also had female harems. For instance, “Teodulf refers to the Byzantine custom of keeping women under guard” ([336], Volume 5, page 63).

It turns out that harems also existed in the ancient Russia, and were called virtually the same – there is the Russian word “*terem*”, which is known to every Russian. The encyclopaedic definition is as follows: “a residential section of a wealthy dwelling with a tall roof. Some of the *terems* were built separately – over basements, gates, etc., connected to the rest of the building with special passages. A *terem* was an important part of any Russian palace, and most often used for housing women, who had lived there in seclusion” ([85], Volume 42, page 298). Thus, a Russian *terem* served the same purpose as a harem in Turkey or elsewhere in the Orient. The two words differ in the first letter only; also, the Russian letter

Г is only marginally different from the letter Т, and, if written carelessly, one can be easily confused for the other.

Also, the word *terem* is very similar to the Russian word for “prison” – “*tyurma*”, phonetically as well as semantically, standing for “a guarded house.” This corresponds ideally with the meaning of the Arabic word “harem,” which is presumed to have been used for referring to something forbidden or closed ([\[1259\]](#), page 20). A propos, we find a quotation from a Russian chronograph in I. Zabelin’s *History of Moscow*, where the Teremnoy Palace is called Tyuremniy (“prison palace” in modern translation): “And so he had built a magnificent chamber at his court for Alexei, his son (the Tyuremniy Palace)” ([\[284\]](#), page 164).

One needn’t think that the *terems*, or harems, had only existed in “antediluvian Russia.” The last royal Terem Palace was built as part of the Muscovite Kremlin in 1635-1636, under the first Romanovs, and exists until the present day ([\[85\]](#), Volume 42, page 298). However, all the artwork on the walls and the domes of the Kremlin terem, or harem, was replaced in the XIX century, namely, in 1837 ([\[85\]](#), Volume 42, page 298). Apparently, the old artwork was destroyed so as to provoke no embarrassing question. The residential chambers of the palace “were situated on the 4th floor, and consisted of four adjacent rooms – the hall, the lobby, the throne room and the bedroom. The fifth floor had housed a spacious and bright ‘attic’, or terem. It had a tall gilded dome and was surrounded by an open terrace” ([\[85\]](#), Volume 42, page 298). The above description makes the purpose of the Kremlin *terem*, or harem, perfectly obvious – women from the royal family had lived there, and it had also been used by the Czar for the entertainment of his closest friends. Let us also point out that one of the rooms had been a throne room, similarly to the harem of the Turkish sultan, q.v. in fig. 14.201.



Top part of the building as seen from the outside



The Throne Chamber



The Cruciform Chamber



The Antechamber

Fig. 14.201. The Teremnoy Palace (harem) of the Muscovite Kremlin. Taken from [\[85\]](#), Volume 42, pages 298-299.

In February 2000 we managed to visit the Terem Palace of the Muscovite Kremlin. We have learnt a number of facts from one of the scientists that work at the Kremlin, a professional guide; those facts complement the above picture quite well. Firstly, the history of this palace and the purpose of its construction are presumed to be rather vague these days – it turns out that different historians still haven't reached anything in the way of a consensus on this issue. Some say that the top floors of the Terem Palace had housed the “Czar's study,” whereas others insist that they were occupied by children. This rings somewhat strange; could it be that the Czar had signed papers, conferred with the boyars and taken care of the affairs of the state in an “informal setting,” playing with the children while he was at it? This is highly unlikely. We believe that there had never been any “study” here – the top floors of the palace had housed the harem, children et al. One must also mention another fact reported by historians in

this respect, namely, that the “first Russian emperor-to-be, Peter the Great, was born on the night of 30 May 1672 in the Terem Palace of the Muscovite Kremlin” ([\[332\]](#), page 491). Everything falls into place – Peter the Great was born in a harem, which is perfectly natural.

It turns out that the entrance to the Terem Palace had been anything but easy – there were several circles of guards around it; even the closest associates of the Czar needed to undergo several checks before entry. This appears odd for a “study,” but more than natural for a harem. Basically, the Czar had been the only male who could enter here freely; hence the numerous guards, who had protected the Czar’s wives and his children, future heirs to the throne.

It is also rather curious that the entrance to the old part of the palace was blocked by the so-called “golden grate.” A part of the grate, which had blocked one of the entrances, can be seen in fig. 14.202. Obviously, the grate that we see here today isn’t the one that had been here in the XVI century; the old pre-Romanovian grate had been wrought of pure gold, q.v. in [Chron5](#) – apparently, to emphasise the special status of this part of the palace.



Fig. 14.202. The luxurious “Golden Grate” that guards one of the three entrances to the Teremnoy Palace of the Kremlin. Photograph taken by the authors of the book in 2000.

After getting through the “golden grate,” we can see the altar of the Czar’s home church to our right, and a staircase that leads to the fourth floor of the Terem Palace (or the actual harem) to our left, q.v. in fig. 14.203. The walls are covered in floral ornaments exclusively; they resemble the murals in the Cathedral of St. Basil, q.v. in [Chron6](#). The guide has told us that these murals date from the XIX century; the old murals were destroyed completely – chiselled off, most probably, despite the fact that they hadn’t been all that old, dating from the XVII century originally.



Fig. 14.203. Staircase to the fourth floor of the royal harem (Teremnoy Palace) of the Muscovite Kremlin. Photograph taken by the authors in 2000.

The guide told us further that the purpose of the fourth floor’s rooms isn’t all that obvious nowadays. When we entered these rooms, we instantly noticed the private nature of these rooms, q.v. in figs. 14.204 and 14.205, including the stained glass windows, which create an exquisite soft light,

q.v. in figs. 14.206, 14.207 and 14.208. There are also the lavishly decorated furnaces, q.v. in figs. 14.209 and 14.210.



Fig. 14.204. Luxurious interiors of the inner chamber of the Teremnoy (Harem) Palace. On the walls and the domes we see a floral ornament, gold, and the mythical phoenix bird. Mark the insignificant number of ecclesiastical themes. Photograph taken by the authors in 2000.



Fig. 14.205. Entrance to the royal bedroom – a faraway room of the Teremnoy (Harem) Palace of the Kremlin. We find a bed there today. Photograph taken by the authors in

2000.



Fig. 14.206. Stained glass windows on the fourth floor of the Teremnoy (Harem) Palace of the Muscovite Kremlin. Photograph taken by the authors in 2000.



Fig. 14.207. Internal chambers of the Teremnoy (Harem) Palace of the Muscovite Kremlin. Photograph taken by the authors in 2000.



Fig. 14.208. Internal chambers of the Teremnoy (Harem) Palace of the Muscovite Kremlin. Photograph taken by the authors in 2000.



Fig. 14.209. Luxurious tiled fireplace in the internal chambers of the Teremnoy (Harem) Palace of the Muscovite Kremlin. Photograph taken by the authors in 2000.



Fig. 14.210. Another tiled fireplace in the internal chambers of the Teremnoy (Harem) Palace of the Muscovite Kremlin. Photograph taken by the authors in 2000.

One of the central rooms is occupied by a large bed (see fig. 14.211). The guide surprised us by his suggestion that it was put here “by mistake.” It turns out that the historians of today adhere to the opinion that their predecessors, the restorers of the XIX century, had “misinterpreted” the purpose of the Terem Palace, and put a bed here for some bizarre reason. The guide told us that the bed was placed here, or restored, by an archaeologist named Richter. We were told that Richter made a mistake, since no royal bedroom had ever been here. This was emphasised several times. One gets the impression that different traces of a harem still remain in this part of the palace; however, the numerous Romanovian reforms of the Russian history made the very fact that the Muscovite Kremlin had once housed a harem appear quite preposterous. However, historians occasionally sense certain discrepancies between reality and modern textbooks or find them in old texts, and thus explain to the visitors that the

XIX century restorers had been “errant.”



Fig. 14.211. The bed that was allegedly “misplaced” by Richter, an archaeologist of the XIX century. The Teremnoy (Harem) Palace of the Muscovite Kremlin. Photograph taken by the authors in 2000.

We have noticed a very peculiar coat of arms in the Terem Palace of the Muscovite Kremlin, which is integrated into the artwork surrounding one of the windows alongside other coat of arms, q.v. in fig. 14.212. There is a multicolour stained glass window to its left, and the coat of arms of Smolensk above it. In fig. 14.212 we see a bicephalous eagle with a red cross on its chest. Nowadays it is suggested that we should associate such crosses with the “Western European crusaders” of the alleged XI-XIV century exclusively. However, we see this symbol upon a Russian coat of arms, as well as a most peculiar inscription that says “Godynskoy.” The first letter is painted over with whitewash, q.v. in fig. 14.213, which leaves us with the word “odynskoy.” However, even the original inscription is

shifted to the left in a strange manner, and obviously made on top of some old lettering, which is completely illegible nowadays.



Fig. 14.212. Coat of next to a windowpane on the fourth floor of the Teremnoy (Harem) Palace of the Kremlin. We see the word *godynskoy* with the first letter painted over for some reason. The photograph was made by the authors in 2000.



Fig. 14.213. Close-in of the previous photograph with the legend (*g*)odynskoy. The lettering was obviously moved to the right – something else had been written here originally. We see distinct traces of other letters. The photograph was taken by the authors in 2000.

Apparently, harems had existed in Russia up until the epoch of Peter the Great, or the XVIII century. Peter had instigated a vehement campaign against the Russian harem customs. German historians of the late XIX century report the following: “Peter had even meddled in the traditions that concerned family and social life. He did not tolerate female *terems* or the old custom of females covering their faces. He insisted that the women should not be kept secluded in the Asian manner, but allowed to walk freely, like their European counterparts” ([\[336\]](#), Volume 5, page 569). By

the way, the above passage informs us of the fact that in mediaeval Russia, or the Horde, women had covered their faces, or worn yashmaks of some sort.

The Millerian and Romanovian version of the Russian history naturally rules the existence of harems in Russia right out; we have never been told anything about them. However, we see that the customs of the two former parts of the Great = “Mongolian” Empire (Russia, or the Horde, and the Ottoman Turkey) had also been similar in this respect.

20.

Peculiar names in the old maps of Russia that contradict the Scaligerian version of history

In fig. 14.214 we reproduce an old map of Russia from the *Global Cosmography* of Sebastian Münster, allegedly dating from 1544 ([\[450\]](#), page 325). In the right part of the map, between the Yaik and the Ob, we see a picture of several tents and an inscription that says “kosaki orda,” or the Cossack Horde (fig. 14.215). Thus, the old map is telling us directly that the troops of the Cossacks had formerly been known as hordes, which is precisely what we claim in our reconstruction of Russian history.

mis d'exercer vsures. Plus tost ilz s'appliquent à cultiuer les champs à trafiquer en toutes sortes de marchandises, à arrenter les peages et tailles publiques. D'auantage il y a plusieurs Armeniens en la ville de Camienne, & semblablement à Leopoly, marchans expertz, qui trafiquent à Caffé, Constantinoble, Alexandrie qui est en Egypte, Au Caïre et aux parties d'Inde, dont aussi ilz rapportent des marchandises. Les Rutheniens ont leurs propres lettres approchées des lettres Grecques, Et les luitz qui y font, ont leurs caracteres Hebraïques, & sont diligens à cognoître les artz liberaux, la Medicine, l'Astronomie. Les Armeniens aussi ont leurs façons de faire & leurs lettres à part. Entre tous les saintz ilz honnorent S. Jude, l'Apollre, disans qui ilz ont esté conuertiz par luy à la religion Chrestienne. Ilz ont aussi en grand honneur S. Barthelemy par lequel ilz ont appris plusieurs articles de la foy comme ilz afferment. Il y a archeuesché en la ville de Leopoly, souz laquelle sont les Russiens & Lithuaniens. Il auoit aussi autrefois en Kioiue vn siege archiepiscopal, ayant souz luy quelques eglises Grecques, qui sont souz Moldaue & Valachie iulques au Danube.

Moscouie.



Fig. 14.214. Mediaeval map of Russia allegedly dating from the XVI century.



Fig. 14.215. Fragment of the map of Russia with the legend "Cossacks. Horde."

In fig. 14.216 we see another old map of Russia, allegedly dating from the XVI century. The centre of the map is telling us that the country it depicts is "Tartary, alias Scythia" (*Tartaria, olim Scythia*), q.v. in fig. 14.217. This is a direct reference to the fact that Tartary and Scythia had been synonyms in that epoch. We have mentioned it many times, referring to the ancient

authors. Here we see a direct reference to this fact on an old map. The name Tartary, or Scythia, is applied to Russia and no other land. We must also point out the fact that we see the words “Sarmatia Asiatica” to the east of Volga – Asian Sarmatia, in other words. Thus, Russia had also been known as Sarmatia. We also mention this in [Chron5](#).



Fig. 14.216. Mediaeval map of Russia allegedly dating from the XVI century. Mark that the modern Straits of Kerch between the Azov Sea and the Black Sea is called the Bosphorus for some reason (transcribed as Bosphor), just like the straits where we find Istanbul, or Constantinople. It is therefore possible that some of the Trojan legends apply to the Crimean peninsula and Tauris (Troy). The chroniclers may have confused the two similarly named straits for one another.



Fig. 14.217. Fragment of a map of Russia with the legend “Tartary, aka Scythia.” Taken from [\[267\]](#), page 325.

Also, the Northern Caucasus is called Albania. Modern maps tell us nothing of the kind – the only Albania known to us today is in the Balkan Peninsula. However, old maps appear to locate Albania differently.

21.

The Russian *subbotniki* sect had been of the opinion that the Biblical Assyria, Egypt and Babylon identified as the Mediaeval Russia

The present section contains an observation made by our readers, which is in good concurrence with our reconstruction.

“Jerusalem Notes,” an article by S. Doudakov, which was published in Russian in the magazine “Jews and Slavs,” #8, “Oh, Jerusalem!,” Pisa-Jerusalem, 1999, contains a reference to a book by T. I. Boutkevich entitled *An Overview of the Russian Sectarians* published in Kharkov in 1910 ([\[108\]](#)). On pages 394-395 T. I. Boutkevich writes about a Russian sect known as *subbotniki* (“the Saturday people”). Doudakov renders Boutkevich’s information in the following manner: “They believed their homeland to be Palestine and not Russia. They refer to Russia as to Assur, reading the name Russa from right to left, the Jewish way... Everything that the Bible says about Babylon, Assyria and Egypt was believed to refer to Russia by the *subbotniki*” (page 286 of Doudakov’s article).

This fact is explained perfectly well by our reconstruction, according to which, the name Assyria is used by the Bible in order to refer to Russia, or the Horde, in the Middle Ages, likewise the names Egypt and Babylon, q.v. in [Chron6](#). Thus, we see that religious groups with a more correct understanding of the original meaning of certain Biblical texts had existed in Russia up until the end of the XIX century, identifying Russia with the Biblical Assyria, Egypt and Babylon. Those memories must have been rather vague, but the very fact of their existence speaks volumes. It is possible that such religious groups exist until the present day.

One must say that the voluminous encyclopaedic publication entitled *Christianity* ([\[936\]](#)) doesn’t utter a single word about this extremely

interesting and important belief held by the *subbotniki* in the respective entry, namely, that they identified the Biblical Assyria, Egypt and Babylon as mediaeval Russia.

It is further reported that the *subbotniki* had belonged to the very same tradition as the “Judaist heretics” ([936], Volume 2, pages 653-654), or the famous “Russian Judaism” of the XV-XVI century, which had played an important part in the Russian history of the XVI century, q.v. in [Chron6](#). There was a period when the representatives of this confession had come to power at the Russian court of the Czar, or the Khan. According to our hypothesis, the Bible in the modern sense of the word was created around that time, and with their active participation (the early version of the modern Biblical canon, that is). It is little wonder, then, that their followers should remember more about the original meaning of the Biblical terms than any other party.

The *Christianity* encyclopaedia only provides us with the following sparse information about the traditions of the *subbotniki*: “According to the latest research, some of the *subbotniki* had followed the Law of Moses, but refused to revere the Talmud, and had read their prayers in Russian and Church Slavonic; in other regions (the provinces of Irkutsk and Pyatigorsk, for instance) they had worn Russian clothes and adhered to Russian customs in general” ([936], Volume 2, page 654).

The modern *dukhobori* (literally “warriors of the spirit”) are considered to be another offshoot of the Russian Judaic Church of the XV-XVI century. The *Christianity* encyclopaedia tells us the following: “The *dukhobori* represent a very old tradition; they are associated with the *strigolniki*, the ‘Judaic heretics’, Bashkin and Feodosiy Kosoi” ([936], Volume 1, page 495). Let us remind the reader that both Bashkin and Feodosiy Kosoi had been prominent members of the Russian Judaic Church in the XVI century. According to our hypothesis, the Russian Judaic Reformist Church in Russia had been closely tied to the Lutheran Reformist Church in the West – possibly, to the extent of being one of its branches, q.v. in [Chron6](#).

However, according to our reconstruction, the epoch of the XVI century, which is when the sect of the *dukhobori* came to existence, became reflected in the Bible as the famous reign of the “Assyrian” King Nebuchadnezzar, q.v. in [Chron6](#). It is significant that the *dukhobori* tradition is in total concurrence with this claim that we make – namely, it turns out that “the *dukhobori* themselves trace their tradition to the ‘three younglings – Ananiah, Azariah and Misael’” ([\[936\]](#), Volume 1, page 495). They are Biblical characters identified as contemporaries of King Nebuchadnezzar, which dates their lifetimes to the XVI century, according to the New Chronology – precisely the epoch of Bashkin and Feodosiy Kosoi, the founding fathers of the *dukhobori* tradition. According to our reconstruction, the Biblical Assyrian King Nebuchadnezzar can be identified as one of the Czars that had ruled in Russia, or the Horde, during the epoch of Ivan the Terrible. To put it more simply, Nebuchadnezzar can be identified as Ivan the Terrible.

It is even more interesting that some of the researchers who studied the *dukhobori* tradition, identified one of the “three Biblical younglings” as Bashkin, who had lived in the XVI century ([\[936\]](#), Volume 1, page 495). That should indeed make him a contemporary of Ivan the Terrible (or Nebuchadnezzar), as we feel obliged to emphasise.

22.

The old cathedrals of the Western Europe have preserved the style of the XV-XVI century Russian churches

Nowadays we are told that typical Russian churches had looked just the same in the XV-XVI century as they do today – namely, as constructions of a cubic shape with a roof that is almost flat, topped by one or several cylinders that support gilded domes, and a semi-circular altar part on the eastern side (see figs. 14.218 and 14.219). This style is radically different from the churches of the Western Europe – elongated buildings with tall gable roofs, usually topped by a spire, or several spires. The famous gothic Cologne Cathedral is a most typical example (see fig. 14.220). It is presumed that such churches had been built in Europe since times immemorial, whereas the Russian churches had always looked the way they do today – the “cubic” constructions that we know today. We are referring to the Russian churches that are presumed to date from the XII-XVI century nowadays.



Fig. 14.218. A typical Russian church of the XVII century. This is the Nikolskaya Church of the Nikolo-Ouleymenskiy Monastery near Ouglich. We see the eastern wall of the church. It is presumed that most Russian churches of the XII-XVI century had looked like this.



Fig. 14.219. A typical Russian church of the XVII century. We see the northwest view of the Nikolskaya Church, Nikolo-Ouleymenskiy Monastery, Ouglich. Most Russian churches of the XII-XVI century are supposed to have been constructed in the same manner as this one.



Fig. 14.220. The gothic Cologne Cathedral as it looks today. Cologne, Germany. Taken

from [\[1017\]](#), photograph 3.

However, it turns out that the churches that were built in Russia in the XV, and, most probably, also in the XVI century, had looked exactly like elongated buildings with tall gable roofs; one also gets the impression that this gothic style had been prevalent in Russia in the XV-XVI century. The “cubic” churches that we’re accustomed to must have become prevalent as recently as the XVII century.

This suspicion first arose in us after a study of the architecture typical for the churches of Ouglich, a famed Russian city. Let us turn to the guidebook written by N. F. Lavrov ([\[461\]](#)). It describes all the churches of Ouglich the way they were in 1869. It turns out that they were either cardinally rebuilt, or built again from scratch, in the XVII century the earliest, with just one exception. The architectural style of these churches looks perfectly normal to us – their primary element is the abovementioned “cube,” or its modifications of the XVIII-XIX century. The only exception is the famous Church of St. Alexei, named after the Metropolitan of Moscow, in the Alexeyevskiy Friary of Ouglich. It is presumed to date from the XV century – namely, 1482; it is also said to have preserved its original shape ([\[461\]](#), page 110). In figs. 14.222 and 14.223 one sees two modern photographs of this church. It is an elongated building with a tall gable roof; there are three tall spires over the eastern altar part (however, they may have been built later). The entrance to the church is located in its northern part, and it leads to the second floor directly. One cannot help noting that this old Russian church of the XV century strongly resembles the Gothic Cologne Cathedral, q.v. in fig. 14.220.



Fig. 14.221. Church of Metropolitan Alexei in Ouglich. Southern view. The only church in Ouglich that has survived from the epoch of the XV-XVI century. Photograph taken in 2000.



Fig. 14.222. Church of Metropolitan Alexei in Ouglich. View from the southeast. Photograph taken in 2000.



Fig. 14.223. Church of Metropolitan Alexei in Ouglich. Western view. Photograph taken in 2000.

One must also enquire about the fate of the churches built in the XVI century. Could it be that the residents of Ouglich had abstained from building churches for more than a century? Or have those churches “disintegrated” all by themselves? Oddly enough, there are many XVII century churches in Ouglich. It must be pointed out that the XV century Church of St. Alexei is a huge cathedral, one of the largest churches in Ouglich to date. Having built such a cathedral in the XV century, the people of Ouglich must have also built something in the XVI century. One gets the impression that nearly every church in Ouglich was rebuilt in the XVII century. The Church of St. Alexei must have survived by miracle; therefore, it looks out of place amidst the churches that are said to represent the typical architectural style of the ancient Russia. One must emphasise that all these “typically Russian” churches were built in the XVII century the earliest.

This observation is confirmed by another example. Let us turn to the architecture of the famous Russian Nikolo-Ouleymenskiy Monastery near

Ouglich. There are two churches here – the older one is the Church of the Presentation (see figs. 14.224, 14.225 and 14.226). The other is of a more recent origin and known as the Nikolskaya Church (see above, in figs. 14.218 and 14.219). The latter already looks like a “typical” Russian church. However, the older Church of the Presentation is once again an elongated building with a gable roof. It was later complemented by a belfry and a cubic construction in the east; however, these modifications already date from the XVII century. The main part of the church looks more like the gothic cathedrals of the Western Europe than the Greek cubes with cylinders and domes (the more recent type derived from basilicas like the Hagia Sophia in Constantinople = Czar-Grad = Jerusalem).



Fig. 14.224. The Church of Presentation, the Nikolo-Ouleimenskiy Monastery, Ouglich. Northern view. The church is entered via a tall porch that leads directly to the first floor. Photograph taken in 2000.



Fig. 14.225. The Church of Presentation, Nikolo-Ouleimenskiy Monastery, Ouglich. Eastern view. A more recent square block topped by a cylinder and also characterised by a semicircular altar part was adjoined to the old building in some later epoch. Photograph taken in 2000.



Fig. 14.226. The Church of Presentation, Nikolo-Ouleimenskiy Monastery, Ouglich. View from the southeast. Photograph taken in 2000.

We don't claim that no churches of the Greek type were built in the XV century Russia; we are concerned with whether or not they should be

regarded as examples of typical ecclesiastical architecture in Russia when it had still been known as the Horde. The abovementioned facts make one doubt this; one gets the impression that in the XVII century the overwhelming majority of the Russian churches were rebuilt in the “Greek” manner favoured by the Reformists. Moreover, the latter made the claim that Russian churches had always looked like this, which is a blatant lie, as we realise today.

In some regions of Russia, gothic cathedrals were built until the XVIII century – such is the famous Church of Peter and Paul in Yaroslavl, which dates from 1736-1744, q.v. in figs. 14.227 and 14.228. The mosque of the Poyiseyevo village in the Aktanysh region of Tartarstan is built in the same manner (see fig. 14.229). However, the old gothic style of the Russian churches and the Tartar mosques was eventually cast into oblivion under the Romanovs, either voluntarily or compulsively.



Fig. 14.227. The Gothic Cathedral of Peter and Paul in Yaroslavl, built in the Old Russian style of the Horde. We see a spire, a gable roof and a first floor entrance.

Taken from [\[996\]](#), page 159.



Fig. 14.228. Another photograph of the Gothic Cathedral of Peter and Paul in Yaroslavl. This is precisely the style the West Europeans built their cathedrals in, originating from the Horde, or “Mongolia.” Taken from [\[116\]](#), ill. 341.



Fig. 14.229. A mosque in the village of Poiseyevo, Tartarstan. It is built in the Gothic style. Photograph kept in the Funds of the United National Museum of Tartarstan. Taken from [\[6\]](#), page 21.

However, there was no such “Greek architectural wave” in the Western Europe of the XVII century, where the churches had still been built in the old Imperial style of the Great = “Mongolian” Empire. Even the word Dom, which is still used for referring to the largest cathedrals of the Western Europe, is obviously derived from the Russian word “*dom*,” translating as “a house.” Likewise, name “gothic” is derived from the word “Goth” – the ancient synonym of the word “Cossack.” This is the architecture that was brought to the Western Europe by the Cossack troops of the Great = “Mongolian” Empire in the XIV-XV century (see [Chron5](#) for more details).

In Russia, however, the old Imperial style of the churches fell into disfavour; such churches either got destroyed and rebuilt anew, or became disfigured by later additional constructions. Alternatively, the buildings were converted for non-ecclesiastical purposes, such as the gigantic old building, very tall and with a gable roof, which is part of the Simonov monastery in Moscow, q.v. in figs. 14.230, 14.231 and 14.232. In the XIX century it was used as a grain dryer. The architecture of this building strongly resembles that of the ancient Russian churches. It is therefore most likely to be the old church of the Simonov Monastery. Its size and height could compete with those of the same monastery’s cathedral, which must be of a later origin. The entrance to the old building had been on the north and looked like a tall porch. The old porch doesn’t exist anymore, and was replaced by a modern metallic construction, q.v. in fig. 14.231. Let us emphasise that this building bears no marks of reconstructions distorting its original architecture – it doesn’t even have any spires. Apparently, this is what the old Russian churches really looked like in the XV-XVI century.



Fig. 14.230. Old building at the New Simonov Monastery in Moscow. The construction is most likely to have been an old Russian church with a gable roof, later converted for drying corn. Photograph taken in 2000.



Fig. 14.231. Old building at the New Simonov Monastery in Moscow. The tower, or column, integrated into the wall of the building and typical for Western European cathedrals, is visible perfectly well. Photograph taken in 2000.



Fig. 14.232. Old building at the New Simonov Monastery in Moscow. General view.
Photograph taken in 2000.

Let us point out a distinctive characteristic of the old church of the New Simonov Monastery, which is also typical for many Western European churches. We are referring to the tall column of a semi-circular shape in the corner of the building, which partially protrudes outwards, q.v. in figs. 14.230, 14.231 and 14.232. Similar tower-like columns, which occasionally resemble minarets, can be seen in the Cathedral of St. Cecilia in the French town of Albi, near Toulouse. This cathedral also has an elongated shape; its photograph can be seen in [Chron6](#).

One must say that some of the modern specialists in the history of architecture have noticed the few surviving Russian churches built in the Gothic style. However, the pressure of the Scaligerian and Millerian chronology, which has managed to turn a great many historical facts inside out, made them assume that some of the Russian architects had occasionally “used nothing but Gothic elements of the Western European fashion in their pseudo-Gothic constructions... In a number of cases we see intricate decorative ‘Gothic decorations’, either sculpted or carved in white stone” ([\[311\]](#), page 29). M. Ilyin, a renowned expert in the history of architecture, claims that “the composition is based on ancient Russian specimens, modified in accordance with the specifications of the pseudo-Gothic architecture” ([\[311\]](#), page 29). Moreover, it is emphasised that certain Russian architects had “fully mastered ... the entire arsenal of pseudo-Gothic shapes” ([\[311\]](#), page 21). Ilyin cites the “famous church in

Bykov” as a typical example on the same page, calling it a “masterpiece.” It is emphasised that “although the western part of the temple was rebuilt in the first half of the XIX century, it had played an important part in the history of the Russian pseudo-Gothic style” ([\[311\]](#), page 32).

As we are beginning to realise, all such passages require the removal of the “pseudo” part; one must also mention the fact that the style in question characterises the architecture of the Gothic, or Cossack, Russia, also known as the Horde. Therefore, the Gothic style must have been imported by the Westerners from the East, and not the other way round, as it is presumed in official history.

We reproduce a photograph of the church in Bykovo in fig. 14.233. It is perfectly obvious that its style is the same as that of the ancient Russian Gothic churches listed above. It is likely that in large Russian cities all such constructions, which bore the mark of the old Imperial style, were rebuilt under the Romanovs, whereas in smaller towns and villages certain traces of the old tradition have survived. Even in the XVII-XVIII century some of the architects continued to build churches in the old Russian style – Gothic, or Cossack.



Fig. 14.233. Ancient Russian church in the village of Bykovo. It is classified as “pseudo-Gothic” nowadays. Apparently, some of the churches built in the old style of the Horde have survived in small Russian towns and villages. Taken from [\[311\]](#), illustrations at the end of the book.

The main cathedral of the ancient Russian city of Mohylav is also built in the Gothic style – the New Nikolskiy Cathedral of the Mohylav Citadel, q.v. in fig. 14.234. This cathedral was built in 1814 by Alexei Nikitich Bakaryov, the architect of the Muscovite Kremlin Architectural Expedition ([\[536\]](#), pages 124 and 80).



Fig. 14.234. The principal cathedral of Mohylav (the New Nikolskiy Cathedral) was built in the Gothic style. Photograph taken in 2000.

The architecture of the cathedral is classified as “pseudo-Gothic” ([\[536\]](#), page 80). It must be for a good reason that in 1806 Bakaryov built the Nikolskaya Tower of the Muscovite Kremlin, which had for a long time housed the Mohylav icon of St. Nicholas the Miracle-Worker, in the same Gothic style. Apparently, the memory of the ancient Russian Gothic churches had been kept alive in Mohylav for a long time.

Another ancient church of an elongated shape can be seen in the Louzhetskiy Monastery of Mozhaysk, q.v. in fig. 14.235. It must also have looked like a Gothic cathedral initially, and been rebuilt in the new style in the XVII century. In particular, a cubic church topped by a Greek dome was adjoined to its eastern side; it is clearly visible in fig. 14.235. Moreover, the excavations of 1999-2000, which had uncovered the XVII century layers of the Louzhetskiy Monastery, revealed the fact that mutilated old headstones of the XVI – early XVII century had been used as base stones for the walls and the corners of this later extension.



Fig. 14.235. The old church at the Louzhetskiy Monastery of Mozhaysk. It is likely to have looked like a Gothic cathedral as well. Photograph taken in 2000.

The old Horde style was preserved in the construction of many Muslim mosques predating the XIX century. For instance, in figs. 14.236 – 14.240 we reproduce photographs of some of the mosques in Tartarstan. It is perfectly obvious that their architecture is virtually the same as that of the Gothic cathedrals in the Western Europe. It has to be pointed out that, according to [\[760:1\]](#), there are a great many such mosques in Tartarstan; we included photographs of only a few of them.



Fig. 14.236. Mosque at Starye Kiyazly. Republic of Tartarstan. The Western Gothic cathedrals have a similar shape. Taken from [\[760:1\]](#), page 23.

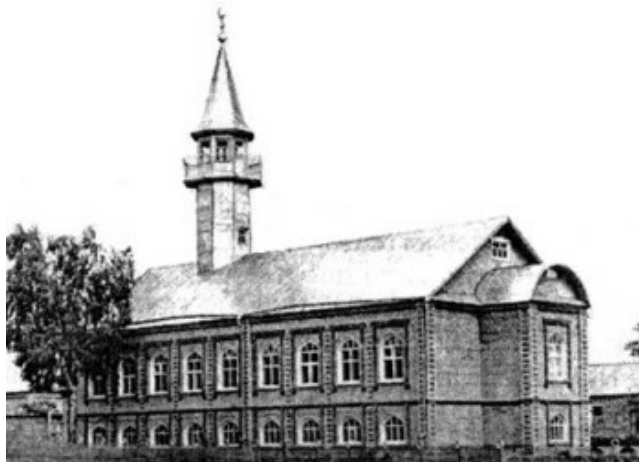


Fig. 14.237. Mosque at Staroye Ibraykino. Republic of Tartarstan. This shape is also characteristic for the Gothic cathedrals of the Western Europe. Taken from [\[760:1\]](#), page 22.



Fig. 14.238. Mosque at Stariy Bagryazh-Yelkhov. Republic of Tartarstan. Gothic cathedrals in the West are shaped similarly. Taken from [\[760:1\]](#), page 46.



Fig. 14.239. Mosque at Asan-Yelg. Republic of Tartarstan. Gothic cathedrals in the West are shaped similarly. Taken from [\[760:1\]](#), page 231.



Fig. 14.240. Mosque at Nizhnyaya Oshma. Republic of Tartarstan. Gothic cathedrals in the West are shaped similarly. Taken from [\[760:1\]](#), page 264.

Everything becomes perfectly clear. The Romanovs had tried to forsake the old Russian customs, changing the architectural style of the Russian churches and replacing the headstones in the Russian cemeteries. The old Gothic churches were either rebuilt or demolished, whereas the headstones were destroyed or used as construction material. This had radically

changed the appearance of the Russian graveyards and monasteries. Then it was declared that they had “always looked like this,” and that the ancient Russian customs had been the same as the ones introduced under the Romanovs.

Let us return to the work of M. Ilyin. He proceeds to point out additional parallels between the Gothic cathedrals of the Western Europe and the ancient Russian churches: “I was amazed by the similarities between a Czech Gothic church and the Ouspenskiy Cathedral in Moscow, which have made me wonder about the nature of this likeness and the reasons behind it. Quite naturally, one can hardly speak of any direct connexions between the Czech churches and the Muscovite cathedral” ([\[311\]](#), page 97). Ilyin is obviously confused by the erroneous Scaligerian and Millerian chronology. Further he writes: “It is obvious that these similarities reflect some general tendency that was characteristic for the entire mediaeval Europe. In other words, the spatial features of the Ouspenskiy cathedral are related to the Gothic space of the Western cathedrals” (*ibid.*). Nowadays we understand the reasons behind the similarities noticed by the modern specialists in the history of architecture. Western Europe had been part of the Great = “Mongolian” Empire up until the XVII century; the Gothic (Cossack) style had been prevalent throughout the entire empire.



Fig. 14.241. Spiral dome of the German Clemenskirche in Mayen, near Bonn. Taken from the brochure given to visitors at the actual church.

In fig. 14.241 we see the German church in Mayen, a town located in the vicinity of Bonn. It is called Clementskirche; its dome is shaped very quaintly, as upward spirals. The church was greatly damaged in 1941-1945; however, it was rebuilt in full accordance with the surviving drawings. It is presumed that the construction of the Clementskirche began in 1000, and that the church had then been rebuilt several times, in the XIV century and even later. The unusual spiral shape of the dome was noticed by many specialists in the history of architecture. It is presumed that this cupola was constructed between 1350 and 1360. The reasons why the mediaeval architects chose this peculiar shape appear to be obliterated from memory. The brochure on the history of the church suggests the following amusing legend to explain this architectural peculiarity.

Apparently, the inhabitants of the city are said to have addressed the devil with the request to build them a tavern. The blueprints that they gave him were those of a church, however. The none-too-bright devil had agreed to this, but was surprised to see a church instead of a tavern upon finishing his work. In a fit of anger, he took one of the spires and twisted it into a spiral; it remains in this shape to this very day. The brochure is given to every visitor of the church, which was visited by A. T. Fomenko and T. N. Fomenko in June 2000. Modern commentators and guides usually omit the legend about the horned miscreant, replacing it with an earnest explanation that involves a hurricane, which had struck the city ages ago and twisted the formerly straight spire of the church into a spiral, which has been that way ever since, remaining intact despite the damage inflicted by the hurricane. We believe involved scientific discussions concerning devils and strong winds that blow in Germany to be quite extraneous.

In reality, what we see here is another example of the ancient Russian architecture of the XIV-XVI century. It suffices to compare the dome of the German Clementskirche to the spiral domes of St. Basil's Cathedral in

Moscow, q.v. in fig. 14.242, in order to realise that both of them were built in the same architectural style. The spiral domes of St. Basil's look very much like the Ottoman = Ataman turbans. Apparently, such churches were built both in Russia and the Western Europe around the XIV-XVI century, after the colonisation of the latter in the epoch of the Great = "Mongolian" conquest. The Clementskirche sports a similar Ottoman turban-like dome.



Fig. 14.242. Spiral domes of the Cathedral of St. Basil the Blessed in Moscow. Taken from [\[549\]](#), page 35.

Minarets topped with spiral domes also exist in the Orient – for instance, the “spiral minaret of the Mosque of Abu-Dulaf in Samarra (860/61)” ([\[1210\]](#), page 105), as well as the spiral minaret of Üc Serefeli Cami in Edirne ([\[1210\]](#), page 546).

This may shed some light over the legend of the devil, who is presumed to have taken part in the construction of the Clementskirche. As we have already mentioned, everything related to the Great = “Mongolian” Empire was proclaimed evil and “satanic” during the epoch of the Reformation in the Western Europe, including the architecture of the Horde, or the Atamans, characteristic for a number of churches that were later declared to have been built by “the devil.” The legend later became part of the folk tradition.

Let us make a brief summary. We are confronted with yet another trace

of the large-scale reformation of the ancient Russian customs and architectural styles that took place in the XVII century. The new customs and styles introduced by the Romanovs were later declared “typical for the ancient Russia.” This has resulted in a totally warped concept of the Russian history before the XVII century. Most of the allegedly ancient Russian traditions related to architecture, literature, funereal rites, etc. were introduced in the XVII century, or the epoch of the first Romanovs. Another wave of changes swept over Russia under Peter the Great. Nowadays it is presumed that Peter was changing the old Russian customs for Western ones in general and German ones in particular. In most cases, these “ancient Russian” customs had been introduced by his predecessors – the first Romanovs. Precious little is known about the authentic customs of the ancient Russia – what we have is stray bits of information, collected with much effort.

23.

The organs of the Western European cathedrals have preserved the ancient musical culture of the XV-XVI century Russia, or the Horde

The cathedrals of the Western Europe differ from the mosques and the Russian churches in a variety of ways, one of them being that the former are equipped with organs that are played during service. It is presumed that no such instruments have ever existed in Russia. However, this popular opinion is most likely to be erroneous. Organs did exist in Russia. It is also possible that such musical instruments were played in the churches of the Great = “Mongolian” Empire in the XIV-XVI century. As we shall tell the reader in the present section, organs were widely popular in the ancient Russia. They were presumably banned by Peter the Great; possibly – by his predecessors, the first Romanovs, in the course of their struggle against the ancient Russian customs, which had largely proved successful. This is what historians report.

In 1700 Cornelius de Bruin (Brun) came to Moscow from the Western Europe. “In 1711 a book entitled ‘Journey to Persia and India via Moscovia’ by the Dutch traveller Cornelius de Bruin was published in Amsterdam. Several years later, this amazing oeuvre was translated into nearly every European language” ([\[537:1\]](#), page 52). N. M. Moleva, Doctor of History, gives the following brief summary of the traveller’s impressions: “Luxurious houses. Golden and silver dishes galore. Splendorous attires” ([\[537:1\]](#), page 32). De Bruin himself reports the following: “Two gigantic leopards had stood there [in the household of Lefort on River Yaouza – Auth.], with their paws stretched wide, resting on shields with coats of arms, all of it cast in sterling silver; also a globe of silver resting on the shoulders of Atlas, cast in the same metal. Apart from

that, there were many large tankards and other vessels, all made of silver” (quotation given in accordance with [\[537:1\]](#), page 56).

“There could however be more music and histrionics at the court. Cornelius de Bruin doesn’t mention them anywhere. However, the teenage Italian singer, Philip Balatri, who was in Moscow around the same time, was amazed to discover that there were organs of an original constructions in many households; however, those were concealed in wardrobes for some reason. Later he managed to find out that the organs were banned by Peter the Great as an ancient Russian custom. The wedding of the jester Shanskiy near Kozhukhov in 1697 must have been the last Muscovite celebration with 27 organs” ([\[537:1\]](#), page 32).

The construction of the Russian organs isn’t described anywhere; we only learn of their “original construction.” Let us remind the reader that the organ is a pneumatic instrument equipped by bellows with metallic tubes that produce sounds when compressed air is pumped through them. The prototype of the organ must be the bagpipe. There were also small hand organs that produced sounds after the rotation of a roller, with some melody notched upon it ([\[223\]](#), Volume 2, column 1787). This is how the street-organ is constructed, for instance. However, further observations of De Bruin reveal that in some (possibly, most) cases, the instruments in question were large pneumatic organs.

“Music is just as impressive. De Bruin hears it everywhere – oboes, French horns and timpani played at ceremonial and military processions; whole orchestras of different instruments, including the organ at the Gates of Triumph. Music is heard on the streets and inside houses; finally, he is impressed by the amazing clarity of the choirs. No feast in Moscovia could do without them” ([\[537:1\]](#), page 55).

It is likely that the orchestras that played in squares were accompanied by large organs with pipes and bellows.

The famous composer Vivaldi had planned to go to Moscow in search of permanent employment. The voyage never came to pass; however, his apprentice Verocagli, a composer and a violinist, did in fact relocate to

Moscow ([\[537:1\]](#), page 64). However, the Romanovian version of history is trying to convince us that the musical culture of the ancient Russian had been primitive to the extent of being nonexistent – barbaric dances around smoky fires, primitive folk songs, usually of an obscene character, tambourines, loud horns, squeaky flutes and drunken shouts – a far cry from the refined Versailles, all lace and violins.

N. M. Moleva is correct to point out that “the black decade of Biron and the reign of Peter the Great, void of all music, is a textbook reality.”

However, in the XVII century there were organs all across Moscow – and not just Moscow, as De Bruin reports; no work on the history of music mentioned it until very recently. French horns and oboes were the favourite instrument among the street musicians of the epoch, and not just their colleagues at the court of the Czar. Academic publications only mention gusli (a horizontal folk harp) and wooden horns. However, there was a whole state-subsidised school of trumpet players in Moscow in the middle of the very same century; this fact is reflected in the name of the Troubnikovskiy Lane in Moscow [the Russian word for “trumpet” is “truba” – Transl.], whereas every reference book written in accordance with the Romanovian version of history claims that only foreign musicians who came to Russia from the Western Europe could play those instruments, let alone train musicians.

All of this became apparent very recently (the book of N. M. Moleva was published in 1997), when dozens of documents containing the above evidence were discovered in archives. This leads us to yet another question. What became of this highly evolved musical culture, this necessity for music that wasn't felt by the royal court, which had adhered to the same protocol as Europe, but a whole nation? What unimaginable cataclysm could have wiped them out from half a century of Russian history at least? Could the episode with Vivaldi and Verocagli really mean that the real situation had differed from the one described in all the general tractates on the Russian culture? See [\[537:1\]](#), pages 65-66.

Fortunately, “civil records had remained in existence. Few historians

have the stamina required for working with them, let alone specialists in the history of fine arts. It is too strenuous to sort through hundreds of thousands of faceless names... However, we had no other option.

The records spoke volumes. For instance, we learned that the foundation of St. Petersburg resulted in plummeting numbers of organists in the ranks of freelance musicians. There were organists in Moscow, but hardly any in St. Petersburg. The fashion and the private tastes of Peter the Great are to blame for this. Also, the old Kremlin organ and clavichord workshop, which had functioned excellently, perished in the blaze of 1701. Nobody ever bothered to rebuild it – Peter had other plans for the Kremlin. No new workshop was ever founded, either. The numbers of musicians in the ranks of the Muscovite landowners had dwindled as well – possibly, due to unemployment and the resulting poverty. This is easy to verify by other civil records – the buying and selling records. All such transactions were registered meticulously and subject to taxation. We learnt that the organists had been busy looking for alternative means of sustaining themselves” ([537:1], pages 67-68).

However, it turns out that certain cities of the Western Europe had made organs and exported them to Russia up until the early XVIII century ([537:1], pages 72-73). This is apparently another trace of the old tradition of the “Mongolian” empire, whose different regions specialised in the production of various industrial products for the Empire in the XV-XVI century. For example, some of the pipe organs for the musical centres of the Empire were produced in the Western Europe. In particular, “Theophilus Anzey Volkmar had been the organist of the ‘main church in the old part of Danzig – St. Catherine’s’, and also a middleman involved in the buying and selling of the most expensive instruments, which became scarcer with the day – organs and clavichords. This was reported by the ‘Vedomosti of St. Petersburg’ in 1729... Why did the Polish organist look towards Russia as a prospective market for his instruments? Due to lack of experience, or hope for blind luck? This isn’t the case – the books of the City Magistrate of Gdansk dating from the late 1720’s and early 1730’s

testify to the opposite. Volkmar had been an experienced middleman, and some of his most important sales were made in Russia. Advertisements in the St. Petersburg newspaper reaped dividends, despite the high cost of the instruments offered” ([\[537:1\]](#), pages 72-73).

Let us point out another peculiar detail. “Finally, a substantial proof of our vague and timid presumptions – archive materials containing the list of the court’s employees for 1731. There were more than 90 players of instruments there – quite amazing! The string group included over 30 players, six trumpets and an equal number of French horns, not to mention the oboes and the timpani... This was doubtlessly a symphony orchestra, and a large one, at that, even by modern standards – the orchestra of the Bolshoi Theatre amounts to some 120 musicians nowadays... All of this 70 years earlier than it is generally assumed in the history of the Russian music!

In this case, there might be little fantasy in the rumour that the Venetian abbot Vivaldi had been ready to accept the offer to travel to Moscow, and the only reasons that he never did were his age and his abbot’s cloak?... There were no ‘empty’ decades and no dark age of culture. The great ... tradition of the Russian musical culture had borne new fruits in the new century” ([\[537:1\]](#), pages 81-82).

A propos, we must note that accordions are still very popular in Russia. Their history is generally presumed to date back to the early XIX century the earliest ([\[797\]](#), page 276). However, the accordion is constructed similarly to the organ – compressed air from the bellows is pumped through the pipes of the instrument, which produces differently pitched sounds. The accordion (harmonium) and the organ may be two variants of the same instrument. The accordion is small and portable; it could be used at folk festivals, whereas the larger organs were installed in churches and large buildings. The words “harmonium” and “organ” may be similar, given the frequent flexion of M and N. The word “harmonium” is virtually identical to the Old Russian word “*garniy*,” which stands for “good” or “beautiful,” and is still used in Ukrainian (see [\[223\]](#), Volume 1, column

848). The word *garniy* may have been used in Russia for referring to a sweetly sounding instrument. Could the word “organ” be of the same root? Bellows have existed in Russia for a long time, since they were widely used by blacksmiths and metallurgists. The construction of the organ may also be based on military trumpets and hunters’ horns, which had been widely used in Russia as well. The Horde, or the Russian army, had often used military trumpets, which are mentioned in the *Tale of the Kulikovo Battle*, for instance, q.v. above.

The so-called “horn music” had still existed in Russia under the Romanovs for some time. Several musicians blew into large horns, mounted upon special supporting constructions ([\[711:1\]](#), pages 75-76).

Thus, according to the evidence of the XVII century, organ music was very popular in Old Russia. However, the Romanovs banned them in the course of their struggle against the cultural heritage of the Horde Empire, and introduced a new style of musical culture.

Organs are most likely to have been outlawed under the first Romanovs, during the reform of the Russian church in the beginning of the XVII century. However, the old musical culture of the Horde must have proved so resilient that it took decades to wipe it out completely. We have seen that Peter the Great was already concentrated on banning organs from Russian households, where they had still been preserved. As a result, ecclesiastical services had lost musical instruments to accompany the vocals. The contemporaries of Peter the Great observed that “the Czar [Peter – Auth.] was delighted by vocal numbers sans accompaniment – a cappella” ([\[537:1\]](#), page 32). Everything is perfectly obvious – the “a cappella” tradition resulted from the withdrawal of organs, much to the pleasure of Peter. We see that in Romanovian Russia the organs and the accordions were expunged from the official musical culture. Accordions, or harmoniums, were declared a folk instrument dating from the beginning of the XIX century. However, in the West the Gothic cathedrals, formerly mosques, and the organs inside them, have survived until the present day, declared to be of purely Western origins a posteriori.

HISTORY: FICTION OR SCIENCE?

THE ISSUE WITH CHINESE ASTRONOMY



ANATOLY FOMENKO
GLEB NOSOVSKIY

Contents

[Overview of the e-Series](#)

[About the authors](#)

[From the publisher](#)

[PART ONE: Astronomical events in the “ancient” Chinese chronicles](#)

[1. The actual astronomical events described in Chinese chronicles](#)

[2. Chinese eclipses](#)

[3. Chinese horoscopes](#)

[4. The “ancient” Chinese 60-year cycle and its origins](#)

[5. When did the Chinese invent the telescope?](#)

[PART TWO: Chinese comets](#)

[6. Suspiciously high comet observation frequency in China](#)

[7. Years of comet observations in China](#)

[8. European comets and their observation dates](#)

[9. A comparison of the Chinese and European comet rosters](#)

[10. Comet Halley](#)

[10.1. Introduction](#)

[10.2. The analysis of Planet Halley’s recurrence cycles](#)

[10.2.1. A list of the dates of Comet Halley’s alleged sightings](#)

[10.2.2. What happened to Comet Halley in 1986? The reasons why it shifted to the other hemisphere](#)

[10.2.3. What has been happening to Comet Halley after 1759? The reason why its recurrence cycles have become irregular](#)

[10.2.4. The provenance of the “Chinese law of periodicity” for Comet Halley](#)

[10.2.5. Dating the introduction of fabricated data into the “observation records” of Comet Halley](#)

10.2.6. On the chaotic character of Comet Halley's motion

10.2.7. Suspiciously high frequency of improbable occurrences in Scaligerian history

10.3. In re the comet of Charles V

10.4. Strange duplicates with the periodicity of 540 years inherent in the Chinese and European comet rosters

Overview of the seven-volume print edition

What mainstream historians say about the New Chronology?

Bibliography

PART ONE

Astronomical events in the “ancient” Chinese chronicles

1.

The actual astronomical events described in Chinese chronicles

The astronomical events recorded by the Chinese were studied by N. A. Morozov in the 6th volume of his oeuvre entitled *Christ* ([\[544\]](#)). We shall begin our analysis with quoting some of his observations and then add some of our more recent considerations thereto.

The Chinese have left us records of comet observations, which have reached us as the two primary comet catalogues considered *ultra-ancient* today.

“The major historical tractate entitled *Annals* ... begins its narration with the year of 2650 B.C. It is supposed to have been started by a certain ‘Master of the Horse’ around 97 B.C. and continued until 1644 A.D. by different historians. Some of its parts are concerned with nothing but astronomy, and contain the observations of the sun, the moon, and five of the planets, as well as stellar coverings and comets. The Anglo-Shanghai pronunciation of the word ‘Annals’ is She-Ke, which is how this oeuvre is usually referred to by the Europeans.

The ‘Encyclopaedia of the Forest Horse’ ... contains a whole volume with comet descriptions. This ‘Forest Horse’ (Ma-Tuan-Lin) is said to have lived around 1232 and recorded all the observations of comets made between 611 B.C. and his own epoch; just whence those revelations came to him remains unclear. The rest of the encyclopaedia covers the period up to 1644, or the exact same time when the records in the *Annals* of the ‘Master of the Horse’ cease, likewise the records of the European cometographers. Let us recollect that Lubieniecki’s famed *Cometography* came out in 1681, preceded by the European compilations of the early XVII and the late XVI century. We see the simultaneous nascence of voluminous cometographic works in the Western Europe and in China in the period between the XIII and the XVII century; it is highly dubitable that they could have come into existence independently from each other.

А. В. М. ...

A shorter *History of China* (comprising a mere 100 volumes), which covers the period between the antediluvian epoch and 1367, was translated into French by the Catholic missionary named Mailla, and it contains the descriptions of several comets that cannot be found in either of the two earlier sources” ([544], Vol. 6, pp. 58-59).

Thus, the final edition of the primary Chinese sources took place *as recently as in the XVII century A.D.* N. A. Morozov points out that *the Chinese possess no manuscripts whatsoever that would predate the XVII century*. The absence of earlier manuscript is usually explained by historians as follows: the Chinese *only wrote on paper*, whereas the Europeans of the XIV-XV century used *parchment*, or specially treated *leather*, which is naturally more endurable than paper; the latter disintegrates very fast. At any rate, let us keep in mind the important fact that there are no Chinese texts dating from before the XVII century in existence.

Let us quote from Morozov again: “As I have already mentioned, *the Chinese do not have any manuscripts that would predate the XVII century*, which is when the chronicles of She-Ke and Ma-Tuan-Lin were compiled – possibly, with the assistance of the *Catholic missionaries* who were in charge of the Chinese observatories back then, and even built them for the Chinese” (*ibid.*, p. 119).

“Having cited the complete roster of comets that were *first* filed by Mailla and Gaubil, as well as some later European authors, I cannot refrain from expressing ... a certain lack of trust in the *purity* of this roster’s Chinese origins. It was ... included in Pingré’s *Cometography*, albeit edited and abbreviated. Then, in 1846, Biot published the comet rosters from the *Annals* (retaining the Shanghai name ‘She-Ke’) and the almost identical rosters from the *Encyclopaedia*, or ‘Ma-Tuan-Lin’, as it was called in Shanghai, in his oeuvre entitled *Connaissance des Temps*... Both rosters are *much more detailed* than the original roster of Mailla and Gaubil, although they reveal obvious traces of borrowing from each other” (*ibid.*, p. 42).

N. A. Morozov has thus discovered that the allegedly ancient Chinese comet rosters were *substantially expanded* by someone in the XVIII-XIX century. This happened in Europe. We shall soon see find out the identity of the responsible parties, as well as their motivations, and demonstrate that the comet roster was almost certainly *expanded after 1759*.

Furthermore, it turns out that the Chinese sources *do not contain any descriptions of astronomical instruments, and there are no traces of the ancient astronomical observatories anywhere on the territory of China* (*ibid.*, page 132). This is very odd indeed, if one is to believe that the Chinese have been conducting meticulous astronomical observations for several thousand years.

European astronomical observations of that period are believed to be greatly inferior to the Chinese; nevertheless, the Europeans have preserved detailed descriptions of instruments, observation techniques, etc. It suffices to recollect the “ancient” astronomical work of Claudius Ptolemy, the *Almagest*. Could it be that it had never occurred to the Chinese, despite many centuries of observing the sky, to relate their exact methods and provide some sort of a description of the instruments that they used for this purpose?

Our opponents will naturally say that the Chinese had “kept their methods secret.” We shall refrain from arguing here, because we shall soon cite much more substantial evidence to prove that the *real Chinese astronomical observations started in the XVI century the earliest*.

Apart from the comet rosters, Chinese chronicles mention eclipses. N. A. Morozov also managed to discover the sole existing horoscope.

We shall deliberately tackle the comet issue somewhat later. However, we can already formulate the results of our own research. They are as follows.

- 1) The only comet that could confirm the correctness of the Scaligerian chronology of China is Comet Halley. Other comets are *of zero utility* insofar as the issue of dating is concerned.

- 2) All reported observations of Comet Halley before the XV century are

utter disinformation, and were fabricated in the XVIII-XIX century. This isn't even a hypothesis, it is a *strict assertion*, which shall be proven in Part Two. We do not claim every Chinese report associated with Comet Halley today to be a forgery; *one* or *two* turned out quite sufficient for that end. This forgery is most likely to date from the period between 1759 and 1835.

2. Chinese eclipses

The descriptions of eclipses as found in Chinese chronicles are *very vague*, lacking such vital details as the phase of the eclipse, the observation site, etc. N. A. Morozov was perfectly correct to note that such nebulous reports can by no means be used for the purposes of historical dating, since one can find an eclipse of some sort in every decade, observable from some point and possessing some phase value. If we are to assume that the Chinese only described distinctly manifest (or total) eclipses, these descriptions will fail to correspond with reality in any way at all. For instance, the Chinese *History of the Khitan State* by E. Lun-Li (Moscow: Nauka, 1979) reports eclipses in the years of 992, 994, 998, 999, 1002, 1004, 1007, etc. *Total* (or at least distinctly observable) *solar eclipses* cannot happen with this regularity and be visible from the same territory.

Corollary. *Chinese eclipse observations can neither confirm nor refute any chronology of China* at all, be it veracious or erroneous.

3.

Chinese horoscopes

The situation with horoscopes is even worse. N. A. Morozov claims that his study of the Chinese chronicles did not yield a *single* ancient horoscope compiled in China; at the very least, he didn't manage to find any of those.

The only horoscope related to Chinese history survived in the chronicles of Eastern Asia (*ibid.*, p. 50). Morozov conducted a study of this horoscope, which is associated with the reign of the grandson of the *first Chinese emperor* Huangdi “The Yellow” (could it be Emperor John, Ioann, or Juan as pronounced in Spanish?).

Modern historians date the beginning of this emperor's reign to the first half of the *third millennium before Christ*. Emperor Huang was “a contemporary of Noah, moreover – we are told that this name wasn't a real name, but rather a ‘post mortem alias,’ since the Chinese buried the emperor's name with the emperor and gave him a *new name* after his death” (*ibid.*, p. 43).

It turns out that “in the reign of the Yellow Emperor's grandson, in the springtime of the year, on the first day of the first month, all five planets converged underneath the Alpha and Beta of Pegasus – in Aquarius and partially in Capricorn” (*ibid.*, page 50).

This horoscope is dateable perfectly well, and so N. A. Morozov performed this operation. Apparently, in the third millennium before Christ, which is the period that the Yellow Emperor's reign is dated to by historians (ditto the reign of his grandson), “there was nothing remotely resembling the convergence of five planets near Aquarius; this event only happened once, on 9 February 1345, and in a very spectacular manner at that” (*ibid.*, page 54).

We have verified the calculations of N. A. Morozov with the aid of

modern astronomical software and found another solution for this ancient Chinese horoscope: 15 February 1108 *A.D.* This solution turned out to be even better than Morozov's. See for yourselves. Firstly, all five planets did in fact converge in Capricorn, and were clearly visible before dawn. Secondly, the moon was new, which corresponds to the first day of lunar month as indicated in the Chinese texts. Finally, the solution is vernal, since the event took place in the middle of February. Another excellent solution for this horoscope dates from 6 February 1524 *A.D.* Other solutions that we have found were much worse than the two excellent solutions of 1108 and 1524 as mentioned above; the planets were either at too great a distance from the Alpha and the Beta of Pegasus, or could not be observed simultaneously.

It is therefore very likely that "the grandson of the Yellow Emperor" lived in the XVI century, but definitely not in the third millennium before Christ; that period doesn't contain a single solution for the "first Chinese horoscope."

One might wonder whether any attempts of dating the horoscope were made before Morozov. They were; the account of just how this was carried out is most edifying indeed. Let us quote it after N. A. Morozov.

"How could Bailey 'confirm' this antediluvian pseudo-Chinese chronology saying that the convergence of the five planets really happened on 20 February 2448 *B.C.*? Very simple. He assumed that the Chinese anticipated the unnatural mediaeval astrological equality of the planets, the Sun and the Moon, as well as the 19-year Meton's cycle (some twenty-five hundred years before the European Meton, no less), but suddenly decided to exclude the *two most important planets* from this list – namely, *Jupiter and Saturn* – replacing them with the Sun and the Moon. *Things instantly became simple*: since the geocentric conjunctions of the Sun, the Moon, Mercury, Venus and Jupiter *occur once in each constellation every 15 or 17 years*, Bailey could instantly locate this event within the 77 years of the alleged reign of the Yellow Emperor's grandson, relieved from the necessity to fit the larger planets into his equation" (*ibid.*, pp. 50-52).

If one is to “confirm” Scaligerian chronology in *this* manner, then Chinese history definitely ranks as “well-confirmed.”

We see a vivid example of how certain scientists committed actual *forgeries* striving to confirm the Scaligerian history of China, possibly guided by “best considerations possible.”

4.

The “ancient” Chinese 60-year cycle and its origins

Many people are aware of the cycle in question and follow the Chinese zodiac meticulously, taking into account the sign of the current year and asking each other about their Chinese signs (Dog, Pig, Monkey, Rooster, etc.), believing themselves to be in touch with the ancient wisdom of the grandeval Orient, where the mysterious calendar cycles that rule our destinies were discovered in antediluvian times. What makes this theory particularly appealing is, of course, its alleged unbelievably ancient age.

It is presumed that the 60-year cycle was adopted by the Chinese at the very dawn of their history, in the reign of the same famed Yellow Emperor, or the alleged year 2638 B.C. ([\[544\]](#), Volume 6, page 43). However, the 60-year cycle is known very well in astronomy; it is the approximate conjunction period of Jupiter and Saturn. Such conjunctions were indeed presumed very important in the Middle Ages. N. A. Morozov came up with the natural hypothesis that such conjunctions provided the basis of the “ancient” Chinese 60-year cycle.

However, the 60-year period between the conjunctions of Jupiter and Saturn is *approximated*; we are therefore given a spectacular opportunity of dating the moment when the 60-year calendar circle was introduced. Indeed, over the course of time the discrepancy between the astronomical conjunctions of Jupiter and Saturn and the calendar beginnings of the sixty-year Chinese cycle grows ever greater. It would be interesting to calculate the date *when they coincided*, which will give us the epoch when the cycle in question was introduced.

It turns out that *these coincidences only existed between 1204 and 1623 A.D.* By the way, this time interval fully covers the moment encoded in the horoscope of the Yellow Emperor – 1345 A.D., qv above.

Thus, *the “ancient” Chinese sixty-year circle was introduced in the*

XIII century A.D. the earliest; most likely in the XIV century, the epoch of Huang, or John, the Yellow Emperor, or even later.

5.

When did the Chinese invent the telescope?

We are all of the opinion that the telescope was invented by Galileo or his immediate predecessors in the XVII century. He came up with the revolutionary idea of using optical lenses for looking at distant objects, including stars and planets. This invention truly revolutionised many fundamental disciplines, such as navigation, astronomy, etc.

However, it turns out that we are under a prodigious delusion about the time when the telescope was invented. In the alleged VI century B.C., the time when many European nations were still nestling in caves, the Chinese already had telescopes and used them widely.

This becomes obvious from the ancient Chinese book entitled the *Book of Songs* (Shih-Ching), which “are said to have been edited anew, presumably, by the great sage Confucius from the [alleged – Auth.] VI century B.C. ... Chinese scientists believe the *Book of Songs* to be one of the five books comprising their primary ancient collection of historical verse...

The first part of this book is called ‘Highest Emperor,’ and it tells about the deeds of the ‘Highest Emperor’ (Yao), who ascended to the throne in the 41st year of the 5th cycle... Paragraphs 3-8 of the *Book of Songs* contain the instruction given by this ‘Highest Emperor’ to his two court astronomers named ‘Plan’ and ‘Draft’ (He and Ho).

In the first paragraph (or Paragraph 3), he orders them to ‘Observe the sky, calculate the calendar and construct an instrument that would represent the 12 signs of the zodiac and the movements of the Sun and the Moon along them’... In Paragraph 8, the Emperor addresses his astronomers as follows: ‘Plan and Draft! You know that the year consists of 366 days! Devise the intermediate months and a hundred religious services to make everything work fine.’

The commentator adds that 366 days stand for the true time of the entire celestial sphere's rotation, whereas the length of the solar year equals 365 G days. Hence the conclusion that *the Julian year was discovered in China by Confucius ... and that the precession of the climatic year was already known to the Chinese back then*, albeit erroneously estimated as greater than it really was" (*ibid.*, p. 57).

Let us emphasise that this level of astronomical knowledge of the "ancient China" would correspond to that of the European astronomy in the XV-XVI century A.D. Modern historians aren't surprised by this fact, for some reason.

However, this does not exhaust the list of the "ancient Chinese discoveries."

"The second part of the *Book of Songs*, called 'Humble Emperor' (Shun-Di), tells us about the deeds of Emperor Humble, the heir of the Highest Emperor. He ordered to make a '*looking-glass*' to make the seven mobile luminaries '*observable daily*.' This must be a direct implication that Galileo's telescope was known to the Chinese four thousand years before the great European scientist... Why is it that the ones who believe in the existence of the Julian year, the armillary sphere, the knowledge of the solstices and the equinoxes, etc., in the Ancient China stop before this final step and identify the '*looking-glass*' as an astronomical quadrant?" (*ibid.*, p. 58).

Corollary. Such texts *cannot possibly predate the XVII century A.D.*, in our opinion.

Let us once again emphasise that the surviving Chinese manuscripts date from the XVI-XVII century the earliest.

PART TWO

Chinese comets

6.

Suspiciously high comet observation frequency in China

Above we have told about the sources that recorded the observations of Chinese comets. By a “Chinese” comet we mean a comet observation *recorded* in a certain chronicle identified as Chinese nowadays.

The complete roster of Chinese comets contains over 300 records. It is presumed that these records report observations of comets that took place in 309 different years. Nowadays historians distribute them over the interval between 610 B.C. and 1640 A.D. Thus, the roster covers the span of some 2200 years, which gives us about one comet observed in seven years. However, since the comet roster contains a number of lacunae, since there are epochs when no comet observations were recorded, the frequency of comet observation in China is much higher – *a comet in every three years* for some epochs, for instance. In the III century A.D. the Chinese observed *35 comets*, and *20 of them* in the IV century.

Apart from that, all these comets are *presumed to have been visible to the naked eye*, since they’re mentioned in *chronicles*, which often contain personal impressions of the chroniclers, and not specialised astronomical literature. It would be natural to assume that comets mentioned in chronicles were quite *spectacular* and visible to many people.

This makes the Chinese comet roster very odd indeed. The frequency of comet observations recorded therein is very high, even if we’re to assume that the Chinese didn’t merely mention spectacular comets, but also tiny ones, which would appear as a minute point to the naked eye.

How many comets have modern readers seen in their lifetime? Not a single truly spectacular one over the last fifty years. There were small comets, which could be seen to the naked eye after their prior location on

the sky with the use of a telescope. However, the ancient Chinese are unlikely to have used powerful telescopes in order to rake through *every sector of the sky* in order to find a comet and instantly write it into a chronicle.

Moreover, in order to distinguish between a small comet and a star the Chinese needed a full catalogue of visible stars in order to locate a slowly moving dot of a comet among them. Let us consider the star charts used by the Chinese astronomers. What do we see? In figs. 5.1 and 5.2, we reproduce a Chinese star chart of the XIX century as an example. Even this chart is rather primitive, and it dates from the *XIX century*. N. A. Morozov also cites the ancient Chinese star catalogues of the *XIX century* ([\[544\]](#), Volume 6). They are rather primitive, crude and incomplete.

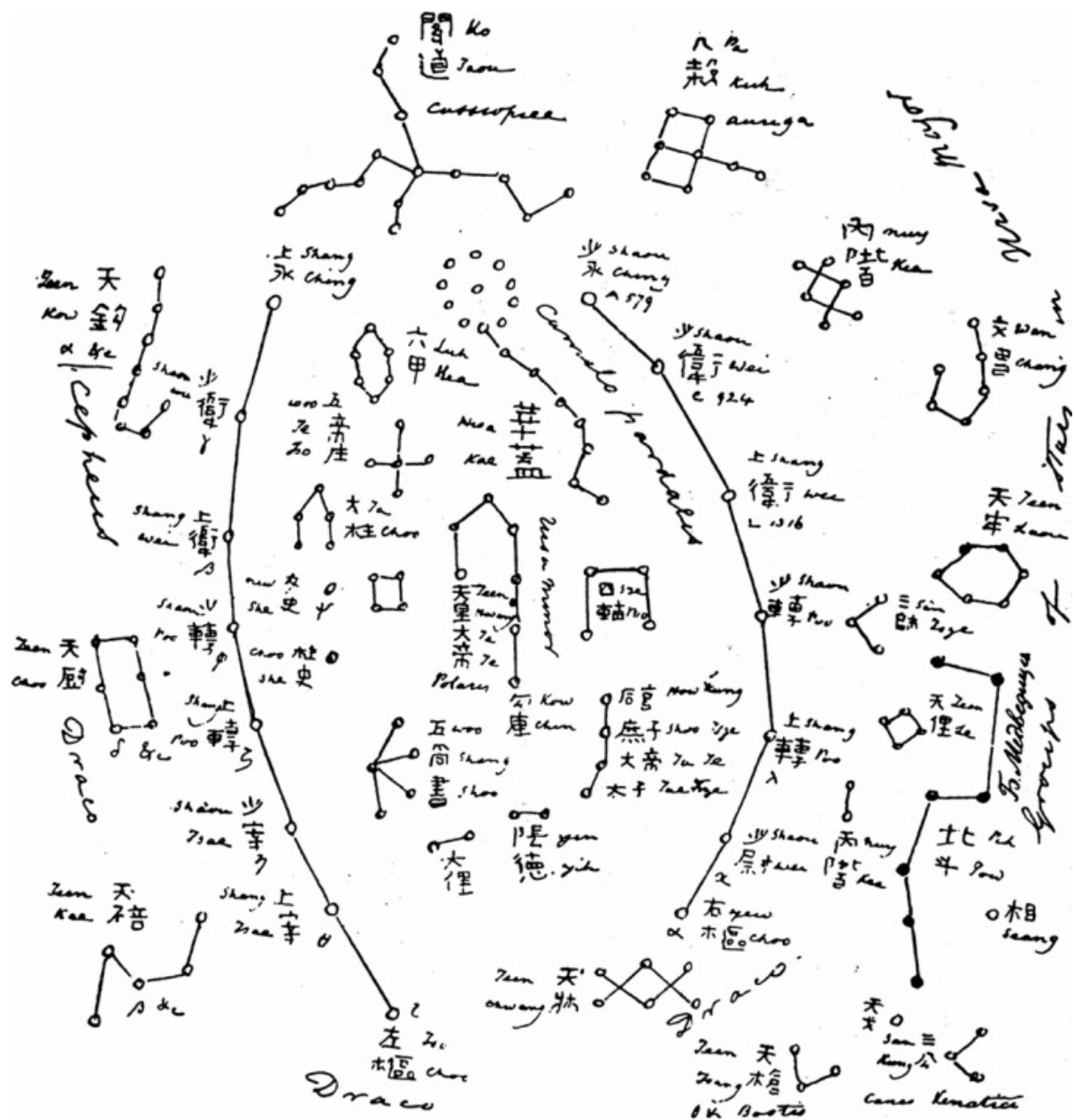


Fig. 5.1. Chinese star chart of the XIX century. Northern Hemisphere. The map is very primitive. Taken from [\[544\]](#), Volume 6, p. 64.

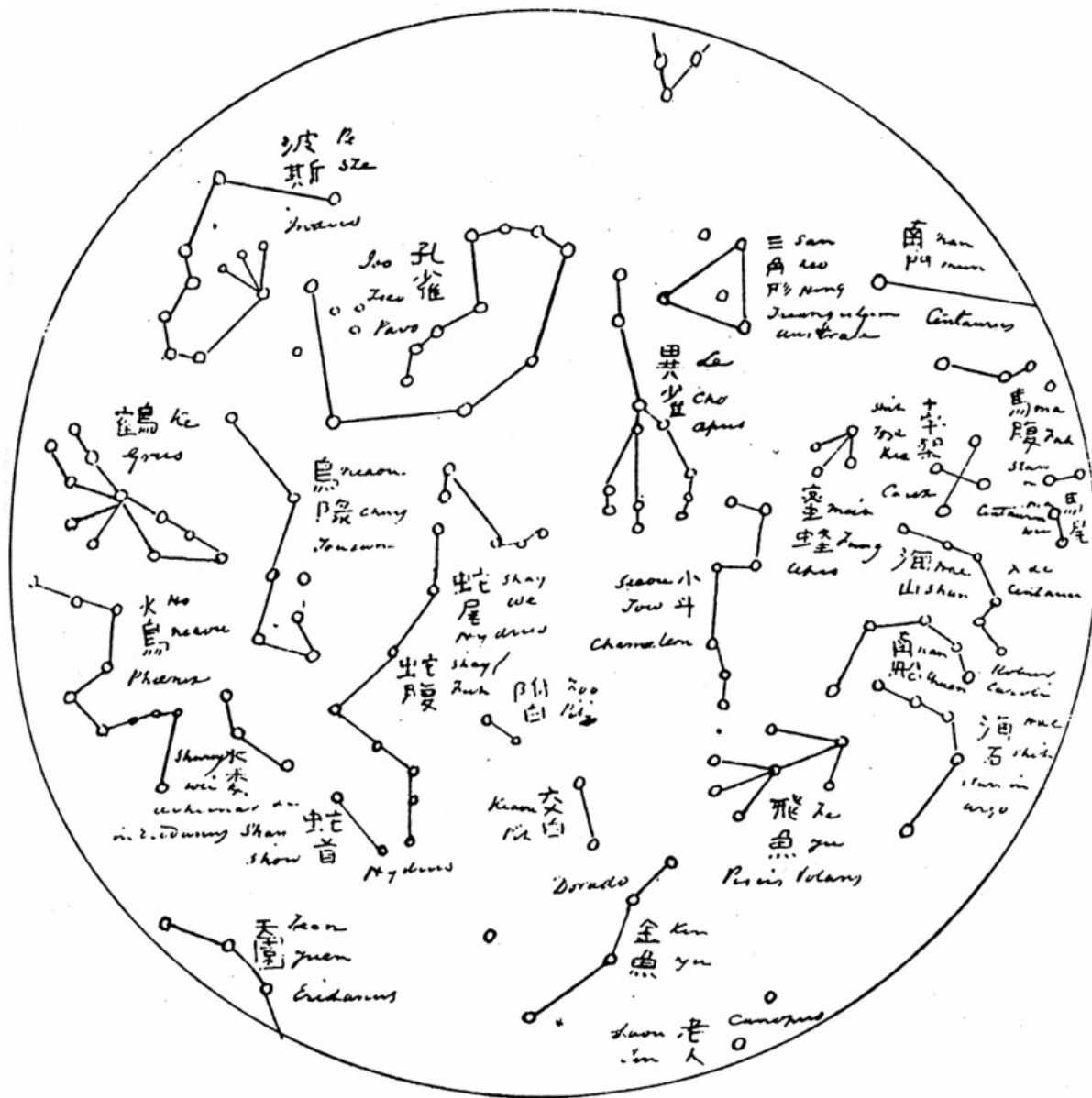


Fig. 5.2. Chinese star chart of the XIX century. Southern Hemisphere. N. A. Morozov wrote the following about these star charts: “In order to picture just how naïve Chinese astronomy was as recently as in the XIX century, I suggest to consider the following six star charts from the book of John Williams... The readers shall instantly recognize...

Ursa Major, but that is the only constellation here that looks familiar. Nearly every constellation looks untypical; also, the lack of a coordinate grid leads to an almost childishly naïve disposition of star configurations that renders them unidentifiable in most cases” ([544], Volume 6, pages 64 and 69). Taken from [544], Volume 6, page 69.

N. A. Morozov wrote the following in this respect: “It is plainly obvious to the reader that almost all of the untypical stellar combinations are distributed in a childishly naïve manner due to the *lack of a grid* [in the

XIX century, no less! – Auth.], which often makes it impossible to identify them as real stellar configurations” (*ibid.*, p. 69).

We are supposed to believe that these “childishly naïve” astronomers successfully discovered a comet *almost every three years*. This frequency implies *most of them to have been hardly observable dots*. One must observe such a dot for many days on end to discover its slow motion across the sky and identify it as a comet. Apart from that, this dot needs to be found first; it is easy to speak about it now, when the sky is constantly combed through by telescopes.

These considerations make us admit that the Chinese comet roster looks *exceptionally strange*. N. A. Morozov was perfectly correct to write: “Our modern and exact knowledge of the amount of comets visible to the naked eye registered over the last three centuries make it perfectly obvious that these interstellar vagabonds don’t quite rain over us in such abundance as one finds in the roster [of Chinese comets – Auth.]” (*ibid.*, p. 60).

In fig. 5.3, we reproduce some drawings of comets from an ancient book of Stanislaw Lubieniecki dating from 1681. In fig. 5.4, we see an ancient Chinese drawing of a comet next to Ursa Major.

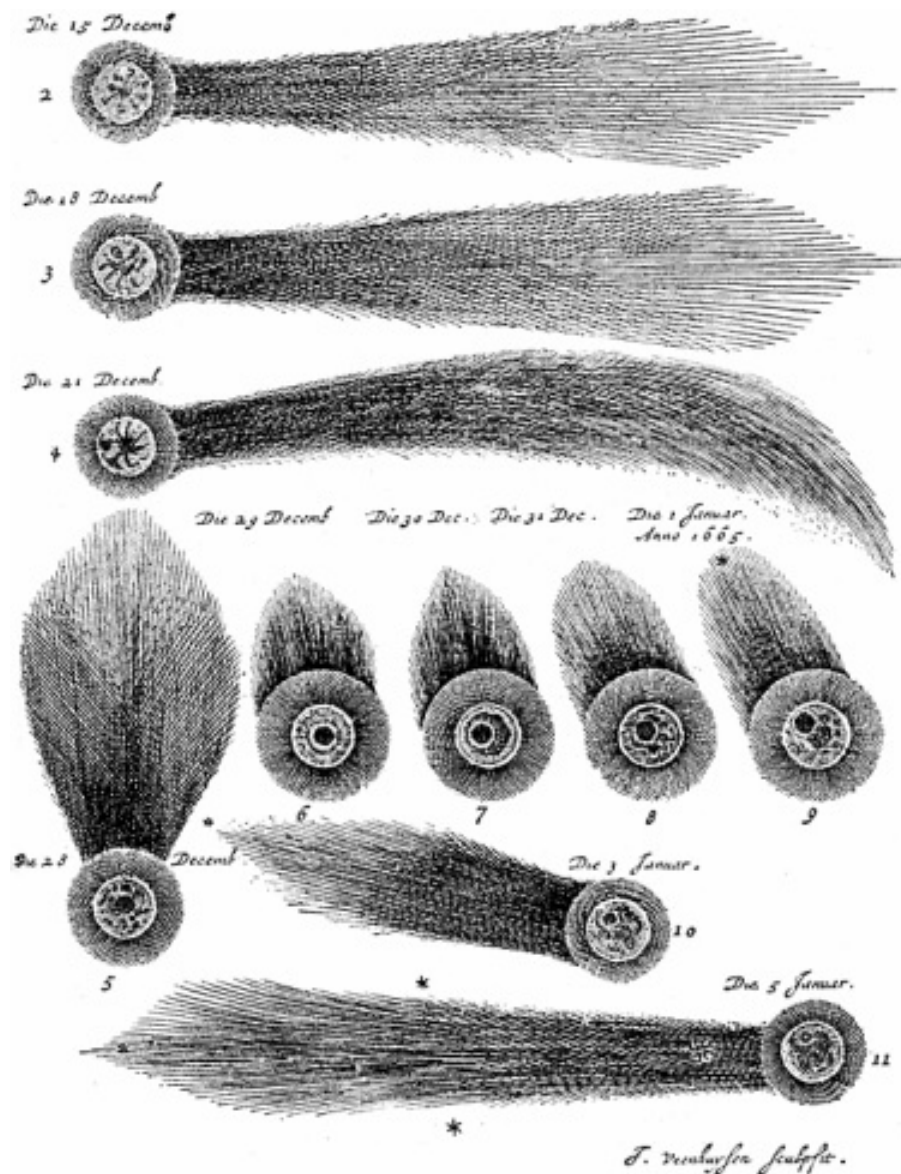


Fig. 5.3. Several ancient drawings of comets from S. Lubieniecki's *Theatrum Cometicum* dating from 1681. The very nature of the drawings demonstrates that all the comets were observed with the naked eye. Book archive of Pulkovo Observatory, St. Petersburg. Taken from [\[543\]](#), page 201.



Fig. 5.4. Chinese drawing of a comet near the constellation of Ursa Major. Taken from

[\[544\]](#), Volume 6, page 70.

7.

Years of comet observations in China

A list of Scaligerian dates when alleged comet observations are registered in Chinese sources

(Also given in [\[544\]](#), Volume 6, pages 130-132)

- -610,
- -530, -515, -501,
- -466, -432,
- -304, -302,
- -295, -239, -237, -233, -232, -213, -203,
- -171, -156, -154, -153, -147, -146, -137, -136, -134, -133, -119,
- -118, -109, -108,
- -86, -83, -76, -75, -73, -72, -71, -69, -68, -60, -48, -47, -43, -31, -11, -4, -3,
- 13, 22, 39, 55, 60, 61, 65, 66, 71, 75, 76, 77, 84,
- 102, 110, 131, 141, 147, 148, 149, 161, 178, 180, 182, 185, 188, 192, 193,
- 200, 204, 206, 207, 213, 218, 222, 225, 232, 236, 238, 240, 245, 247, 248, 251, 252, 253, 255, 257, 259, 262, 265, 268, 275, 276, 277, 279, 281, 283, 287, 290, 296,
- 300, 301, 302, 303, 304, 305, 329, 336, 340, 343, 349, 358, 363, 369, 373, 386, 390, 393,
- 400, 401, 402, 415, 416, 418, 419, 422, 423, 442, 449, 451,
- 501, 532, 539, 560, 561, 565, 568, 574, 575, 588, 594,
- 607, 615, 616, 626, 634, 639, 641, 663, 667, 676, 681, 683, 684,
- 707, 708, 710, 713, 730, 739, 760, 767, 770, 773,
- 815, 817, 821, 828, 829, 834, 837, 838, 839, 840, 841, 851, 856, 864, 868, 869, 877, 885, 886, 892, 893, 894,

- 905, 912, 928, 936, 941, 943, 956, 975, 989, 998,
- 1003, 1014, 1018, 1035, 1036, 1049, 1056, 1066, 1080, 1095, 1097,
- 1106, 1110, 1126, 1131, 1132, 1133, 1145, 1147, 1151,
- 1222, 1226, 1232, 1237, 1240, 1264, 1277, 1293, 1299,
- 1301, 1304, 1313, 1315, 1337, 1340, 1351, 1356, 1360, 1362, 1363, 1366, 1368, 1373, 1376, 1378, 1385, 1388, 1391,
- 1407, 1430, 1431, 1432, 1433, 1439, 1444, 1449, 1450, 1452, 1453, 1456, 1457, 1458, 1461, 1462, 1465, 1468, 1472, 1490, 1491, 1495, 1499,
- 1500, 1502, 1506, 1520, 1521, 1523, 1529, 1531, 1532, 1533, 1534, 1536, 1539, 1545, 1554, 1556, 1557, 1569, 1577, 1578, 1580, 1582, 1584, 1585, 1591, 1593, 1596,
- 1604, 1607, 1609, 1618, 1619, 1621 1639, 1640.

1) We have omitted sightings of *several* comets in a single year; for instance, it is presumed that the Chinese observed *three comets* in 416 A.D., *two comes* in 422 A.D. and so on. All such multiple records are omitted.

2) We do not cite the data concerning precise calendar dates of presumed comet observations. The Chinese have left records that report the exact year, month, and sometimes even day, when a given comet was observed, presumably of the highest exactitude. We shall not require these data; moreover, we shall see that all of these “exact indications” are likely to date from a rather recent epoch.

3) Many Chinese records specify paths of comets across different constellations. We do not cite these data here for the following reason. The analysis of these paths only make sense if we need to estimate the orbits of these comets or want to identify them as comets that we already know. The only comet that it is sensible to identify in this manner is the famous Comet Halley. However, we shall consider it *specifically* later on.

As for all the other comets, we have to point out the following: “Apart from Comet Halley, we know of no other recurrent comets visible to the

naked eye that would confirm the precision of European and Chinese reports.

The recurrence of many comets, most of them minute, has been estimated by now; however, not one of them is mentioned in the chronicles in such a manner that it could be identified” ([\[544\]](#), Volume 6, page 156).

8.

European comets and their observation dates

A list of Scaligerian dates when the alleged sightings of comets were recorded in European chronicles

(Also given in [\[544\]](#), Volume 6, pages 130-132)

- -479, -465, -430, -429, -413, -411, -409,
- -372, -352, -347, -340, -335,
- -219 (?), -203,
- -199, -182, -167, -165, -164, -149, -145, -143, -135, -128, -118, -117, -116, -109,
- -98, -92, -89, -86, -83, -39, -59, -46, -45, -44, -42, -40, -30, -29, -28, -22, -12,
- 12, 14, 16, 17, 40, 48, 51, 54, 56, 57, 60, 61, 62, 66, 68, 69, 70, 72, 73, 76, 78, 79, 81,
- 130, 145, 146, 160, 161, 181, 188, 190, 192, 195,
- 204, 213, 217, 220,
- 307, 308, 324, 335, 340, 363, 367, 370, 375, 377, 380, 383, 384, 386, 389, 390, 393, 394, 396, 399,
- 405, 410, 412, 413, 418, 423, 434, 442, 443, 448, 450, 453, 454, 457, 459, 488,
- 500, 519, 531, 533, 535, 538, 540, 541, 550, 557, 560, 570, 583, 587, 589, 594, 597, 599,
- 601, 602, 603, 604, 607, 617, 620, 622, 623, 631, 633, 660, 667, 674, 675, 676, 678, 684, 685, 687,
- 715, 719, 729, 744, 745, 761, 763, 791,
- 800, 809, 812, 814, 815, 817, 818, 828, 819, 830, 837, 838, 839, 840, 841, 844, 868, 876, 882,
- 900, 902, 905, 906, 910, 912, 913, 930, 941, 942, 944, 964, 968, 975,

979, 983, 996, 999,

- 1000, 1004, 1005, 1006, 1009, 1017, 1027, 1031, 1038, 1042, 1053, 1058, 1064, 1066, 1067, 1071, 1077, 1092, 1095, 1097, 1098,
- 1102, 1103, 1106, 1107, 1108, 1109, 1110, 1111, 1112, 1113, 1119, 1125, 1132, 1133, 1141, 1145, 1163, 1169, 1172, 1180,
- 1200, 1202, 1211, 1214, 1213, 1217, 1219, 1222, 1223, 1230, 1238, 1240, 1241, 1254, 1255, 1256, 1264, 1267, 1268, 1269, 1273, 1282, 1285, 1286, 1293, 1298, 1299,
- 1300, 1301, 1302, 1303, 1307, 1312, 1313, 1314, 1315, 1318, 1337, 1338, 1339, 1340, 1341, 1345, 1347, 1351, 1352, 1353, 1362, 1363, 1365, 1368, 1376, 1379, 1380, 1382, 1390, 1391, 1394, 1399,
- 1400, 1401, 1402, 1403, 1407, 1408, 1414, 1426, 1433, 1434, 1439, 1444, 1445, 1450, 1454, 1456, 1457, 1458, 1460, 1461, 1467, 1468, 1470, 1471, 1472, 1475, 1476, 1477, 1491, 1492, 1493,
- 1500, 1504, 1505, 1506, 1510, 1511, 1512, 1513, 1514, 1516, 1517, 1521, 1522, 1523, 1524, 1526, 1527, 1528, 1529, 1530, 1531, 1532, 1533, 1537, 1538, 1539, 1541, 1542, 1545, 1554, 1556, 1557, 1558, 1559, 1560, 1564, 1566, 1569, 1572, 1576, 1577, 1578, 1580, 1582, 1583, 1585, 1590, 1593, 1596, 1597,
- 1602, 1604, 1607, 1618, 1652, 1653, 1661, 1664, 1665, 1682.

Apparently, the European list also provokes many confused questions. Nearly every oddity pointed out in Chinese rosters is also present here.

Furthermore, one cannot fail to notice the amazing multitudes of comets that Europeans are believed to have observed in the Middle Ages. Take the part of the roster corresponding to the XVI century, for instance. See for yourselves:

4 comets were observed in 1500,
2 comets were observed in 1504,
6 (!) comets were observed in 1506,
3 comets were observed in 1511,

3 comets were observed in 1516,
2 comets were observed in 1523,
4 comets were observed in 1527,
3 comets were observed in 1529,
4 comets were observed in 1530,
6 (!) comets were observed in 1531,
6 (!) comets were observed in 1532,
5 (!) comets were observed in 1533,
3 comets were observed in 1538,
6 (!) comets were observed in 1539,
2 comets were observed in 1541,
3 comets were observed in 1542,
2 comets were observed in 1545,
8 (!) comets were observed in 1556,
3 comets were observed in 1557,
6 (!) comets were observed in 1558,
2 comets were observed in 1560,
3 comets were observed in 1569,
6 (!) comets were observed in 1572,
2 comets were observed in 1576,
9 (!!) comets were observed in 1577.
And so on, and so forth (see [\[544\]](#)).

It appears that in the XVI century Europeans are said to have observed 145 (!) comets with the naked eye. This is completely out of proportion. Let us remind the readers that the telescope was only invented in the XVII century; therefore, one can only speak of comets visible with the naked eye, and those are very scarce indeed.

N. A. Morozov was perfectly correct to note: “European comets observed with the naked eye are so abundant that *no such observations must ever have taken place*” ([\[544\]](#), Volume 6, page 135). The comet roster cited above brings us to the following conclusion.

It is most likely that we are confronted with various reports *of a single comet*, which were later presumed to refer to different comets. This also demonstrates that many mediaeval records were *misdated by later chronologists, who have transformed a single comet into a multitude*, which became spread over many years. Once again, this proves that a correct conversion of a date found in a mediaeval document into the modern chronological system is anything but a simple task. At any rate, we can see that mediaeval chronologists have made a great many mistakes.

Alternatively, we shall have to assume that in the XVI century one could indeed observe comets with the naked eye nearly every month.

One might suggest that the chronologists could be corrected; for this end, we should collate different descriptions *of a single comet* into one and create a correct comet chronology.

Unfortunately, this would only be possible if we knew the dates *when said comets could be observed in reality* a priori. The problem is that *we know no such dates*; this is precisely what we have to find out from the roster that we have at our disposal today.

We can see that the astronomers and cometographers of the XVII-XVIII century could not distinguish between the “fictitious comets” and real ones, or identify various descriptions of a single comet as such. It is easy enough to understand why: various eyewitnesses of a single comet could describe it differently (for instance, confusing the constellations that lay in the path of the comet). Different trajectories were recorded as a result. Mediaeval cometographers were apparently unable to take their bearings in the resulting chaos of data. Chances are, it is impossible to reconstruct the veracious chronology of mediaeval comet observations.

One of the implications is that the years of comet observations reported by mediaeval chronologists, let alone the months, *cannot be considered reliable datings*.

References to the constellations that lay in the path of the comet are also unreliable, especially seeing as how it is highly unlikely that all mediaeval citizens had star charts at their disposal (Dürer’s, for instance), which

would give them an opportunity of tracing the comet's path; therefore, it could only be traced by professional astronomers. However, we see that even they often got confused. Let us, for instance, consider the European description of the path of Comet Halley in the alleged year 1378 A.D. ([\[544\]](#), Vol. 6, page 142). Initially it strikes one as a natural description of a comet's trajectory across constellations. However, a closer study reveals that "the comet's position fitted the purpose of calculating its orbit so poorly that Pingré declared it useful for nothing but tiring the very heart out of an overly diligent researcher of Comet Halley" (*ibid.*). Apparently, the mediaeval observers muddled something up, and it is impossible to estimate the exact nature of their error nowadays.

9.

A comparison of the Chinese and European comet rosters

Let us sum up. N. A. Morozov compiled comparative dating tables for the Chinese and European records of comet sightings (*ibid.*, pages 130-132). He discovered that the “ancient” Chinese comet observations fail to concur with the “ancient” European observations. Both rosters (the “ancient” Chinese and the “ancient” European) are too dense. Such great density of comets visible to the naked eye is impossible. Both these facts are made obvious by the table compiled by N. A. Morozov, which is reproduced in fig. 5.5. Dashes to the left of the middle lines correspond to the years of “comet sightings” in European sources, and dashes to the right represent the Chinese. The right part of the table corresponds to the years between 1610 and 1910, when comets visible to the naked eye were observed veritably.

ГОДЫ	Е	К	ГОДЫ	Е	К	ГОДЫ	Е	К	ГОДЫ	Е	К
-480			60			600			1140		
-470			70			610			1150		
-460			80			620			1160		
-450			90			630			1170		
-440			100			640			1180		
-430			110			650			1190		
-420			120			660			1200		
-410			130			670			1210		
-400			140			680			1220		
-390			150			690			1230		
-380			160			700			1240		
-370			170			710			1250		
-360			180			720			1260		
-350			190			730			1270		
-340			200			740			1280		
-330			210			750			1290		
-320			220			760			1300		
-310			230			770			1310		
-300			240			780			1320		
-290			250			790			1330		
-280			260			800			1340		
-270			270			810			1350		
-260			280			820			1360		
-250			290			830			1370		
-240			300			840			1380		
-230			310			850			1390		
-220			320			860			1400		
-210			330			870			1410		
-200			340			880			1420		
-190			350			890			1430		
-180			360			900			1440		
-170			370			910			1450		
-160			380			920			1460		
-150			390			930			1470		
-140			400			940			1480		
-130			410			950			1490		
-120			420			960			1500		
-110			430			970			1510		
-100			440			980			1520		
-90			450			990			1530		
-80			460			1000			1540		
-70			470			1010			1550		
-60			480			1020			1560		
-50			490			1030			1570		
-40			500			1040			1580		
-30			510			1050			1590		
-20			520			1060			1600		
-10			530			1070			1610		
0			540			1080			1620		
+10			550			1090			1630		
+20			560			1100			1640		
+30			570			1110			1650		
+40			580			1120			1660		
+50			590			1130					

ДОПОЛНЕНИЕ

Кометы последних трех веков, которые были видны невооруженным глазом, по европейским запискам. Мы видим, что эти достоверные кометы были далеко не так часты как мы находим их в более ранних сирийских записках и в записках, найденных Майя и Габелем в Китае.

1610	1601
1620	1618
1630	
1640	
1650	
1660	1652
1670	1664, 1665, 1668
1680	1672
1690	1680, 1682
1700	1686, 1689
1710	1695
1720	1702
1730	
1740	
1750	1744, 1748
1760	1759
1770	1766, 1769
1780	
1790	1781
1800	
1810	1807
1820	1811, 1812, 1819
1830	1823
1840	1830, 1835
1850	1843, 1845
1860	1850, 1853
1870	
1880	1881, 1882
1890	1887
1900	1883
1910	1907, 1908
	1910

Fig. 5.5. Table from N. A. Morozov's book ([544], Vol. 6, p. 168) that reveals the existence of serious contradictions within and between the “ancient” Chinese and the “ancient” European comet rosters.

It is plainly visible that the density of dashes in the veracity zone of the last few centuries is much lower than what we see in the “original ancient sources,” Chinese as well as European. The lack of concordance between the dashes in the left and right parts demonstrates that the “ancient” Chinese and the “ancient” European rosters do not concur with each other, which makes one doubt their veracity. It is obvious that the Europeans and the Chinese must have observed *the same comets* in the sky. If we're to assume that the Europeans only registered one half of all comets, and the Chinese the other half, the frequency of “ancient” comet observations shall become completely implausible.

The corollary of N. A. Morozov based on the analysis of the resultant summary tables X and XIII is as follows (*ibid.*, pp. 130-132, 168).

“Let us consider the chronological likeness of the Chinese and European reports. I am referring to correspondence in dates exclusively, without taking the actual descriptions of comets into consideration, since *we won't be able to find a single European comet, whose description will resemble that of its Chinese counterpart up until the arrival of the Catholic missionaries to China*. The extent of correspondence between the respective dates can be judged by the readers from the following table [*ibid.*, pp. 130-132 – Auth.]; I also included all the dubious comets as registered in the Chinese chronicles and everything I could find in Lubieniecki's *Theatrum Cometicum* [the famous mediaeval *Cometography*, a catalogue of 1681 – Auth.] for the European chronicles.

The situation with the B.C. comets is truly astounding. There is chance coincidence between the comets of 109, 86 and 83 B.C., whereas the datings of all the other comets are diverse to the following extent: *whenever we see Chinese records, their European counterparts are missing, and vice versa, large arrays of European records aren't matched with any Chinese sources. The Europeans contradict the Chinese, and the Chinese contradict the Europeans...*

Let us now regard the period between the beginning of the new era and the ascension of Constantine (0-306 A.D.). We see the same chaotic leapfrog of Chinese and European datings up until Alexander Severus (222 A.D.)... The 85-year interval between the respective ascensions of Alexander Severus and Constantine to the throne is even more spectacular: *Chinese reports indicate 38 comet observations for this period; European chronicles mention none*, save for the vague report of some occurrence that dates from 252 A.D.

... However, the leapfrog of the Chinese and European dates continues after this period, the sole difference being that they become more numerous and thus more susceptible to random coincidence. *The correspondence between the two only becomes regular enough to stop*

resembling random coincidence in the XII century” (*ibid.*, pp. 133-134).

This leads us to one of the following conclusions:

- 1) The consensual *datings* of Chinese comet observations before the XIII century A.D. are *incorrect*.
- 2) The consensual *datings* of European comet observations before the XIII century A.D. are *incorrect*.
- 3) Both are *incorrect*.

We believe the latter to be the case.

10.

Comet Halley

10.1. Introduction

Comet Halley is the most famous comet of all. Comet Halley is also the most spectacular comet of all. Comet Halley is one of the primary foundations of Chinese chronology and the modern theory about the great antiquity of the Chinese civilisation.

It is believed that the Chinese observed all of this comet's forthcoming between the I century B.C. and the present at the very least. It is believed that the modern theory of Comet Halley's motion is confirmed by the ancient Chinese chronicles; this theory, in turn, confirms the Scaligerian chronology of China. In fig. 5.6 we reproduce an ancient representation of a comet from the ancient carpet of Baille. Scaligerian history tries to convince us that the comet in question is Comet Halley as seen in the alleged year of 1066.



Fig. 5.6. Comet depicted on an ancient carpet from Baille. Historians identify it as Comet Halley and date the observation to the alleged year 1066. The carpet was presumably made around 1073-1083. It is kept in the city library of Baille and made of

wool on linen. The picture is reproduced in [\[930\]](#) as a fragment of “the longest and the most famous mediaeval carpet that can also serve as a historical chronicle” ([\[930\]](#), page 161). Taken from 930, page 161. See also the drawn copy in [\[544\]](#), Volume 6, page 144.

Even N. A. Morozov in his radical revision of many layers of the ancient history only questions the veracity of the Chinese records concerning Comet Halley *before the beginning of the new era*, believing them to be more or less correct *afterwards*. He makes the following confused statement: “Whatever the origin of these Chinese comet records, some of them are in amazing concurrence with the theoretically calculated recurrences of Comet Halley, which makes us treat them seriously as a valid means for the verification of the ancient documents that contain comet descriptions” ([\[544\]](#), Volume 6, page 156).

Thus, one has no apparent reasons to be suspicious of the Chinese chronology, based on the recurrences of Comet Halley, among other things; even N. A. Morozov was convinced, although he retained a number of serious suspicions: “Comet Halley does not substantiate the reports of She-Ke and the ‘Forest Horse’ concerned with the first centuries A.D. What right have we to assume that these books can prove any chronological scale extending further back into the past?” (*ibid.*, p. 154).

However, the situation here isn’t quite as simple as it might seem originally. The analysis of N. A. Morozov proved incomplete here. He shouldn’t have considered the correspondence between some of the “ancient” Chinese records and the calculated recurrence cycle of Comet Halley “amazing”; our analysis demonstrates that the probability of said correspondence being mere coincidence is high enough; many such correspondences do in fact turn out purely coincidental, q.v. below.

However, fortunately enough, the creators of the “ancient” Chinese chronology refused to stop here, attempting to bring the entire picture to “perfection.” They made a mistake here, having added several “ancient” Chinese records of the alleged sightings of Comet Halley in the XVIII

century and thus left a criminating piece of evidence that permits proving the falsity of the entire “ancient” Chinese chronology.

The forgery in question was committed in the XVIII century.

10.2. The analysis of Planet Halley’s recurrence cycles

10.2.1. A list of the dates of Comet Halley’s alleged sightings

Let us begin with the list of dates traditionally associated with the sightings of Comet Halley. It is usually divided into two parts, namely, the Chinese and the European records of Comet Halley’s observations. Let us cite both lists and compare them to each other.

The astronomers Cowell and Crommelin have used these dates as a basis for the astronomical and mathematical theory of Comet Halley’s motion at the very beginning of the XX century. They used this theory for their theoretical calculations of the comet recurrence cycles into the past.

In the following table we cite the results of their theoretical calculations as well as the years of European and Chinese observations presumed to be related to Comet Halley. The names of months in the left column indicate the passage of the comet through the perihelion point.

Theory (Cowell & Crommelin), Julian calendar	Traditional dates of Chinese records (acc. to She-Ke)	Traditional dates in European chronicles
April 1910	1910	1910
March 1835	1835	1835
March 1759	1759	1759
September 1682	1682	1682
October 1607	1607	1607
August 1531	1531	1531
June 1456	1456	1456
November 1378	1378	—
October 1301	1301	1301

September 1222	1222	1222
April 1145	1145	1145
March 1066	1066	1066
September 989	989	—
July 912	912	912
February 837	837	837
July 760	760	–(761 ?)
November 684	684	684
March 607	607	– (607 ?)
November 530	532	531
July 451	451	– (450 ?)
November 373	373	—
April 295	296?	—
April 218	218	217
March 141	141	—
January 66	66	66
October –12	–11	–12
August –86	–86	–86

No other mentions of Comet Halley are found in either the Chinese or the European sources, apart from a few scarce exceptions. For instance, the Chinese record of 239 B.C. is occasionally considered to be a reference to Comet Halley ([\[544\]](#), Volume 6, page 140). See the graph of Cowell and Crommelin and the comet roster on page 73 of the abovementioned source.

The first impression one gets is that the table unambiguously leads us to the following fundamental conclusion: the mathematical theory of Comet Halley's motion is in *excellent correspondence* with the observations of the Chinese. A propos, the correspondence of said theory with European sources is *a great deal worse*. However, let us refrain from being overly critical; after all, it is common knowledge that the Chinese astronomers were known for their meticulousness, especially in the distant past, a far

cry from their European colleagues.

Let us reiterate: the theoretical graph appears to be *conformed* by the coincidence of *all* the theoretical dates with the ones taken from the Chinese chronicles, with the exception of one two-year discrepancy and two one-year discrepancies. Actually, the one-year discrepancies can be disregarded, owing to a certain ambiguity concerning the beginning of the year in the antiquity.

10.2.2. What happened to Comet Halley in 1986? The reasons why it shifted to the other hemisphere

One must specifically mark the fact that the Chinese astronomers are believed to *have observed every single apparition of Comet Halley over the course of two thousand years without missing any*.

China is located in the Northern Hemisphere. Apart from that, every description of the path of a comet identified as Comet Halley today refers to the constellations of the Northern Hemisphere or the Zodiac. We have checked this against the comet roster in [\[544\]](#), Volume 6.

The inevitable conclusion is that *every single apparition of Comet Halley over the last two thousand years was theoretically observable from the Northern Hemisphere exclusively*.

Everything seems understandable and natural so far. A large recurrent comet has been following the same stationary orbit, more or less stable in relation to the ecliptic, for the last two thousand years.

Let us ask the readers residing in the Northern Hemisphere whether they saw Comet Halley in 1986? *The answer is in the negative*. The reason is perfectly simple: *it wasn't visible from the Northern Hemisphere, and could only be observed from the Southern (being rather dim at that)*.

What could have possibly happened to Comet Halley? Two thousand years of observations from the Northern Hemisphere followed by a sudden migration to the Southern? Our opponents might suggest this fact to be a consequence of the mathematical law of its motion. This very

mathematical law is what we shall consider in the following section.

For the time being, let us make a summary. Such a drastic change in the motion pattern of a comet that had *remained stable for two thousand years* strikes us as very odd indeed.

The above makes us strongly doubt the veracity of the traditional chronology of Comet Halley's sightings.

Are all of its apparitions reflected in the Chinese chronicles veraciously? Could we be faced with random coincidences, or something worse still – later insertions into the text?

By the way, what is the probability of an *arbitrary* “periodical sine curve” *randomly* coinciding with the accepted traditional dates as found in Chinese records?

We shall provide the answer to this question below; jumping ahead, we can tell the readers that such a probability is actually rather high.

10.2.3. What has been happening to Comet Halley after 1759? The reason why its recurrence cycles have become irregular

The sequence of dates suggested to stand for the apparitions of Comet Halley in Chinese rosters has a very odd trait. It reveals an *exceptionally* precise centenarian regularity in the changes of Comet Halley's recurrence cycles, which is believed to be characterised by exceptional stability. We are referring to the law discovered by the astronomers Cowell and Crommelin, who studied the Chinese comet rosters ([\[544\]](#), Volume 6).

We reproduce the graph they built in fig. 5.7.

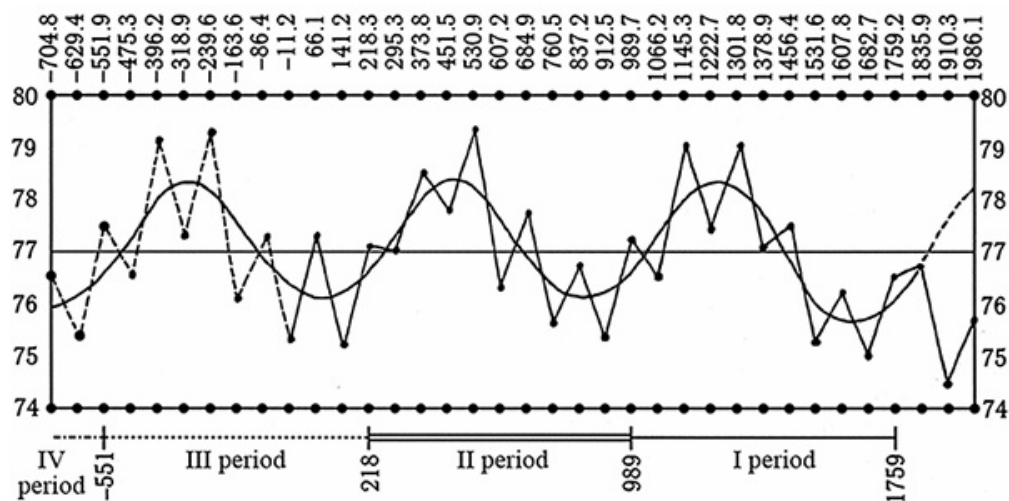


Fig. 5.7. The graph shows the fluctuations of time intervals between the observations of Comet Halley according to the Scaligerian chronology. The horizontal line corresponds to the Scaligerian Comet Halley observation dates, and the vertical to the distances between comet observations given in years. The graph is very obviously periodical in nature; the borders of the resulting periods are indicated at the bottom.

On the horizontal axis we have the years when Comet Halley was observed according to the Chinese chronology. The dates are given with the precision margin of one tenth of a year.

On the vertical axis we see the recurrence periods of Comet Halley, or the intervals between its consecutive reappearances. For instance, the interval between its last apparition of 1986.1 and the previous one of 1910.3 equals 75.8 years, etc. These numbers are indicated underneath the graph. The graph reveals a distinct periodic regularity manifest as centenarian accelerations and decelerations in the motion of Comet Halley with a period of 77.0 years. The levelled sine curve corresponds to the modified values of recurrence intervals. The saw-tooth curve corresponds to the consecutive recurrence periods of the comet calculated from the Chinese chronicles. We shall be calling this curve “experimental” in this regard. One must point out that the theoretical dates calculated by the astronomers for the recurrence cycles of Comet Halley are in excellent correspondence with the “Chinese experiments.” This very fact confused N. A. Morozov greatly and partially convicted him that the Chinese dates

of Comet Halley's sightings over the last fifteen hundred years of the new era were veracious.

Now let us analyse the saw-tooth "Chinese experimental" curve. It turns out that the scatter range of "experimental" dots around the sine curve is also far from random. This saw-tooth graph, presumably experimental, is also strictly periodic de facto.

Three of its periods are indicated in fig. 5.7:

1. Between the alleged years 551 B.C. and 218 A.D. (apparent extrapolation, since the Chinese are assumed to have lacked the information concerning Comet Halley for some part of this epoch);
2. Between the alleged years 218 and 989 A.D.;
3. Between the alleged years 989 and 1759 A.D.

In fig. 5.8 we have assigned a number from 1 to 10 to the "experimental" dots comprised by each period. It is perfectly obvious that the segment of the saw-tooth curve numbered 1, 2, ... , 10 *repeats itself three times, almost without variations.*

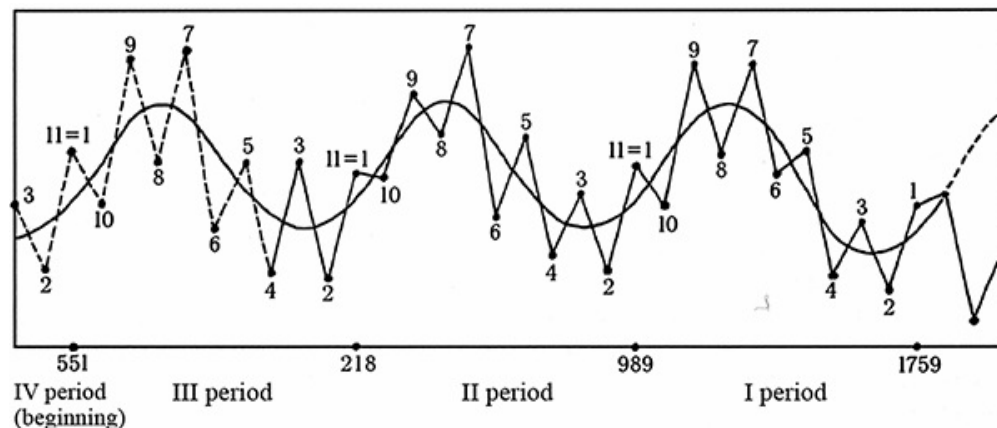


Fig. 5.8. Previous graph of fluctuating time intervals between the observations of Comet Halley. Here we have assigned the same number to every corresponding point within a given period.

This effect is particularly demonstrable in fig. 5.9, where said three segments of the saw-tooth curve are superimposed over each other.

Despite the minor discrepancies between the three curves, we can clearly see that they are virtually identical.

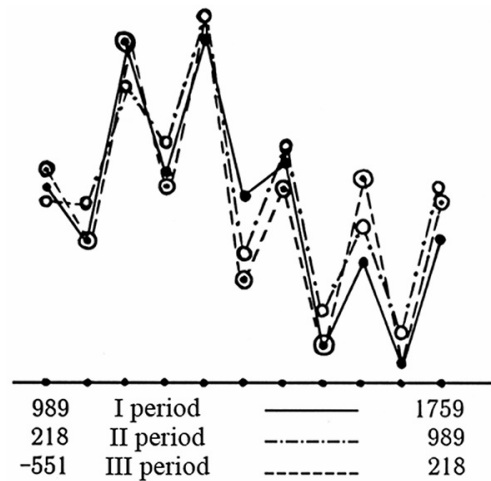


Fig. 5.9. Superimposition of three fictional periods in the behaviour of Comet Halley. This goes to say that Comet Halley behaved in the exact same manner thrice.

Thus, the “experimental” curve of Comet Halley’s recurrence periods is *strictly periodic*, the period being roughly equal to 770 years. Therefore, *it would be normal to expect this law, which has theoretically been valid for two millennia, to retain its validity until the present day.*

For mathematicians we must add that this curve is approximated well by the real-analytic functional relation as a solution of an analytic problem of celestial mathematics. Therefore, the fact that it demonstrates strict periodic behaviour within a certain interval implies that it should behave with similar periodicity on the entire real number line.

In other words, it should remain periodic in the closest future as well.

What do we see in reality? Let us return to fig. 5.7. If Comet Halley continued to move in accordance with its centenarian, allegedly periodic, recurrence interval fluctuation law, the real curve of these intervals would have moved in the direction of Cowell and Crommelin’s dotted line after 1759, or manifest growing recurrence intervals. However, we find the *reverse* to be the case in reality.

This is especially obvious in fig. 5.10. The thick black curve

corresponds to the behaviour of Comet Halley's recurrence intervals in the years of 1759, 1835, 1910 and 1986. *This curve completely disproves the "Chinese experimental law," which is said to have remained valid for two millennia.*

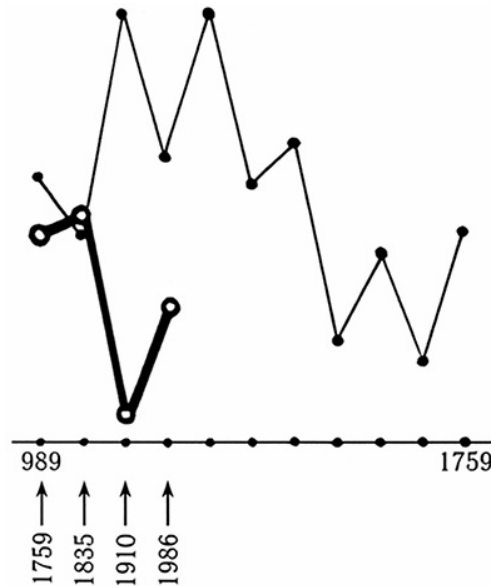


Fig. 5.10. Breaks in the false periodicity of Comet Halley's behaviour discovered in the XX century. This fact delivers a mortal blow to the Scaligerian chronology of Comet Halley observations that follows the "ancient" Chinese chronicles.

Apparently, N. A. Morozov was the first one to doubt the validity of this "periodic law." His commentary is as follows:

"The comet appeared in 1910, *forestalling the predicted date* by 3.5 years. This fact gives us a reason to suspect a certain arbitrariness in the selection of mediaeval dates as well, possibly aimed at validating the sine curve of accelerations and decelerations" ([544], Volume 6, page 138).

Several decades later, when Comet Halley *reappeared earlier than it was predicted* by the "Chinese law," we can assert it with even greater confidence that the consensual chronology of Comet Halley's recurrence contains grave errors.

Fig. 5.11 shows the behaviour of Comet Halley's recurrence intervals over the course of the last six hundred years, that is, between 1301 and

1986 A.D. Since we can more or less trust the Scaligerian chronology of this time interval, it makes sense to assume that fig. 5.11 corresponds to the real behaviour of Comet Halley, on the condition that its apparitions in the XIV-XV century A.D. were identified correctly in the Chinese and European records. However, we have already mentioned that we have every reason to doubt the correctness of such identifications – otherwise, why would the trajectory of the comet observed in 1378, conditionally identified as Comet Halley, confuse the astronomer Pingré so much (see above)?

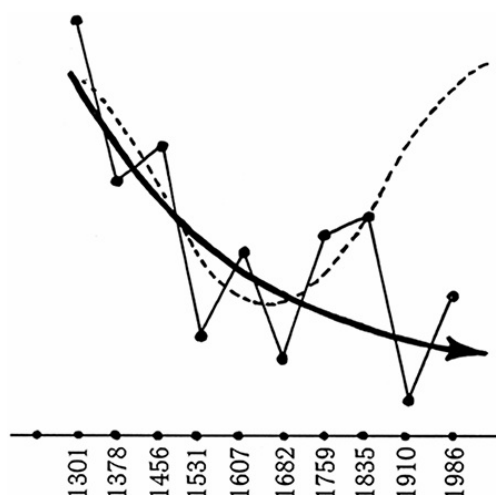


Fig. 5.11. The real behaviour of Comet Halley over the last six hundred years drawn as a thick curve. The dotted line demonstrates how Comet Halley should have behaved in accordance with the false periodic law of the “ancient” Chinese records. Similarly to the previous graphs, the dates of Comet Halley observations are on the horizontal line, and the intervals between observations are on the vertical line.

However, let us agree with Scaligerian chronology for the time being and assume that every apparition of Comet Halley over the course of the last six centuries was identified in the respective Chinese and European observations correctly.

What do we see? The approximated curve of time intervals, represented as a thick black line in fig. 5.11, obviously *recedes*, which implies the *reduction* of Comet Halley’s recurrence intervals on the average. It is

perfectly obvious that the dotted line that represents the hypothetical “Chinese law” of Cowell and Crommelin *does not correspond with the real apparitions of Comet Halley over the course of the last 600 years.*

In other words, the comet is sighted in the vicinity of the Sun more and more often. The reasons behind this tendency remain somewhat unclear; Comet Halley’s orbit might be affected by substantial fluctuations, and it may be accelerating. It is possible that it is beginning to disintegrate on the whole. Only its future sightings can shed some light over the issue; as of this moment, we haven’t got enough data to predict its evolution.

However, one can make the more or less definitive claim that *every reappearance of the comet reveals substantial changes in its behaviour, which means that there are no reasons whatsoever to assume that its past apparitions were characterised by any periodicity at all.*

This leads us to a *very important conclusion.* Taking into account all the above considerations, we must admit that the “Chinese saw-tooth curve” as the presumed recurrence cycle function of Comet Halley is *manifestly false.* It cannot possibly reflect the real sightings or the real trajectory of the comet. *Therefore,* it is either of a random nature, or a forgery, all in all, either premeditated or unwilled and resulting from “the very best intentions.” We shall discuss this issue below.

10.2.4. The provenance of the “Chinese law of periodicity” for Comet Halley

We may be asked the following question, which is perfectly justified: if the behaviour of Comet Halley does in fact lack periodicity, whence did the *experimental* saw-tooth curve that provided Cowell and Crommelin with a foundation for their hypothesis actually originate? After all, they did manage to locate *every single dot* of the graph in the old comet rosters, and arrange them into the “Chinese law of periodicity” perfectly well. Could all the Chinese observations have been counterfeited in order to prove the periodicity of Comet Halley’s recurrence cycles over the course

of the last two thousand years? One cannot deny the fact that the graph in fig. 5.7 contains at least 17 dots that represent the pre-XIV century epoch. Is it possible that each and every one of them is the result of a forgery?

This is not the case, obviously enough. However, our analysis demonstrates that a *partial* forgery did actually take place; simultaneously, as we shall demonstrate in an instant, it was unnecessary to fabricate several dozen records.

The structure of the Chinese comet roster, *dense* as it happens to be, is such that the substantiation of almost any “law of periodicity” would require the fabrication (insertion) of *three* observations maximum.

Let us linger upon this for a while.

The matter is that *the Chinese comet roster is exceptionally dense*; in other words, it contains a *great variety* of recorded “comet sightings.” Let us assume that someone might pursue the objective of integrating a certain “law of periodicity” into it, which comes down to the task of discovering a periodic series of observations separated by equal intervals of 76 years, 80 years, 120 years, etc. Is it feasible at all?

Actually, yes. Moreover, it is possible to implement this for *almost any* given periodicity value; we can find a “comet” with the recurrence cycle of 55 years, 101 years, and so on. However, in some cases *ideal periodicity* will require the insertion of two or three observations into the comet roster. Interval values that would complicate the formulation of such a “periodicity law” due to the necessity of adding too many “observations” to the roster are few and far between.

Let us begin our demonstration with the observation of Comet Halley that dates from 1607, which is located at the very end of the Chinese roster. We believe this record to be veracious; after all, it dates from as recent an epoch as the XVII century.

We have tried to find a fitting observation for every prior date covered by a step with a fixed value. It turns out that the *majority* of such a priori defined interval values shall correspond to actual observations contained in the Chinese comet rosters with the maximal precision margin of three

years, with no more than three lacunae for the entire roster, q.v. in the table below.

Therefore, *the insertion of an observation or two into the Chinese cometary roster suffices to use the latter for the validation of any centenarian periodicity law for Comet Halley; moreover, any recurrence cycle can be substantiated in this manner quite as easily.* Exceptions are extremely rare; there are very few actual “unfortunate” periodicity values that completely fail to correspond with the Chinese experimental data.

Comet Halley has got nothing to do with these matters; the sole reason is the extremely high chronological density of the Chinese comet roster, which makes it possible to discover any kind of periodicity in the motion of *any comet*.

Let us cite the table of correspondence between different “periodicity values” of Comet Halley’s apparitions and the “experimental” Chinese data for the period between 100 B.C. and 1607 A.D.

**A comparison of the Chinese comet data and the “theoretical”
reappearances of Comet Halley as calculated for randomly chosen
recurrence periodicity values**

*(The comparison covers the interval between 100 B.C. and the end of the
Chinese comet roster)*

Period value	d1	d2	d3	d4
50	15	7	3	0
51	23	10	4	0
52	31	8	1	0
53	32	4	4	0
54	24	6	1	0
55	16	5	2	0
56	14	10	3	0
57	16	14	7	0
58	21	5	4	0

59	28	11	3	0
60	35	7	3	0
61	29	6	5	0
62	22	9	7	0
63	22	15	15	0
64	13	8	8	0
65	10	7	5	1
66	16	11	3	1
67	17	17	5	1
68	23	4	1	0
69	29	7	1	2
70	35	10	6	2
71	30	12	8	0
72	24	7	4	0
73	18	2	0	1
74	20	12	2	6
75	19	9	6	2
76	16	11	5	1
77	3	3	2	0
78	14	10	6	2
79	10	2	2	2
80	15	6	2	2
81	22	20	6	0
82	25	2	2	0
83	30	2	2	0
84	35	6	1	2
85	31	3	2	0
86	26	2	2	2
87	25	21	5	0
88	16	9	3	0
89	11	11	2	0
90	18	7	3	0

91	15	5	5	0
92	10	7	7	0
93	10	9	9	1
94	22	11	7	1
95	16	10	6	1
96	9	8	5	1
97	7	6	4	1
98	8	7	7	2
99	14	11	3	0
100	15	3	1	4
101	19	2	0	0
102	23	4	1	0
103	27	6	2	3
104	31	8	1	1
105	35	6	0	0
106	32	4	4	11
107	28	7	2	8
108	24	6	0	5
109	20	3	1	3
110	16	2	0	1
111	12	3	1	0
112	14	8	6	1
113	24	6	4	1
114	16	11	6	3
115	13	5	3	1
116	20	8	5	0
117	15	8	0	1
118	11	2	1	3
119	10	2	0	5
120	8	7	3	2
121	14	4	4	6
122	8	7	7	1

123	7	6	0	2
124	10	7	0	3
125	19	8	0	0
126	22	9	0	2
127	13	8	0	0
128	8	7	0	1
129	12	6	6	0
130	10	7	5	5
131	10	8	5	1
132	11	3	3	0
133	14	2	0	3
134	17	1	1	5
135	20	0	0	5
136	23	2	1	6
137	26	4	2	0
138	29	6	1	0
139	32	8	0	0
140	35	10	1	0
141	33	10	1	7
142	30	8	0	2
143	27	6	1	0
144	24	4	1	0
145	21	2	0	0
146	18	0	0	0
147	15	1	0	0
148	12	2	1	0
149	9	4	0	1
150	6	3	0	0
151	10	6	3	0
152	11	4	1	1
153	5	3	1	0
154	3	2	0	0

155	10	10	3	2
156	14	6	6	4
157	7	4	3	5
158	5	4	2	2
159	10	4	4	1
160	14	8	8	0
161	21	13	8	0
162	22	18	6	0
163	19	8	4	0
164	14	5	5	4
165	9	9	4	5
166	5	4	4	0
167	4	4	1	0
168	8	6	0	0
169	5	1	0	0
170	7	3	3	0
171	8	5	3	0
172	8	7	4	0
173	7	3	1	5
174	5	5	0	4
175	7	7	0	0
176	9	9	0	0
177	11	0	0	0
178	11	1	0	0
179	9	2	0	0
180	7	3	0	0
181	11	5	5	4
182	14	10	5	5
183	8	8	6	0
184	10	7	0	0
185	8	0	0	0
186	10	9	0	0

187	16	10	0	0
188	22	11	0	0
189	22	11	0	0
190	16	10	0	0
191	11	9	0	0
192	8	0	0	0
193	7	7	0	0
194	7	6	0	0
195	8	5	5	5
196	8	7	4	0
197	9	3	0	0
198	11	2	0	0
199	13	1	0	0
200	15	0	0	0

The first column of the table contains the value of the “period”; we have tried every value in the range between 50 and 200 years, calculating all possible discrepancies (in years) between the “theoretical” dates of Comet Halley’s repeated sightings in the past as determined for this “period” and the most fitting “experimental” dates from the Chinese comet roster for each of said values.

The resulting discrepancy values were then arranged in the order of decreasing and marked d1, d2, d3, etc. The first four values of this decreasing (or, rather, non-ascending) sequence can be found in columns 2-5 of our table.

Thus, the second column contains the maximal value of discrepancy (in years) between the “theoretical” sightings of Comet Halley in the past calculated for a given “period” and the best matches from the Chinese comet roster. The third column contains the second greatest discrepancy value. The fourth and the fifth are ascribed to the next two values in descending order.

Thus, we indicate the four greatest discrepancy values for a given “period,” which represent the difference between the Chinese data and the

periodicity law of Comet Halley's recurrence cycles as formulated for the "period" in question.

Consider the last column of the table. More than half of the values contained therein are zeroes. Only ten per cent of discrepancy values exceed three years.

Thus, in 90 per cent of all cases the Chinese comet roster will "confirm" a given arbitrary period value to be the alleged "recurrence cycle value" of Comet Halley, and with high precision at that – the maximal discrepancy value shall not exceed three years in any of the cases. In fifty per cent of the cases the "correspondence" shall be ideal. The greatest number of lacunae in the Chinese roster, by which we mean a lack of correspondence with the "theoretically calculated" date in a given instant, does not exceed three.

Indeed, what do we mean if we say that the fourth largest value of discrepancy between the Chinese experimental data and the "theoretically calculated" equivalents does not exceed three years? It means that no other "theory vs. experiment" discrepancy value (with the sole possible exception of the first three values found in columns 2-4) exceeds 3 years, either.

Hence the theoretical "excellent correspondence between the theory and the experimental Chinese data." The structure of the Chinese comet roster provides for such "excellent correspondences," regardless of whether or not the theory in question is correct.

Let us return to our table. As it is easy enough to see, *one* of the theoretically possible "Comet Halley recurrence period values" *stands out distinctly*, namely, that of 77 years. It is made unique by the fact that *nearly every single alleged sighting of Comet Halley corresponding thereto is actually represented in the Chinese roster*. Initially, it strikes us as indubitable proof of veracity that validates the roster itself, the dates it contains and the "Comet Halley Theory" in general.

However, this is just the initial impression. Indeed, *the last advent of Comet Halley in 1986 could not be observed from the Northern*

Hemisphere.

Could this be *the only such case in seventeen hundred years*? This fact alone makes the “ideal correspondence” between the theory and the “Chinese experiment” highly suspicious.

Let us point out that the European comet roster, which has an even greater density than its Chinese counterpart, does not contain *any quintuple recurrences* of Comet Halley, q.v. above. Therefore, the European roster *does not confirm* the periodicity of Comet Halley’s recurrence. Actually, a more precise formulation shall ring as follows: the periodicity of Comet Halley’s recurrent observations *does not confirm* the veracity of the European comet roster.

As we have demonstrated, the discrepancies between the “Chinese experiment” and the theory (with a period equalling 77 years) are also far from random and can be expressed as a saw-tooth curve, q.v. above. The sum total of these circumstances leads us to the conclusion that what we have before us is clearly a case of *forgery*.

10.2.5. Dating the introduction of fabricated data into the “observation records” of Comet Halley

The dating in question is easy enough to estimate. It suffices to take a look at the curve in fig. 5.7 and mark the point where the strict periodicity in the behaviour of the saw-tooth curve built for Comet Halley ceases to manifest. This occurs on the interval between 1759 and 1835. In other words, to the left of the 1759 mark, the saw-tooth curve spawns two or even three copies of itself, which are *almost completely identical* to one another. What we see is the allegedly ideal “centenarian periodicity law.”

In 1835 this “law” *gets broken* for the first time, qv in fig. 5.7. Although this very first discrepancy is far from catastrophic, it is nonetheless clearly manifest, the *first time in two thousand years*. However, since the first discrepancy was rather mild, it is easy enough to understand Cowell and Crommelin, who didn’t consider it a deviation from their “Chinese

periodicity law” of Comet Halley’s recurrence.

However, the next two advents of Comet Halley (in 1910 and in 1986) were completely outrageous from this theory’s point of view. One must think that if Cowell and Crommelin were our contemporaries, they wouldn’t merely refrain from advertising their discovery of the “Chinese law,” but also *put the chronology of the Chinese comet rosters to question*, just as we have done.

It goes without saying that the missing observations (three of them at most) weren’t introduced in the Chinese roster by Cowell and Crommelin, eager to build an ideal sine curve. They merely processed the Chinese rosters available at their time and made rigid by the tradition.

A visual study of the “Chinese curve” leads us to the assumption that the insertion of fabricated observation records (a maximum of three) must have taken place between 1759 and 1835. This is the only condition upon which the law in question could have been formulated with “immaculate precision” – *before* the embarrassing observation of 1835, which wasn’t taken into account by the authors of the forgery. Therefore, the forgery must *predate* 1835; however, it is also most likely to postdate 1759.

But how can this be true? Weren’t the Chinese comet rosters published by Mailla and Gaubil in the XVII century (see above)?

The reply is as follows. Indeed, the *initial* version of the Chinese rosters must have been published in the XVII century. However, *in the beginning of the XIX century*, more detailed versions of the Chinese rosters came out; one of them was published by Biot in 1846, for instance ([\[544\]](#), Volume 6, page 42). This curious fact had already been pointed out by N. A. Morozov, who never managed to find out anything about the origins of these mysterious supplements to the Chinese roster of the XVII century.

However, nowadays we realise that if the supplements in question were introduced in the beginning of the XIX century, shortly before the publication of the new extended Chinese roster, this circumstance is in good concurrence with our reconstruction. The initial Chinese roster was complemented with a few “observations” designed to justify the “Chinese

sine curve” of Comet Halley.

One shouldn’t consider the parties responsible for said forgery malevolent falsifiers. They must have been guided by the best intentions possible. The matter is that the *approximate* recurrence cycle of Comet Halley must have already been known – possibly calculated in the epoch of Halley, or the XVIII century, on the basis of three or four real observations of the comet made in the XVI-XVIII century.

Scientific thought was evolving, and somebody must have come up with the brilliant idea of looking for the recurrent observations of Comet Halley in deep antiquity as reflected in the stupendous Chinese rosters dating from times immemorial. We are of the opinion that this person wasn’t that much au fait with astronomy.

For some reason, this mysterious well-wisher decided that the duration of the comet’s recurrence period had always fluctuated around the average value of 77 years. The next step involved the construction of a graph spanning the last seven or eight hundred years, which was then mechanically copied so as to reach further back into the past. The resulting graph turned out a periodic saw-tooth curve. The author must have been overjoyed at finding *almost all of the required dates* included in the graph, failing to understand that any other value of the recurrence period would have yielded the same results (109 years instead of 77, for example).

Let us repeat that the author must have been ill at ease with astronomy. The two or three observations aimed at the “justification” of his “theory” must have been lacking from the roster. This dissonance between the theory and the practice, which would be perceived as normal by a professional astronomer, transformed into a menace to the harmonious model of the author’s newly created paradigm, hence the decision to introduce the missing observation (alternatively, the author could have found some Chinese document and interpreted the vague data and evidence contained therein in the desired key). The motivation behind this must have been pure and noble, such as the desire to reconstruct the

veracious picture of the distant past.

Some 100-150 years later, Cowell and Crommelin, two professional astronomers, made the astonishing discovery of this recently created graph. They transformed it into an astronomical “law of nature,” effectively canonising this artificial construction. Shortly afterwards, in 1910, this law was ruthlessly broken by nature itself when Comet Halley appeared in the sky 3.5 years *earlier than the “Chinese graph” had predicted*.

All of this activity must have resembled the mediaeval Cabbala, or the attempts of many scientists to find harmonious and perfect numeric relations in nature – the great Kepler descanting universal harmony is a good example. It was particularly vogue to calculate lunar eclipses, horoscopes and the like into the past; apparently, comets weren’t spared this fate.

Let us conclude with another observation concerning the 77-year recurrence period of Comet Halley. If we are to consider the entire Chinese comet roster and not just the part of it that postdates 100 B.C., as we have done above, the 77-year period value ceases to be *unique* as compared to all the other possible values. It lacks two dots for ideal repetition, likewise many other period values.

10.2.6. On the chaotic character of Comet Halley’s motion

In 1989, B. V. Chirikov and V. V. Vyacheslavov published an article in *Astronomy and Astrophysics* ([\[1066\]](#)). They demonstrate therein that the motion of Comet Halley is *largely affected by a random compound*. This work was brought to our attention by Professor V. V. Kozlov, Member of the Russian Academy of Sciences, Professor of the MSU and Doctor of Physics and Mathematics, as well as A. I. Neyshadt, Professor of the MSU and Doctor of Physics and Mathematics.

The main corollary of the authors’ research can be formulated as follows: “It was demonstrated that the motion of Comet Halley is *chaotic*

due to the perturbations caused by Jupiter” ([1066], p. 146).

Therefore, the model of Comet Halley’s motion is by no means determinate, but rather constructed within the paradigm of dynamic chaos – in other words, if a certain comet, such as Comet Halley, for instance, revolves around a greatly elongated orbit that reaches beyond the circular orbit of Jupiter, it meets the latter in a random phase every time it returns to the Solar System due to the incompatibility of their revolution periods. Jupiter, being a massive planet, affects the perturbation of the comet’s trajectory the most. Thus, upon encountering the planet in a random phase, the comet becomes subjected to a random perturbation.

Apparently, comets of this kind (as described by the mathematical model developed in [1066]) are characterised by *chaotic dynamics*. One of the most sensitive parameters of a comet’s orbit is the time of its passage through the perihelion, or the time it takes a given comet to return (its period). In particular, the period of Comet Halley is a *random value* with an exponentially progressive dispersion.

However, the “ideal Chinese sine curve” could not have become manifest in the behaviour of Comet Halley as a result of a *random experiment*.

Our opponents may appeal to the theoretical possibility of miracles, their scarcity notwithstanding. We do not deny it; for instance, a monkey pressing the keys of a typewriter might produce a coherent text without any grammatical errors (a novel, for instance). However, the probability thereof is negligibly small, although it doesn’t equal zero. The same is true about the possibility of the “Chinese curve” being the product of a random experiment series. The probability thereof is just as small and just as negligible as the chance that some monkey might type the entire text of *War and Peace* with gusto and élan, all four volumes of it, sans errors or omissions.

10.2.7. Suspiciously high frequency of improbable occurrences in Scaligerian history

It would be apropos to make a general observation concerning historical events of low probability. N. A. Morozov, likewise the authors of the present book, would often encounter the following sort of counter-argumentation. Let us quote from one of Morozov's most qualified opponents as an example – B. A. Rosenfeld, a mathematician and the author of the article entitled “Mathematics in the works of N. A. Morozov” ([583], pages 129-138). B. A. Rosenfeld wrote the following in re the *numerous* bizarre parallels inherent in the traditional version of history, such as coinciding reign durations characteristic for the dynastic currents from different epochs, recurrent astronomical events and so forth: “Morozov would calculate the probability rates of various events; upon finding them infinitesimal, he would declare such coincidences impossible. Considerations of this sort are *completely invalid* [? – Auth.], seeing as how the probability theory is concerned with mass events and not individual ones. *Events whose probability rates approximate zero to whatever extent can still actually happen*” (*ibid.*, p. 137).

The last claim of B. A. Rosenfeld is actually true. Events with infinitesimal probability rates do happen. However, if one is to make a certain improbable event happen, one needs to run a large number of trials; more precisely, its magnitude needs to be inversely proportional to the value of the probability rate. Therefore, apart from the actual probability rate of a given event, one also needs to consider the *amount of trials* required for this event to happen.

There is a special discipline concerned with these very matters, it is called mathematical statistics. And one must state that N. A. Morozov's considerations are perfectly valid insofar as mathematical statistics is concerned.

If we are to explain the above on the qualitative level to the lay reader, we must point out that the objections along the lines of “the event is improbable, but it could still have happened randomly” that we hear so frequently *cannot be voiced too often* – once or twice, three times at most. They are also applicable to individual occurrences and nothing but; as

soon as they get voiced *too often* and become applied to *whole series and classes of improbable coincidences inherent in the traditional version of history, they become utterly meaningless.*

Some of our readers might voice the very same sentiment in re Comet Halley and the allegedly random nature of the Chinese curve, whose probability rate is minute but yet greater than zero, which makes it possible.

However, this sentiment will be nothing but *yet another link in a lengthy chain* of similar objections. Scaligerian history is virtually packed with events with probability rates approximating zero. Each objection of the above sort only makes sense as an individual phenomenon; as soon as it becomes drowned in a *multitude* of similar objections, the entire multitude *loses all validity and meaning.*

Let us emphasise the following important circumstance once again. Why do all such “mass-produced coincidences” precede the XVI century A.D. chronologically? Why have they been nonexistent for the last four hundred years? What is the matter with history? How come *it has only been conforming to the rules of the probability theory for the last four hundred years*, after having stubbornly ignored the laws of mathematical statistics for centuries on end?

10.3. In re the comet of Charles V

The famous comet of Charles V is a spectacular example of how the Chinese comet roster can be used to prove virtually anything. The comet in question appeared in 1556, “it was large, and the Chinese describe it similarly. 292 years before it, in 1264, a similar comet was observed right before the death of Pope Urban – it is also recorded in the ‘Annals’ (She-Ke). Pingré used this source to estimate the comet’s orbit as extremely similar to the orbit of the comet of Charles V... He identified both comets as one and the same comet, whose recurrence cycle equals 292 years. This theory stipulated the search of the same comet in 972, 680, 388 and 96 A.D.” ([\[544\]](#), Vol. 6, pp. 157-158).

Needless to say, scientists managed to find all the necessary dates in the Chinese roster; the European roster also contained all of them save for the first one. Once again, there is nothing surprising about this fact whatsoever; the comet rosters are very dense, and the descriptions they contain are vague enough to suit any taste identification-wise.

N. A. Morozov was perfectly write to note: “Everything seems to be perfectly harmonious here, just as it is in case of Comet Halley: Chinese and European sources alike ‘confirm’ the periodicity of the comet of Charles V, and the actual comet of Charles V, in turn, confirms the veracity of these records traced back to the beginning of the new era... However, the expectants were soon disappointed in the most deplorable manner; when they tried to foretell its return around 1858, it mocked their expectations by never turning up... It hasn’t been observed *to date*, which was truly a blow to all of the ‘validations’ contained in the Chinese annals” (*ibid.*, p. 159).

What we see is yet another example of insufficiently justified attempts of employing the dense Chinese and European rosters in order to validate the periodicity of comets. Such attempts are made for one reason only: astronomers trust these rosters too much, being unaware of the fact that the rosters in question may in fact be of a very recent origin. Moreover, the very density of records contained in comet rosters, which confuse real observations of comets with their duplicates multiplied in various chronicles, allows to use them for the “validation” of virtually anything.

10.4. Strange duplicates with the periodicity of 540 years inherent in the Chinese and European comet rosters

N. A. Morozov discovered the following strange tendency that characterises all known comet rosters, European as well as Chinese, in the course of his analysis related in [\[544\]](#), Volume 6. All the ancient comets that predate 59 A.D. recur over the period of 540 years. Moreover, the large lacunae, or gaps in comet observation records, recur after the same

period of time.

He wrote the following: “This is by no means a random occurrence; therefore, only two explanations are possible” (*ibid.*, p. 167). The first one: the “ancient” comets copy more recent ones. The second: the real astronomical life of comets has a strange 540-year period, which makes all comets “recur” after the passage of 540 years.

N. A. Morozov adds that a third explanation is also possible; we believe it to be the closest to the truth. A shift of 540 years “is also possible if the historical events associated with the sightings of all the European comets were shifted backwards in time by a factor of 540 or 1080 years” (*ibid.*, p. 170). However, the shifts of 540 and 1080 years are known to us quite well; they are indeed manifest in the Scaligerian version of the “ancient” history and can be discovered by a variety of independent methods – statistical, astronomical, etc. We discuss them at length and in great detail in [*Chron1*](#).

HISTORY: FICTION OR SCIENCE?

THE GREAT WALL OF CHINA HOAX



ANATOLY FOMENKO
GLEB NOSOVSKIY

Contents

Overview of the e-Series

About the authors

From the publisher

1. A general characteristic of Chinese history

1.1. The reason why Chinese history is so complex

1.2. Chinese names of persons and places

1.2.1. What we come up with when we read Chinese texts and translate Chinese names

1.2.2. European nations on the Chinese arena

2. The landmarks of the parallelism between the Chinese and the phantom European history before the X century A.D.

3. The landmarks of the parallelism between the Chinese and the Roman-Byzantine history of the X-XIV century A.D.

3.1. The parallel between the Macedonian conquest in Europe and the Khitan conquest in China

3.2. Baptism in China in the X century. The same happened in the X century Russia

3.3. The Son of Heaven in the XI century China (Jesus Christ?)

3.4. The First Crusade of 1099 as reflected in “Chinese history”

3.5. A hundred-year shift in the “Chinese history” of the XI century

3.6. Kaifeng as the capital of the Chinese “R” Empire

3.7. The reflection of the Fourth Crusade in the “Chinese history”

4. The Chinese history of the Khitans, the Kingdom of Prester John, and the rise of the “Mongolian” Empire

4.1. The bifurcation on paper of the prehistory of the “Mongolian” Empire: it splits into European and allegedly Oriental, “Chinese” history

4.2. The history of the emergence of the “Mongolian” Empire according to

“Chinese” chronicles

4.2.1. The Latin and the Nicaean Empires in the “Chinese” chronicles

4.2.2. Ilya Dashi

4.2.3. Gürkhan

4.2.4. The “Chinese” Emil River and the ancient Russian Ilmer

4.2.5. The “Chinese” Balasagun city and the old Russian city of Balakhna

4.2.6. The “Chinese” Zhetysu region

4.2.7. Yelü Dashi founds himself at the head a huge army in the Semirechye

4.2.8. Why China is called “Kitai” in Russia

4.2.9. An grand “ancient Chinese” battle of the XIII century A.D.

4.2.10. Christianity of the Kara-Khitans (Royal Scythians?)

4.2.11. The “Chinese” chronicles describing one and the same period had later been stretched to cover a hundred years

4.2.12. When had the European chronicles been brought to China?

5. The history of China after the XV century A.D.

5.1. The age and purpose of the Great Wall of China

5.2. How long is the way from China to Kitai?

5.2.1. Where was China at the time of Afanasy Nikitin

5.2.2. Bilingualism in the XV century Russia

5.3. Why Beijing is called Peking

5.4. China or Bogdoy?

5.5. Who are the Buddhists?

5.6. Three “Mongolian” dynasties in the history of China

5.7. In European chronicles, China is referred to as the Land of the Seres. Who were the Seres?

5.8. The Manchurian epoch as the beginning of trustworthy history of China

What mainstream historians say about the New Chronology?

Overview of the seven-volume print edition

Bibliography

1.

A general characteristic of Chinese history

1.1. The reason why Chinese history is so complex

Let us begin with two general observations.

Firstly, Chinese historical sources are extremely *chaotic*, contrary to the popular opinion.

Secondly, the modern Chinese pronunciation of historical names, personal as well as geographical, is *drastically different from the ancient*, and once we turn to the older versions of the names, we instantly begin to recognize names and terms familiar from *European history*.

According to J. K. Wright, “many of these *Asian Christians bore Christian names*, which have reached us in *Chinese* transcription; for instance, Yao-Su-Mu (*Joseph*) or Ko-Li-Chi-Sy (*George*; see [\[722\]](#), page 254). We can clearly see how *Christian* names transform in Chinese pronunciation and become distorted to a large extent.

It turns out that Yaosumu stands for Joseph, and Kolichisy for George. If one isn’t aware of this fact beforehand, one is unlikely to ever figure it out on one’s own.

However, many of the modern ruminations about the uniqueness and the antiquity of Chinese history are largely based on this strong distortion of *European and Christian names* as pronounced in Chinese. It suffices to rewrite the European annals transcribing all the names in the Chinese fashion in order to make the well-familiar *European* texts impossible to recognize.

The *general hypothesis* related in this book can be formulated as follows.

Early history of China up until the XV century A.D. is in fact the history of Europe and the Mediterranean region, Byzantium in

particular. Historical chronicles telling us about Europe were transplanted to China by the Great = “Mongolian” conquerors in the XIV-XV century A.D. the earliest.

Later on, already after the XVII century, these chronicles were discovered in China and erroneously assumed to report the “ancient history of China.” The mistake was easy to make, since the Chinese had used hieroglyphs, or simply drawings.

This method of writing must have come to China from Egypt, possibly as early as in the XII-XIII century. The interpretation of hieroglyphs is largely dependent on the language. The same hieroglyphs are read in completely different manners depending on whether the reader is Chinese, Japanese, Korean, Vietnamese, etc.

Names of people and places are transcribed hieroglyphically by means of finding similarly sounding hieroglyphs in the language in question. Therefore, the transcription and, consequently, the modern pronunciation of the old Chinese names is *initially* dependent on the nationality of the author who had set them in hieroglyphs. One must estimate whether the author in question had originally been Chinese, Japanese, or Korean.

Furthermore, human language keeps on changing. The names that had once been transcribed in one manner change into something completely different, even if the *hieroglyphs* transcribing it remain the same. Thus, the interpretation of hieroglyphs is *time-related*.

Apart from that, hieroglyphs have undergone *a variety of reforms*. The last large-scale reform of hieroglyphs in China and Japan took place in our epoch, the XX century. Many of the old hieroglyphs are already impossible to read for someone accustomed to the modern hieroglyphic writing, which has undergone a multitude of changes. Fig. 6.1 demonstrates a comparison of the ancient Chinese writing and its modern equivalent.

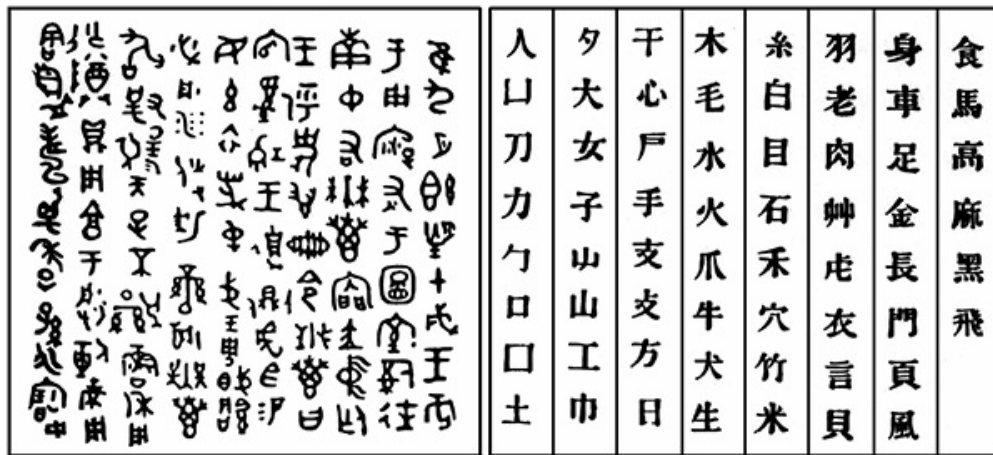


Fig. 6.1. Specimen of the ancient Chinese ideographic writing (left) and modern Chinese hieroglyphs (right). Taken from [\[485\]](#).

The chaotic nature of Chinese historical sources is mentioned by specialists in a variety of respects. This is what V. L. Vassilyev, a famous historian, tells us:

“The first impression one gets after familiarizing oneself with the complete collection of Chinese annals is a feeling of its completeness; it is easy enough to believe that anyone who knows the Chinese language can read the numerous volumes of historical works and mechanically extract data from them. However, *the real picture is thoroughly different*. Apart from the *strange order* of volumes that makes one go through the entire collection of chronicles in order to obtain information about a single event, tiresome labour and constant critical strain (which can nonetheless reveal the truth only after a study of the subject in its entirety), historians are constantly confronted with questions that *keep them searching for answers in vain, running into lacunae and distortions all the time*” (quoted by [\[215\]](#), page 21).

The historian L. N. Gumilev adds the following:

“The initial data come from the translations of Chinese chronicles, but despite the fact that said translations were done very diligently, the *actual chronicles are a source of the greatest complexity*” ([\[215\]](#), page 20).

Further also:

“Difficulties related to historical geography, ethnography, palaeography and social history are much greater than the ones listed [by Vassilyev – Auth.]” ([\[215\]](#), page 21).

Thus, we see that the Chinese chronicles are in a *state of chaos and lack any sort of system* whatsoever. It is easy to understand why. When old records transcribed in half-forgotten hieroglyphs were converted into a newer hieroglyphic system in the XVII-XVIII century, the translators were hardly capable of understanding the meaning of what they were translating. They were therefore forced to add much of their own commentary, which has led to a substantial growth of the source volume. This must have happened several times. Obviously, the chronicles turned out chaotic, confusing, and vague. Their vagueness results from the poor understanding of the old texts by the translators.

We have seen that European history was similarly afflicted, albeit to a lesser extent. European chroniclers would confuse personal and geographical names as well as certain terms; however, the phonetics of individual letters remained more or less the same. The situation in China was different, hence a much greater degree of entropy. This is why historians accustomed to European materials become confounded when they begin to study Chinese history, presumably related with great diligence by the “ancient Chinese chroniclers.”

1.2. Chinese names of persons and places

1.2.1. What we come up with when we read Chinese texts and translate Chinese names

Chinese history appears to refer to a great variety of names and places familiar to us by the *European history of the Mediterranean region*. However, modern publications hardly give us an opportunity to see this. The matter is that we read old names using modern Chinese pronunciation, as it has been mentioned already, and *without any*

translation to boot. However, N. A. Morozov was perfectly right to note that if one were to *translate* every single name that one finds in Chinese chronicles, the latter *lose their distinct “Chinese” look* as well as the ties with the territory of the modern China. *Leaving Chinese names without any translation whatsoever is incorrect*, since they all have meaningful translations in reality.

N. A. Morozov wrote:

“The readers have seen how the Highest Emperor, or simply His Highness, ordered his astronomers, two ‘Plans’ and a ‘Draft’, to wander the world in order to make astronomical and calendar observations [we have already quoted this ancient Chinese text after Morozov, q.v. in [Book 21 of the present e-series](#) – Auth.].

Quite naturally, the readers themselves ... decided that this wasn’t a chronicle ... but rather a myth of a later origin... However, I have first read this myth in English ... wherein ‘Draft’ and ‘Plan’ retained their Shang-Dung names of He and Ho, and the name of the Highest Ruler was left half-translated as Emperor Yao... This gave me the *impression of a dry chronicle record whose every word is a historical fact*” ([\[544\]](#), p. 61).

One needn’t wonder about the mysterious reasons why one cannot make heads or tails of the Chinese chronicles translated quite as “meticulously.”

Another example:

“In every Chinese story we read: ‘In the third century between 221 and 264 there were three emperors regnant in China simultaneously: Chao-Le-Di, Ven-Di, and Da-Di... In the early IV century there was the dynasty of Shi-Chin, whose most spectacular ruler was known as U-Di... The dynasty regnant between 317 and 419 was that of Dung-Ching, whose kings were called Yuan-Di, Ming-Di, Chen-Di, Kung-Di, etc.’”

N. A. Morozov writes:

“Isn’t this account *historical, documental and nationally Chinese*? However, it is enough to recollect the fact that these names are transcribed as *drawings* and not

sounds for this pseudo-documental rendition to cease being authentically Chinese, let alone historical. We shall come up with the following:

‘In the third century between 221 and 264 the *Mediterranean Empire* was ruled by three emperors at the same time; their names were *Clear and Passionate*, *Literary* and *The Great*... The dynasty of *Occidental Prosperity* reigned in the beginning of the fourth century; its most spectacular ruler was known as the *Military Emperor*... After that, between the years of 317 and 419, there was the dynasty of *Oriental Prosperity*, whose rulers were known as the *First Main King*, the *Fairest King*, *King of the Ending*, *King of Prosperity*, etc.”

Further on, Morozov asks the reader:

“Do you think that a *complete* translation, and not a partial one, which is the custom of every historian, as it was mentioned above, leaves anything of dry documental data, history or even distinctive national characteristics pertaining to China? The ‘Mediterranean Empire’ strongly resembles the empire of Diocletian in the *Mediterranean* region with its first triumvirate, only moved backwards by a few decades” ([\[544\]](#), page 62).

The pronunciation of names in Chinese has changed greatly over the course of time as well. L. N. Gumilev wrote the following in this respect:

“Unfortunately, consensual pronunciations of Chinese names are based on the phonetics of the language that is *contemporary to us*, and *not the events in question*. This circumstance complicates the linguistic analysis of ethnicons” ([\[215\]](#), p. 151).

1.2.2. European nations on the Chinese arena

1) The “ancient” Chinese Hungarians

The nation of the Huns was quite prominent in the “ancient” history of China. L. N. Gumilev even wrote the famous book entitled *Huns in China*. However, Scaligerian history reports that the *very same Huns* were active *in Europe and the Mediterranean region* in the beginning of the new era.

Modern historians are forced to assume (and actually assume) that the *Huns separated into two tribes*, one of which ended up in the *Mediterranean* region, and the other in *China*.

This is what L. N. Gumilev writes on this subject:

“In the first century A.D. the *kingdom of the Huns was split in two* as a result of certain internal processes. One part submitted to the *Chinese* rule, and the other fought its way back to the *West*, having become mixed with the Ugrians and the Sarmatians” ([215], page 5).

It is easy enough to understand why the Huns have “become mixed with the Ugrians” when they arrived in Europe. This only happened on paper, in the reports of historians. As we mentioned in [Chron4](#), referring to Sigismund von Herberstein, mediaeval *Hungarians* (or *Ugrians*) were known as the *Huns*. Hungarians also manifest in Chinese history under their European name, as *Ugrians*, or *Ouigurs*, which is virtually the same name ([212], p. 165).

The progeny of the European Huns (in particular, their alleged Chinese roots) keeps the learned historians on edge. The Huns have recently become known as the Sunnians, in accordance with the modern Chinese pronunciation ([319], p. 113).

For instance, S. S. Minyaev reports the following:

“Finally, let us mention the historical destiny of the *Sunnians* [the Huns – Auth.] and the possibility of their advent to Europe... The primary reason that could have led to the *possible migration of the Sunnians* [the Huns – Auth.] and their *transformation into the European Huns* is usually named as...” ([339], pp. 123-124).

S. S. Minyaev suggests a version that doesn't even seem satisfactory to himself:

“It is obvious that the suggested model *doesn't solve the problem of the Huns' origins; au contraire, it emphasises its complexity*” ([339], p. 125).

We can therefore see that *the “ancient” China was inhabited by Hungarians*, but not just them; after all, a great many nations inhabited *Europe in the Middle Ages*, which is known to the readers perfectly well.

2) Serbs in “ancient” China

L. N. Gumilev reports:

“In Asia, the Huns weren’t defeated by the Chinese; their conquerors belonged to a nation that doesn’t exist today, known as Sianbi in Chinese. In the old days, this nation was known as Särbi, Sirbi, or Sirvi” ([215], p. 6).

We categorically disagree with Gumilev about the *nonexistence* of this nation. We all know the famous *Serbs* (also known as Särbi, Sirbi, and Sirvi) – good warriors who still live in the Balkans and don’t intend to vanish at all.

3) Goths in “ancient” China

L. N. Gumilev tells us further:

“Tribes of Zhundian origin [whose name is derived from the word ‘Zhun’, according to Gumilev, which is basically the same as ‘Huns’ – Auth.] united, forming the mediaeval Tangut nation... The Chinese sometimes called them ‘Dinlins’ figuratively; however, this name isn’t an ethnicon, but rather a metaphor that emphasises their Caucasian appearance as a distinctive trait. Real Dinlins were an altogether different nation and resided in Siberia, not China” ([215], page 30).

We are of the opinion that the name “*Tangut*” is easily recognizable as a version of the well-familiar “*Tan-Goth*,” or simply “*Don-Goth*” (“*Tanais-Goth*”), which is the name of the *Goths that lived in the area of the Don, or Tanais* (the old name of the Don), or, alternatively, near the *Danube*.

Thus, *the Goths from the region of Don* (or the *Danube*) *lived in China*, which is why the Chinese chronicles emphasise the *Caucasian* features of this nation. Another interesting detail is the claim that the

Chinese *Dinlins* really lived in Siberia.

4) The Don Cossacks in “ancient” China

In [Chron4](#), we have already said more than once that “*Goths*” is just another term for “*Cossacks*” and “*Tartars*.” Thus, the “*Tan-Goths*,” i.e., the *Don Cossacks*, had lived in China. Therefore, it can be expected that, if we continue the passionate reading of the Chinese chronicles, we will sooner or later stumble upon the “*Tartars*.” It goes without saying that our prediction immediately comes true. Indeed.

5) The Tartars and the Turks in “ancient” China

Apparently, Chinese historians were convinced that *the Tartars and the Turks were living in China* since times immemorial ([\[212\]](#), pages 164-167).

“Wan Ho Wei is of the opinion that *Chubu* is the Qi Dang name of the *Tartars*... Their Turkic neighbours (the *Blue Turks* and the *Ouigurs*) called them *Tartars*, whereas the Muslim authors called them *Chinese Turks*” ([\[212\]](#), p. 165).

There were *three primary kinds* of the Chinese Tartars.

“Mediaeval Chinese historians divided the nomadic Oriental nations into three groups: *White, Black, and Wild Tartars*” (*ibid.*, p. 167).

This division of the Tartars into three groups is already known to us quite well, q.v. in [Chron4](#). Namely, we are referring to the Great Horde, or Greater Russia, the Blue Horde, or Lesser Russia, and the White Horde, or White Russia.

As for the Chinese “Black Tartars,” one has to point out that there had also been *Black Russia*, which was indicated on the maps up until the XVIII century.

One must point out the confusion that accompanies every mention of the *Tartars*, be it Europe or China. As we wrote in [Chron4](#), the word “*Tartar*” was a *collective term* in Russian history, which had applied to the Russians, the Turks and the actual Tartars in the modern sense of the

word.

We see the same in Chinese history. L. N. Gumilev makes the following irritated comment in this respect:

“What mystery does the ethnicon ‘Tartar’ conceal? ... In the XII century, the term was applied to the entire populace of the steppes, from the Great Wall of China to the Siberian taiga” (ibid., page 166).

The collective nature of the term “*Tartar*” was already pointed out by Rashed ad-Din:

“Many clans sought greatness and dignity, calling themselves Tartars and becoming known under this name, just like ... other tribes, who had possessed names of their own previously, but started calling themselves Mongols, attempting to cover themselves in the glory of the latter” (ibid.).

Further on, the Chinese Tartars appear to have undergone a series of fantastical metamorphoses. L. N. Gumilev reports that, apparently, “in the XIII century, the *Tartars became regarded as part of the Mongols... The name of their nation ceased to exist in Asia and became used for referring to the Turkic tribes inhabiting the Volga region, subordinate to the Golden Horde, transforming into an ethnicon over the course of time*” (*ibid.*). “The Tartar multitudes (in a narrow sense of the word) were the avant-garde of the *Mongolian army*” (*ibid.*).

All of this is already familiar to us. All the inhabitants of Russia were referred to as “Tartars” in a broader sense of the word; however, Russia was also inhabited by the “real” Tartars, or the Turkic tribes living in the region of the Volga, or Tartars in the narrow sense of the word. Nowadays the term applies to them exclusively.

As we can see, the same was the case in China. The Chinese, just like the Western Europeans of the XIII-XVI century, confused the “Mongols,” or the Russians, with the Tartars, or the Turkic tribes inhabiting the area of the Volga.

We believe all the “Chinese reports” of the nations mentioned above, including the Tartars and the Mongols, to be *European* in origin. They were brought to China (on the pages of the chronicles) as recently as in the XVI-XVIII century, and then adapted so as to fit the vicarious version of the local history. This is how the *Tartars appeared on the pages of Chinese chronicles, to vanish and miraculously reappear in the vicinity of the Volga later on.*

6) Swedes in “ancient” China

Apparently, the *North* of China was inhabited by the numerous representatives of the *Shi Wei* nation, whose name can also be read as *Svei* ([212], p. 132). Apparently, it is a reflection of the *Swedes*, who were formerly known as “*Svei*” in Russian.

The Chinese Swedes are said to have been a *Northern* nation, just like their European counterparts. Once again we see a name of *a nation that still lives in Europe* manifest in Chinese history as yet another phantom tribe that vanished mysteriously and without a trace a long time ago.

7) Macedonians in “ancient” China

The so-called “ancient Chinese history” contains many references to the *Khitan* (or *Kidan*) *people*, the alleged descendants of the Syanbi, or the *Serbs*, q.v. above ([212], p. 131). Furthermore, the *Khitans* are said to have been a South-Eastern Serbian tribe.

One can hardly get rid of the thought that the nation in question might identify as the *Macedonians*, the *southern* neighbours of the Serbs. The languages of the two nations are *extremely similar*, and the Macedonians were occasionally referred to as the Southern Serbs. We see complete correspondence with the “ancient Chinese geography.” The *Khitans* are said to have founded a state in China in the X century A.D. ([212], page 145).

By the way, what is the toponymy of the actual name *China* (“*Kitai*” in Russian)? According to L. N. Gumilev’s book, *Kitai* is basically the same

word as *Khitan* and must be derived from the same root ([215], p. 405). Also, as we shall soon see from mediaeval sources, the name *China* (or “*Kitai*”) is most likely to be another version of the name Kitia (Skitia, or Scythia).

As we shall see below, the history of the Khitans is closely tied to the history of the “Mongolian” (Great) Empire. Historians also associate the Western European legends of the Empire of Presbyter Johannes, or the same Great Horde (Russia), with the state of the Chinese Khitans. All of it happens after the Khitans leave China for good. The nation famous in Chinese history strangely *disappeared* from the map of modern China ([215]).

We shall return to the history of the Macedonians, or the Khitans, somewhat later. For the meantime, let us just point out that the language of the Macedonians is believed to be the prototype of Church Slavonic, which had been *used in Russia as the official language for a long enough time*. Also, the actual creators of the Church Slavonic Cyrillic alphabet, the “*Solun* Brothers” Cyril and Methodius, are believed to hail from the city of Solun located on the territory of Macedonia, and are most likely to have been Macedonian. Thus, there are parallels between the ancient Russian culture and the Slavic culture of Macedonia.

It is interesting to compare this important circumstance to the fact that, according to the Chinese chronicles, the state of the “Khitans who had fled China” became the progenitor of the future “Mongolian” Empire, or the Horde (Russia), which we can identify as the Great Russian Empire of the Horde, whose centre was *in the Volga region*.

According to Orbini, a mediaeval author of the XVI century, “Jeremy the Russian, the learned historian, states it explicitly in the Muscovite annals that *the Russians and the ancient Macedonians shared a single language between them*” ([617], p. 149).

Orbini refers to some “Muscovite Annals.” Did anyone see them? There must have been a great number of interesting materials written about the Russian history in the pre-Romanovian epoch. However, the Romanovian

historians were laborious enough... Even the name of “Jeremy the Russian, the learned historian” disappeared from Russian history forever, as though he never existed. Old books burn well.

8) Czechs in “ancient” China

“In 67 A.D. the Huns and the Chinese were engaged in a hard battle for the so-called Western Territories. The Chinese and their allies *laid the state of the Cheshi, neighbours of the Huns*, waste... The chieftain of the Huns gathered the *Cheshi* survivors and transplanted them to the eastern fringe of his land... The *Cheshi* belonged to the Eastern branch of the Indo-Europeans” ([212], page 163).

Not only do we see a reference to the European *Czechs*, but also a perfectly correct mention that they were neighbours of the *Hungarians*, or the *Huns*.

9) The identity of the “ancient” Chinese Mongols

References to the *Mongol* inhabitants of the Ancient China are unlikely to surprise anyone; the modern Mongols still live there, and the modern Mongolia borders with China. These Mongols belong to the Mongoloid race, as the name duly suggests. However, the “*ancient Mongol*” *inhabitants of the ancient China were Caucasian*, no less. We learn of the following:

“According to the evidence of their contemporaries, the Mongols, unlike the Tartars, were *tall, blue-eyed and fair-haired, and wore beards*” ([212], page 162).

Incredible. What became of them? The modern ethnic groups referred to as Mongols are *completely different*. L. N. Gumilev obviously wondered about this as well. He came up with a rather arbitrary theory aimed at providing the bewildered reader with an explanation of how the tall, bearded and blue-eyed “ancient” Mongols could have undergone a complete change of their racial type. We shall refrain from delving deep

into his speculative constructions for a simple reason: we deem it unnecessary to explain it to the readers why the “*Mongols*,” or the *Russians* as mentioned in the “ancient Chinese” history, were tall, fair-haired, bearded, and, occasionally, even blue-eyed.

All of this leads one to the thought that the “Chinese history” before the XV century A.D. must reflect *European* events; to some extent, at the very least. Later on, the European chronicles ended up in China and became included into local history as its initial part.

We already know of many such examples; this is how English history was created, for instance, q.v. in [Chron4](#). Chronicles of Byzantium and the Horde, relating the history of Europe and the Mediterranean region, were taken to the British Isles by the descendants of the crusaders who fled Byzantium after its fall in 1453, and then erroneously served as the foundation of the history of the British Isles.

2.

The landmarks of the parallelism between the Chinese and the phantom European history before the X century A.D.

We haven't analysed the Chinese history before the X century A.D. in detail. However, even a very perfunctory study of the chronological table of Chinese history between the beginning of the new era and the X century A.D. (as cited in [\[215\]](#), for instance) leads one to the assumption that there might be a parallelism between Chinese and phantom Roman history of the epoch in question.

N. A. Morozov may have been correct when he wrote:

“I would like to give a well-wishing recommendation to all those who use the Shang Dung or Beijing pronunciation when they interpret the Chinese hieroglyphs referring to the names of people and places, thus making the narration void of all obvious meaning... In your attempt to make the ancient documents found in Eastern Asia, which may have come there from Europe in many cases, look pseudo-scientific and authentically Chinese, you involuntarily deceive yourselves as well as others” ([\[544\]](#), page 63).

Pay close attention to the fact that the superimposition of Chinese and European history as discussed below *does not contain any chronological shifts*. Basically, *European history simply became transplanted to the Chinese soil without any alterations of dates; the distortions only affected the names and the geography*.

Furthermore, it is extremely important that the parallelism in question identifies Chinese history as *the history of Rome in its Scaligerian version*, or the very version of European history that already became *extended* due to the errors made in the XIV-XVII century by M. Vlastar, J. Scaliger and

D. Petavius.

This instantly implies that the foundation of the “ancient Chinese” history was already based on the distorted version of chronology, which *couldn't have been created earlier than the XVI-XVII century*; therefore, history of China as known to us today *cannot predate this epoch*.

Incidentally, this is in good correspondence with N. A. Morozov's hypothesis, which suggests that the European chronicles that served as the foundation of the “ancient Chinese history” were brought to China by Catholic missionaries in the XVII century.

a. The phantom Roman Empire. In the I century B.C., the “ancient” Roman Empire was founded in Europe by Sulla; its foundation is usually dated to the alleged year 83 B.C. ([327], page 197). We are told that from the very moment of its foundation, the Empire had been claiming its rights for world domination, which it strived to achieve via the conquest of neighbouring nations, which were correspondingly acculturated, q.v. in [Chron2](#), Chapter 6.

■ *b. China.* In the I century B.C., the famous “ancient” Han Empire was founded in China, “one of the four global empires of the antiquity” ([212], page 106). Its first emperor by the name of U reigned in the alleged years 140-87 B.C. ([212], page 105). The Han dynasty “strived to create a global empire via the conquests of the neighbouring nations with the subsequent cultural inculcation”([212], page 106). One's attention invariably lingers on the comprehensive name of the first emperor, the simple and modest “U.” Also, the “Chinese Han Empire” is most likely to identify as the Scythian Empire of the Khans, or the Russian Empire, also known as the Horde, governed by Khans.

a. The phantom Roman Empire. The “ancient” Roman Empire of Sulla, Caesar and Augustus had initially been very successful in its conquest of the neighbouring nations. However, Rome eventually

started to suffer defeats. During the reign of Marcus Aurelius, Roman Empire encountered powerful adversaries in the *North*; in particular, the nomadic tribes that had inhabited the region of the Danube, who managed to break through the border fortifications of the Roman Empire ([327], page 280). The reign of Marcus Aurelius, which falls on the alleged years 161-180, became “the epoch of fierce wars and economical depletion” ([327], p. 326).

■ *b. China.* Around the same time, the Chinese Empire of Han was implementing its plan of military expansion, unifying the adjacent territories under its rule. However, it soon ran into difficulties. “The war in the *North* didn’t merely turn out a failure, it had instigated a complete economical decline in China” ([212], p. 106). In 184, the “Yellow Turban Rebellion” flares up in China, undermining the power of the Han dynasty ([212], p. 106).

a. The phantom Roman Empire. In the beginning of the alleged III century A.D., the “ancient” Roman Empire ceases to exist, swept over by waves of internal feuds and anarchy. The period of the alleged years 217-270 is known in Roman history as “the political anarchy of the middle of the III century. The time of the ‘*Soldier Emperors*’ ” ([327], p. 406).

■ *b. China.* The Han Empire, presumably reigning in faraway China, ceases its existence around the same time ([212], p. 106). The picture of its decline reflects the decline of the “ancient” Roman Empire, *which is said to have taken place on the other end of the gigantic Eurasian continent*, to the detail. “The initiative was taken over by the aristocrats, who divided into parties, and engaged into struggle against each other; most of them perished in fratricidal feuds” (*ibid.*). “*Illiterate and morally decayed soldiers seized the reins of power*” (*ibid.*). The decline of the Han Empire is dated by historians to the alleged year 220 A.D. (*ibid.*), which postdates the decline of the Roman Empire by a mere 3

years. We see the emergence of “soldier emperors” in both cases.

a. The phantom Roman Empire. In the middle of the alleged III century A.D., the “ancient” Roman Empire founded by Sulla and Julius Caesar collapses, and the power in Rome passes to the famous woman, Julia Maesa, a relative of the emperor Caracalla ([\[212\]](#), p. 404-406). She becomes the actual ruler, appoints her proteges to the throne. Finally, she is killed in the intestine struggle, allegedly in 234 A.D. The epoch of her rule is characterised as exceptionally sanguinary. This is one of the phantom duplicates of the Gothic = Trojan War of the III century A.D., q.v. in [Chron1](#) and [Chron2](#).

■ *b. China.* After the collapse of the Han Empire in the alleged III century A.D., one of the emperor’s *wifes* comes to power in the country. She “was vigorous and furious. She ordered to execute the head of the government, father of the empress-mother and his three brothers, thus marking the beginning of the new sanguinary epoch. Some time later she was killed. This “ancient Chinese empress” and “ancient Roman Julia Maesa” are probably two different phantom reflections of one and the same mediaeval queen.

a. The phantom Roman Empire. In the end of the alleged III century A.D. – beginning of the IV century, after the period of heavy strife, the new stage in the history of the Roman Empire begins. In [Chron1](#) and [Chron2](#) this period is referred to as the Third Roman Empire. This “ancient” Roman Empire begins in the alleged year 270 A.D., q.v. in [Chron6](#).

■ *b. China.* In the alleged year 265 A.D., after the fall of the Han dynasty, the *new Jin dynasty* arises in China. As we can see, the “Roman original” is reproduced rather accurately: the alleged year 270 A.D. there, the alleged year 265 A.D. here. Both phantom dates virtually coincide. The new epoch in the history of China begins, as well as in the

history of “ancient” Rome ([\[215\]](#), p. 239).

a. The phantom Roman Empire. In the beginning of the alleged IV century A.D., Constantine moves the capital to New Rome, thus actually founding the Eastern Roman Empire, future *Byzantium*. This is the known division of the “ancient” Roman Empire into the Western, with the capital in the Italian Rome, and the Eastern, with the capital in New Rome, future Constantinople, q.v. in [Chron6](#).

■ *b. China.* Simultaneously with phantom Roman history, in the beginning of the alleged IV century A.D., or more precisely, in the alleged year 318, *arises the new dynasty* called *Eastern Jin* ([\[215\]](#), p. 242). Thus, the Chinese Jin Empire *splits into two: Western Jin* and *Eastern Jin*. Exactly as in phantom Italian Rome, and at the same time.

a. The phantom Roman Empire. For “ancient” Rome, this is the period of permanent wars against “barbarians” – Goths, Huns, etc.; q.v. in [Chron2](#), Chapter 6.

■ *b. China.* Exactly at the same time, China is fighting against “barbarians,” namely the *Huns*. What we see is that the same Huns simultaneously attack phantom Rome and phantom China allegedly situated in the opposite ends of the Eurasian continent.

a. The phantom Roman Empire. Under Theodosius I, in the alleged IV century A.D., around 380 A.D., the phantom Third Roman Empire had to start a hard war against the Goths. The rebellion of the Goths begins on the Balkan Peninsula. The Goths inflicted a heavy defeat on the troops of Theodosius, q.v. in [Chron2](#), Chapter 6.

■ *b. China.* At around the same time, in the alleged IV century A.D., China begins a hard war with the *Tanguts* (that is, with the *Goths*, as we have already found out above). The Tangut rebellion allegedly began around 350 A.D. ([\[215\]](#), p. 108). In 376, the Tanguts occupy the Liang

Empire. It should be noted that there is *no difference* between sounds R and L in Chinese and Japanese. Also, as we have already mentioned many times before, sounds M and N are very *close* and easily interchanged. Accordingly, “Liang” could mean “Ram,” or “Rom,” or “Rome.” And then it becomes obvious that “Liang Empire” in the Chinese chronicles is nothing else but “Roman Empire.” Following these events, the Chinese “steppe was administratively divided into Western and Eastern” ([215], p. 119). Don’t we recognize in this division the famous split of the “ancient” Roman Empire to *Eastern* and *Western*? And it’s happening exactly in the alleged IV century A.D., right when the phantom Roman Empire broke in two, according to Scaligerian chronology. Aren’t there too many mind-boggling coincidences between the history of “ancient” China and that of “ancient” Rome?

a. The phantom Roman Empire. The “purely Roman” Western Roman Empire ends up around the alleged year 476 A.D. with the taking of Rome by *Germans* and *Goths* under the leadership of Odoacer. This moment is considered to be the end of Western Rome. The last “purely Roman” emperor was adolescent Romulus Augustulus, q.v. in [Chron2](#), Chapter 6.

■ *b. China.* In the alleged 420 A.D., Western Liang, or, as we have already noted, Western *Rome*, was taken by *Huns* ([215], p. 162). “The Chinese historiography considers 420 as the *pivotal and epoch-dividing* year ([215], p. 164). It is remarkable that the last emperor of Western Liang (Western Rome?) was *very young* yet ([215], p. 162). But “ancient” Roman Emperor Romulus Augustulus was also almost a child when his empire broke down under the hits of “barbarians.”

Huns in the Roman Empire and Huns in China

In the alleged 460 A.D., the *Huns* had been annihilated in China ([\[215\]](#), p.

200). This event strikingly identifies with the similar fact in the phantom Roman history. The parallelism is so evident that even L. N. Gumilev couldn't pass over it. He wrote:

“Isn't it strange that *exactly on the same years* [years of annihilation of the Chinese Huns – Auth.] *falls the equally tragic end of the Western branch of the Huns*... It is difficult to assert that *the chronologically simultaneous destruction of the Asian and the European Huns was a random coincidence*” ([\[215\]](#), p. 200).

It goes without saying that Gumilev tried to somehow explain this really striking coincidence. He referred to his ethnogenesis theory. However, in our opinion, ethnogenesis has nothing to do here. The phantom European chronicles had simply been laid into the foundation of the “ancient Chinese history,” without any shift in time, making the same European Huns divide into two so that they simultaneously appeared both in Rome and China and had simultaneously been annihilated – the ones in European reality, and the others on the Chinese paper.

Summary. Having acquainted with the Chinese chronicles, we have understood that this rough parallelism could be significantly deepen and the tables of parallel events could be compiled similar to those given in [Chron1](#) and [Chron2](#) to demonstrate the identity of the Third and the Second Roman Empires. However, we leave this work to the future researchers of the authentic Chinese history.

The presented data testify that the “*ancient*” Chinese history before the X century A.D. is probably the duplicate of the phantom “ancient” European history up to the X century A.D., moreover, in its erroneous Scaligerian version. Therefore, it could not be written before the XVI-XVIII century A.D.

3.

The landmarks of the parallelism between the Chinese and the Roman-Byzantine history of the X-XIV century A.D.

3.1. The parallel between the Macedonian conquest in Europe and the Khitan conquest in China

Earlier we have examined the phantom VI century A.D. Let us omit the dim period until the IX century A.D. Thereafter begins the *lacuna in the Chinese history*, allegedly from 860 to 960 A.D.; a hundred years of darkness, that is. L. N. Gumilev calls it just so, the “dark age,” and builds sort of a geophysical theory, which would explain the absence of records. The steppe had dried out, the hurricanes befell on the unfortunate country... However, in our opinion, the point is not in the hurricanes, but the incorrect datings.

L. N. Gumilev continues:

“Widened the great silence of the desert swallowing up the steppe grasses and filling the brooks up with sand. This is the reason why the chroniclers of the X century were silent about the events in the center of the continent. *No events happened there for a long time*” ([212], p. 152).

This is the last lacuna in the history of China. The following epochs are allegedly better documented ([212], p. 176).

As we have already seen, “dark ages” in the Scaligerian history are usually the artificial joints between neighbouring epochs resulting their incorrect positioning on the time axis. The chronologically last “dark ages” usually mark the beginning of the real, *written* history, which is not yet sufficiently covered in the survived documents. We have repeatedly

stumbled upon such examples when analysing European history, q.v. in [Chron1](#), [Chron2](#) and [Chron4](#).

Therefore, we will object to L. N. Gumilev: events did happen. Maybe just not quite then, and surely quite elsewhere. Let us consider those few legends that nevertheless reached us from the darkness of Chinese history of the alleged IX-XI century A.D.

Firstly, it is the legend of the Khitan conquest of China. Due to the superimposition of the Khitans over the Macedonians, it would be natural to compare this story with the legend of the conquests of Alexander the Great.

Secondly, it is the legend of the Son of Heaven. The latter keeps obvious traces of the narrative of Jesus Christ; incidentally, the Chinese version *dates it correctly*, to the XI century A.D.

a. The Mediterranean. Alexander the Great, the founder of the gigantic empire, has conquered a great many of European and Asian countries and created the Macedonian Empire. This is the famous Macedonian conquest. It is considered that, having become an all-powerful ruler, he adopted the customs of conquered Persia, changed his clothes to Persian, took over distinguished Persian manners instead of the unaffected Macedonian ones, etc. Following his death, his gigantic empire *collapsed* at a glance (q.v. in [Chron2](#), Chapters 8 and 9). Scaligerian history relates Alexander the Great to the IV century A.D. But as we already understand, these events most likely didn't take place before XI century A.D., and for the most part relate to the XIV-XVI century A.D.

■ *b. China.* In the middle of the alleged X century A.D., namely in 946, the *Khitans* under the leadership of Deguang had *conquered all China*, and the Khitan monarch founded the “*Liao dynasty, which was truly Chinese*” ([\[212\]](#), p. 145). Just like Alexander the Great, Deguang “*changed his dress to Chinese ceremonial vestments, surrounded*

himself by Chinese functionaries, established in the country the order, which resembled more the early feudalism than old tribal customs” ([212], p. 145). However, soon after the victory, Deguang died. “As soon as the body of the conqueror was taken off to Manchuria, *China revolted*” ([212], p. 145). *The empire collapsed*. All in all, rather similar to the story of “ancient” Alexander the Great.

3.2. Baptism in China in the X century. The same happened in the X century Russia

According to the new chronology (q.v. in [Chron2](#), Chapter 7), the activity of John the Baptist, as well as of Jesus Christ thereafter, took place in the X-XI century A.D. One should expect to find the traces of those famous events in the “ancient” Chinese chronicles brought to China from Europe. The expectation proves justified. Such traces exist, and they are striking.

In the X century, a great many nations in China had been baptised according to Christian ritual. Just like in Russia at the very same time, by the way.

“In 1009, the Khereids had been *baptised*... At around the same time, the Turkic-speaking Onguts (Goths? – Auth.) accepted *Christianity*... At the same time, the Oguzes, and partially the Chigils, had been baptised...” Even among the Khitans themselves and their subordinate tribes of Western Manchuria occurred “some Christian element,” the fact that served as a foundation for the mediaeval European legend of *Prester John* ([212], pp. 168-169).

As regards *Prester John* (or *John the Presbyter*), he most probably appears here as a reflection of *John the Baptist* and a link to the *baptism* itself. And it happens right when it “should” – in the beginning of the *XI century*, that is. Let us reiterate (q.v. in [Chron2](#), Chapter 7) that at the same time in *Roman* history appears another reflection of John the Baptist – *John Crescentius*.

If we have met John the Baptist, Jesus shouldn’t be far away. This

expectation also proves justified.

3.3. The Son of Heaven in the XI century China (Jesus Christ?)

Indeed, in the mid-*XI century* A.D., there appears in China prince Yuanhao who in 1038 A.D. *declares himself the Son of Heaven* ([212], p. 156). His name is associated with the *change of the chronological system*, exactly as it was at the time of Jesus Christ, according to our reconstruction (q.v. in [Chron2](#), Chapter 7). Prince Yuanhao had replaced the existed chronology with his own, just invented ([212], p. 156).

Further on, the “Chinese” Son of Heaven created the new written language, which was “hieroglyphic, *but different from Chinese*” ([212], p. 156).

The Son of Heaven was *murdered* in 1048. But Jesus Christ too was crucified, and, according to our reconstruction, at around the same time, the second half of the XI century, q.v. in [Chron2](#), Chapter 7.

The “Chinese” date of 1048 A.D. virtually coincides with 1053 or 1054 A.D., when the *new chronological system* had started in Europe. See [Chron1](#), Chapter 6 for our discussion of the chronological shift of 1053 years. Let us reiterate that it is at exactly the same epoch that acted “Gregory Hildebrand,” whose “biography” contains obvious parallels with the evangelical biography of Jesus Christ who, according to our reconstruction, also lived in the XI century.

All this is reflected in the “ancient” Chinese history, which, in our opinion, is nothing more than a “Chinese version” of European history of the same epoch.

3.4. The First Crusade of 1099 as reflected in “Chinese history”

According to Chinese sources, the Son of Heaven was killed in the Tangut kingdom, which identifies with the *Gothic* one in our reconstruction. This

perfectly corresponds to the new chronology, according to which Jesus Christ was most probably crucified in New Rome = Jerusalem = Troy in the XI century A.D. New Rome was situated in Asia Minor, in the ancient land of the Hittites = Goths (q.v. in [Chron1](#), Chapter 7:7).

We are already accustomed to identify the *Trojans* and the *Turks* as the *Goths*, q.v. in [Chron2](#), Chapter 8. The Balkans in general is a Slavic region with Turkish presence, which only adds to its identification as *Gothic* kingdom.

In Europe, right after the crucifixion of Jesus Christ, in 1096 A.D., begins the *First Crusade to the Balkans*. The crusaders take New Rome – Constantinople – Jerusalem and advance further to the south.

At the same time in China, after the death of the Son of Heaven, “the gloomy time of the noble Liang family rule had begun... In 1082, the Chinese took away from the Tanguts the fortress Lianzhou and enthroned the old dynasty” ([\[212\]](#), p. 157).

In our opinion, the latter description refers to the First Crusade of 1096-1099, with virtually no chronological shift. The Chinese dated it to 1082, which make the difference of only 15 years.

We have already explained above that “*Liang*” is the Chinese phonation of “*Rome*.” Therefore, the “Chinese sources” are talking here about the rule of a “noble *Roman* family,” which is absolutely correct.

Let us reiterate that all these “Chinese events” relate to the epoch, which is very poorly covered in the “Chinese history.” L. N. Gumilev qualified the time between 961 and 1100 A.D. as “*dark and empty* period in the history of the great steppe” ([\[212\]](#), p. 176). However, right after that begins the period “full of events, names of heroes and cowards, places and peoples, and even moral and ethical judgements... Sources on that epoch are multifarious and characteristic” ([\[212\]](#), p. 176).

3.5. A hundred-year shift in the “Chinese history” of the XI century

After the “dark period” begins the perfect parallelism between the “Chinese” and European history, albeit with a *hundred*-year shift. The Chinese datings are about a hundred years “older” than the European ones. See more about it below.

3.6. Kaifeng as the capital of the Chinese “R” Empire

In the beginning of the XII century, we find in China the Liao Empire. Without vocalisation, and knowing that L in Chinese can stand for R, we get simply the “R” Empire. Isn’t it *Rome* once again?

The capital of the “R” Empire is considered to be the city of Kaifeng. However, in the Chinese chronicles the capital is called Pian, and not Kaifeng. Identification of the ancient Chinese capital with the modern city of Kaifeng is a rather recent idea, most probably erroneous.

3.7. The reflection of the Fourth Crusade in the “Chinese history”

a. Byzantium. In 1203-1204, the Crusaders attack Byzantium and besiege Constantinople. The aggressors are *foreigners*.

■ *b. China.* In 1125, *foreign* invaders, the Jurchens, assault the Chinese capital, Kaifeng. The difference between the European and the Chinese dates is about a hundred years.

a. Byzantium. In the beleaguered Constantinople, *two parties* are set up: partisans of war and “peace-fighters,” supporters of Alexios Angelos who arrived with the crusaders. The party of Alexios wins and promises to pay a big tribute to Crusaders (Franks). The Crusaders retire from the city, q.v. in [Chron4](#).

■ *b. China.* The same way, in the beleaguered Kaifeng, “two parties are formed: the partisans of war and the ‘peace-fighters.’ The latter prevailed and came to terms with the Jurchens by *rendering tribute* and

making territorial concessions” ([212], pp. 182).

a. Byzantium. In 1204, the situation had changed and Franks besieged Constantinople again; having taken it, they captured the Emperor Alexios Doukas (Mourtzouphlos). The new Greek Emperor, Theodore Laskaris, moved south, to Nicaea, leaving Constantinople to the Franks to plunder.

■ *b. China.* The Jurchens come back and besiege Kaifeng again. “In 1127, Kaifeng fell, the Chinese emperor was captured. His brother *moved the capital to the south*, leaving the north of the country to the enemy to plunder” ([212], p. 183).

a. Byzantium. Franks enthrone their own, *Latin* emperor in Constantinople.

■ *b. China.* Jurchens enthrone their own king, *Altan* (Altan Khan), in Kaifeng ([212], p. 208). The linguistic similarity of the words “*Altan*” and “*Latin*” is obvious: both result in “*LTN*” without vocalisation.

4.

The Chinese history of the Khitans, the Kingdom of Prester John, and the rise of the “Mongolian” Empire

4.1. The bifurcation on paper of the prehistory of the “Mongolian” Empire: it splits into European and allegedly Oriental, “Chinese” history

Above we have tried to demonstrate that the “Chinese history” before the XIV century A.D. is actually a description of *European* history brought to China and mistaken there for “*local*, Chinese history.”

Moving on up the “Chinese history,” we finally reach the moment, in the XIII century A.D., when, even in the opinion of historians themselves, the “Chinese history” interlocks with the *European*. This is where the Scaligerian history connects the history of China to that of Europe. Here we witness the appearance of the gigantic “Mongolian” – Great Empire, which includes China as well as a part of Europe (Russia, the Balkans, Eastern Europe, etc.).

If we move through the Scaligerian history textbook from the XIII century A.D. back to the past, we will be witnessing the “bifurcation of nations.” On paper only, of course. For instance, the “Mongols” will appear in China as well as in Russia. But we have already explained that “Mongols” simply means the “*great ones*,” that’s how the populace of ancient Russia-the-Horde called themselves. Therefore, the Scaligerian history actually bifurcates the ancestors of the “Mongols”/Russians, placing them both in “ancient” China, as “Mongols,” and in Russia, as Russians.

The same has been done to Hungarians, who were placed both in China, as the Huns, or the Xiongnu, and in Europe, as the Huns. And so forth.

According to mainstream historians, the ancestors of all these peoples initially lived in China and only then spread over all Asia and Europe. Roughly speaking, “we are all Chinese,” descendants of either the Mongols, or the Xiongnu, etc.

Our idea is quite different. According to our reconstruction, the *history of China, up to the XIV century A.D. at least, is but a version of European history moved to the East*. This version can contain some precious details that had later been lost in Europe. By putting them back “in their place,” it would be possible to better restore the mediaeval history of Europe with the help of “Chinese chronicles.”

This is why we consider Chinese history extremely valuable. The only problem is its correct interpretation. The events described in it did happen in reality, albeit not necessarily in China, but mostly in Europe.

From this new point of view, it would be interesting to take a look at the emergence of the “Mongolian” = Great Empire. Now we can just drop preposterous theories about the wild nomads moving through the *entire continent* from China to Europe. The new regard will help to better understand many phenomena in the history of the “Mongolian” conquest, which were unclear in their former presentation.

4.2. The history of the emergence of the “Mongolian” Empire according to “Chinese” chronicles

4.2.1. *The Latin and the Nicaean Empires in the “Chinese” chronicles*

Let us continue our move up the “Chinese chronicles.” We shall use their brief exhibition made by L. N. Gumilev ([\[212\]](#)), immediately commenting it with our version of reading them and identifying the described events with European ones. As we shall see, such “European reading” turns out quite natural in view of our previously made identifications.

After the capture of the Chinese capital by the Jurchens headed by Altan

Khan, two empires had emerged. Our interpretation: after the Fourth Crusade, when Constantinople had been captured by the Franks = *Latins*, hence the name Altan = Latin.

The first empire is founded by foreign invaders, the Jurchens. This is a *Latin* empire in the territory of Byzantium. The other empire is Chinese, founded by the new emperor from a former Chinese, that is Byzantine, or Roman, dynasty. The real Chinese emperor had to establish a new capital in the South ([212], p. 177).

In our opinion, this second, Chinese empire identifies with the famous *Nicaean* Empire, situated in the territory of Byzantium as well. The establishment of a new, “southern” capital is the establishment of a new capital in Nicaea.

4.2.2. *Ilya Dashi*

A new enemy of the Jurchens (that is, apparently, of the Latin Crusaders) emerges in the North – a Khitan, or simply Macedonian prince Yelü Dashi. More probably, his first name was *Ilya*. The following is reported: “Yelü (Ilya – Auth.) was born in 1087 A.D. in the royal Liao family. He was the eighth generation descendent of Yelü Ambagyan (Abaoji), the founder of the dynasty ([212], page 177).

The Khitan = Macedonian prince Yelü attempts to resist the invaders, but finally has to flee the country. Together with his loyal troops, he goes to the north. Three days after, having crossed the “*Black River*,” he founds himself in the land of the Onguts ([212], page 180). Most probably, the reference here is made to the *Black Sea*. And the *Onguts* are the *Goths*, as we have already wrote. Naturally, they lived in Europe, particularly in the Balkans.

Some more days after, Yelü reached a fortress named *Khotun*. There are still the traces of this ancient name in today’s Europe, particularly in Byelorussia; for instance, modern Khatyn or Katyn. Apparently, such names originate from the words “Goth” or “Hittite.”

4.2.3. *Gürkhan*

“Yelü Dashi took the title of ‘Gürkhan’” ([\[212\]](#), page 180) and founded the “Kara-Khitan” Empire. That is to say, adds L. N. Gumilev, Yelü (Ilya) Dashi became a *Khan*. Hence the title of his next paragraph: “The fate of a Khan.”

The “Chinese” title “*Gürkhan*” is clearly composed of two syllables: “Gür” and “Khan” – “Khan George,” that is. Let us remind the reader that “Gurgiy” and “Gürgiy” are ancient forms of the Russian names “Georgiy” and “Yuri” (we have discussed it in details in [Chron4](#)). Why did Yelü-Ilya take this particular title?

It turns out that one of Yelü Dashi’s descendants, according to L. N. Gumilev, was “Zhilugu, who ruled until 1213 A.D., ... and had to pursuit a policy related to the wars of *Genghis Khan*” ([\[212\]](#), page 191).

The names “Georgiy” and “Yuri” are very frequent in the chronicles, q.v. in [Chron4](#). As we have already demonstrated in [Chron4](#), “Khan George” could most probably also be prince Georgiy Danilovich, or Yuri the Muscovite, or Genghis Khan, or Rurik of the Russian chronicles.

The most important result of Yelü Dashi’s activity was the creation of a gigantic empire, which became known as “Mongolian” Empire (founded by Genghis Khan) or Ancient Russia (founded by Rurik). In reality, as we have demonstrated in [Chron4](#), these are but two names of one and the same state. It has bifurcated on paper only, as a result of chronological mistakes made by the authors of Russian and world history.

Ergo, here we see a slight confusion in the “Chinese” chronicle: the name of Khan George (“Gür”) is merged with his title (“Khan”) into a single word, which apparently resulted in the invention of a new “Chinese” royal title, “Gürkhan.” In the later versions of the chronicles, this “title” is attributed not only to Yelü Dashi himself, but to his predecessors as well.

But let us return to the story of Yelü-Ilya Dashi according to L. N. Gumilev. After the flight from “China” – or from Byzantium, or Russia-

the-Horde, that is, – Yelü Dashi “summoned his commanders and addressed them with a speech. He acknowledged defeat of his people, catastrophic collapse of the Liao Empire (the Byzantine, or Eastern Roman Empire, that is – Auth.), and told about the flight of the last emperor... Then he announced his intention to *unite the nomad tribes of the great steppe* in order to reconquer the native land” ([212], p. 185).

What we see here is a political program that we know very well from the ancient Russian history – a program of building a united world-wide empire by military means (q.v. in [Chron4](#)). The program of Yelü Dashi was implemented by the “*Mongols*” (the “great ones”) about a hundred years later, in the XIV century. It was started by Genghis Khan (aka Georgiy Danilovich, aka Rurik) and finished by his brother (not nephew, as it is considered to be), Batu Khan, aka Ivan Danilovich Kalita (Kalif).

The Danilovich brothers could have been direct descendants of the Macedonian = “Khitan” prince Ilya (“Yelü Dashi”) who had fled the East Roman Empire, or Byzantium.

4.2.4. *The “Chinese” Emil River and the ancient Russian Ilmer*

Yelü Dashi had started with founding a rather small state in the valley of the Emil River ([212], p. 185). The “Kara-Khitan” history reports the following about it:

“The Khitans resisted only in the *Emil River* valley and the *Zhetysu* region, where they took part in the strife of the Kangals and Karluks against the khan of Balasagun city” ([212], p. 185).

We couldn’t find the “Emil River” anywhere in China on the ancient maps. But we have easily found a river with a consonant name in the ancient Russia: the Ilmer (or Ilmen) River. Apparently, this is the famous Ilmer River that Rurik had come to when, according to the forged page of the *Radzivilovskaya Chronicle*, he had been “called to Russia.” Ilmer might

also be “Itil” – the mediaeval name of the great Volga River.

4.2.5. *The “Chinese” Balasagun city and the old Russian city of Balakhna*

The “Chinese” chronicles also mention a “Balasagun” city. We couldn’t find a city of such name in the modern *Small World Atlas* (1979), searching anywhere in the East, in China or Mongolia. However, a city with a consonant name can easily be found in Russia. Everybody knows the big city of Balakhna on the Volga River, to the north of Nizhny Novgorod. Moreover, some scientists, such as P. P. Smirnov, considered Balakhna as *one of the capitals of ancient Russia*.

In the name “Balakhna,” one can recognize the conjunction of two roots: “*bala*” (“*biely*”, meaning “*white*” in Russian) and “*khna*” (“*khan*”). The same roots are heard in the name of the “Chinese” Balasagun, which thus means the “White Hun,” or the “White Khan.”

It turns out that the name “*Balasagun*” is featured in the Russian history in virtually the same form – as “*Balgasun*.” According to legend, this was the name given by Batu Khan to the city of Kozelsk after its capture. As wrote Tatishchev, “*Mau Balgasun*” meant “wicked city” in Kalmyk ([\[832\]](#), Part 2, p. 237). Thus, Balgasun in the “Chinese” chronicles is a Russian city under a Turkic name. It could be Balakhna as well.

4.2.6. *The “Chinese” Zhetysu region*

In [Chron4](#), we have already conjectured that the famous “Chinese” region of Zhetysu, which translates as “The Seven Rivers” (“*Semirechye*” in Russian), is the area of “seven rivers,” where settled the *Cossacks*. Those rivers were: Volga, Don, Yaik, Dniepr, Dniestr, Terek, and Irtysh. Let us remind the reader, that there were *Semirechye Cossacks* in Russia. In the “Chinese” story of Yelü Dashi, this region appears once again.

4.2.7. *Yelü Dashi founds himself at the head a huge army in*

the Semirechye

Having settled down in the Semirechye, Yelü-Ilya Dashi suddenly finds himself at the head of a *huge army*. L. N. Gumilev amazedly wrote: “In the period of 1130-1135, the troops of Yelü Dashi reached a *tremendous size*, but due to what and whom?” ([212], p. 187).

According to Ibn al-Athir, “in 1130, the *Karluk* and *Ghuzz* mercenaries fell out with the *Samarkand* ruler, *Arslan Khan*, and ... defected to *Gürkhan* ([212], p. 187).

We understand it as follows. The *Karluk* mercenaries are none other than *royal mercenaries* (“*Karl*” is consonant with the word “*korol*,” which is “king” in Russian). Earlier we have already identified the *Ghuzzes* (or *Oguzes*) as the *Cossacks*, based on other data, q.v. in [Chron4](#).

Samarkand is probably a slightly distorted name of the Russian city of *Samara* on the Volga (“*Samara-Khan*”), or of *Sarmatia* (Scythia).

Arslan Khan apparently means *Ruslan Khan*, or *Russian Khan*. *Ruslan* is still a popular given name among Volga Turks, and *Ruslanov* is a widespread family name in Russia.

Thus, all names featured in the “Chinese” chronicles can noncontradictorily be found in the ancient Russian history.

In our opinion, these texts are referring to the early stage of *unification of Russia* under the rule of the future Russian-Hordean dynasty. We are at the very beginning of creation of the “Mongolian” = Great Empire.

4.2.8. Why China is called “Kitai” in Russia

Scaligerian chronology dates the abovementioned events to about 1130 A.D. Taking into account the 100-year shift, they fall in the mid-XIII century A.D., which is probably their correct dating.

At that time, Byzantium split into the Latin and the Nicaean Empires, and the process of unification started in Russia. The Russian word “*Kitai*” (“China”) is probably a variant pronunciation of the word “*Skythia*.” It is possible that Russia-the-Horde was also known as the state of *Kara-*

Khitans. In Moscow there is still a quarter called “*Kitai-gorod*” (“China Town”), which was the name of the second belt of fortifications around Moscow Kremlin. The walls of *Kitai-gorod* existed in Moscow until the XX century and had only been disassembled after the revolution of 1917.

Yet N. A. Morozov justly noted that nowadays the word “*Kitai*” is preserved *only in Russia*. Nobody else, *including the Chinese* themselves, calls the modern China “*Kitai*.” Moreover, even in Russia the name “*Kitai*” appeared only after the XVII century. A state of such name is *completely absent* in the *Dictionary of Russian Language of the XI-XVII Century* (Moscow: Nauka). In the XVII century Russia, contemporary China was also referred to as the “*Bogdoy*” Kingdom. See below for more details about it.

On the other hand, in the ancient documents we sometimes stumble upon the *Kara-Khit*an state, also known as the Kingdom of Prester John. Where was it situated? Our idea is as follows. That was the ancient Russia, starting from the XIII-XIV century. After the liberation wars of Ivan Kalita, the ancient Russia had expanded and been referred to by the foreigners, particularly Western Europeans, as the “*Mongolian*” = Great Empire.

However, one of the internally used names of that state, or of some of its part, was *Kitai* = Scythia. This is why Russian language still keeps traces of ancient names such as “*Kitai-gorod*,” “*kitaika*” (simple cotton fabric, as well as variety of apples). Let us also recall the old word “*kita*,” meaning something twined, wicker, etc. Generally speaking, “*Kitai*” is the *old Russian word*. It is not in use any more, but was commonly used in Russia before the XVII century. For instance, according to the *Dictionary of Russian Language of the XI-XVII Century*, the word “*kita*” means something wicker, woven in a bundle, a braid ([787], p. 141). In particular, “*kita*” meant a braid, a wisp, a *sultan of feathers*. A XVII century author wrote: “*Janissaries wore caps with kitas*” ([787], p. 141). Thus, “*kita*” meant a part of military equipment. The word “*kita*” also exists, and has the same meaning, in other Slavic languages, including

Polish ([787], p. 141).

Caps topped with *kitas* – long sultans – were, in particular, parts of the *hussar* uniform. What we call “*sultan*” today was called “*kita*” in the XVII century. It can be seen from the following quote taken from a source of the late XVII century, which describes military equipment of the epoch: “A rideable horse with a *hussar* saddle, a gold-embroidered *chaprak*, a *kita* of feathers...” ([787], p. 141).

Even on the modern statue of Bohdan Khmelnytsky in Kiev you can see a *kita* – a sultan of feathers upon the *turban*. Turbans with long sultans-*kitas* distinguished the Turkish warriors, *janissaris*, q.v. above.

It is possible that the word “*kita*,” meaning a part of military uniform, is also reflected in the name of “*Khitans*” – *Macedonians* who one came to the Balkans from Russia-the-Horde. At the same time, in “European reading,” the story of Khitan prince Yelü Dashi from the “Chinese” chronicles that we are discussing here turns into a story of how a Macedonian military unit headed by prince Ilya (“Yelü”) came from Byzantium to Russia in the XIII century and founded there a state that subsequently grew into the “Mongolian” = Great Empire, the mediaeval Russia...

4.2.9. *An grand “ancient Chinese” battle of the XIII century A.D.*

Let us return to the story of Ilya = Yelü Dashi according to Chinese sources. “In 1141, a new conflict arose, this time *of immense size*. To fight the infidels (Yelü Dashi, that is – Auth.) came Sultan Sanjar... Those were the *best warriors of the Muslim world*, hardened in the battles with the Greek and the Crusaders, they had also best arms of the epoch. The army of Sanjar numbered *one hundred horsemen*. *Such a force had not been sent even against the Crusaders...* The Sultan and his entourage *took the operation extremely seriously, not as a repulse of just another raid of nomads*” ([212], pp. 187-188).

As for Yelü Dashi, he put forward, according to Ibn al-Athir, *three hundred thousand warriors*, “of the Khitans, the Turks, and the Chinese” ([212], p. 188).

The battle took place in 1141, that is, after correction for a hundred-year shift, in 1241. The battle was joined on the Qatwan steppe, between Khujand and Samarkand. “Ilya-Yelü Dashi divided his army into three groups and *completely defeated the united army of his adversaries, as neither Charles Martel, nor Leo the Isaurian, nor Godfrey of Bouillon could...* Thirty thousand best Seljuk warriors died a heroic death. It is a fact. There is no doubt about what happened, but why it could happen stays unclear and unexplained... After such a bright victory, Yelü Dashi *contented himself* with taking Samarkand and Bukhara and letting some Khittan unit pillage the Khwarazm oasis. However, the Khwarezm-Shah had quickly come to terms with the *Gürkhan* having promised to pay taxes... In all captured cities the Khitans left local lords in their place, just obliging them to pay taxes to the *Gürkhan*” ([212], p. 188).

From the above we have learned the following:

- a. The year of 1241 virtually coincides with the Millerian-Scaligerian year of the *conquest of Russia by the “Mongols.”*
- b. With a correction for a hundred-year shift, the great battle corresponds to either the famous battle of the *Kalka River* of 1223, or the battle of the *Sit River* of 1238, when the “Mongols” (the “great ones”) defeated the united armies of the princes. Both adversaries were Russian.
- c. The “Mongol” custom to leave the rulers of captured cities in their place, just obliging them to pay taxes, is well-known. This is exactly what we see in the case of the “Kara-Khitan” conquest of Yelü Dashi.

By the way, the primary unit of Ilya-Yelü Dashi’s army was “*sotnia*” (“company”), each numbered a hundred soldiers. “The ‘*sotniks*’ [company commanders – Trans.] subordinated directly to the *Gürkhan*” ([212], p. 189). This is exactly *the structure of Cossack armies* either.

4.2.10. *Christianity of the Kara-Khitans (Royal Scythians?)*

The state founded by Ilya = Yelü Dashi turned out to be *Christian*. Very strange from the point of view of Scaligerite historians. Why would the Far-Eastern nomads suddenly become Christian, and not Muslim, or adepts of other Eastern religion? Moreover, the Kara-Khitans (Royal Scythians) behave themselves, on the one hand, as if they were Christian, and on the other hand, as if they were Muslim. Complete confusion.

L. N. Gumilev writes the following: “Despite the fact that his (Yelü Dashi’s – Auth.) letter to the ruler of Buhkara begins with a formula acceptable *for Muslims*, his heir had been given a *Christian name Ilya*, and the Crusaders in Palestine and Syria sincerely believed in the existence of a *Christian state to the east from Persia* [or from France? – Auth.]” ([212], p. 190).

So, the son of Yelü Dashi was called Ilya. And as we have just seen, he was *Christian*. It turns out, however, that “Chinese” chronicles made no difference between the successors of Yelü Dashi and Yelü Dashi himself ([212], p. 191). In other words, Yelü Dashi and his son are one and the same person. But, if so, then Yelü Dashi himself is *a Christian called Ilya* either.

All is correct. He couldn’t be someone else. Because what we are talking about here is the history of the Orthodox ancient Russia, also known as the *Christian Kingdom of Prester John*. We will discuss it in detail in the next book of the e-series.

4.2.11. *The “Chinese” chronicles describing one and the same period had later been stretched to cover a hundred years*

Yelü Dashi died in 1143. For some reasons, “Chinese” sources continued to refer to his successors *as to Yelü Dashi himself* ([212], p. 191).

“In 1178, the son of *Ilya*, Zhilugu (George, Yuri – Auth.), came to the

throne, who ruled until 1213 A.D., ... and had to pursue a policy related to the wars of *Genghis Khan*” ([212], page 191). Then the Kara-Khitan (Royal) state became part of the “*Mongolian*” *Empire*.

Our explanation is as follows. The chronologists had stretched the period of the reign of one and the same Yelü-Ilya Dashi for more decades than was needed. And here is the reason why: they couldn’t join ends in their chronology due to a hundred-year shift. Chronicles talked about *one and only Yelü*, so the chroniclers had to make several copies of Ilya (on paper only, of course) to fill the gap. Then appeared the son of Ilya – *George*, or *Yuri*. With a correction for a hundred-year shift, he happened to lay exactly upon *Georgiy Danilovich*, aka *Genghis Khan*.

With the epoch of Genghis Khan begins the epoch of the “*Mongolian*” *Empire*, the ancient Russia, that is. And starting from the same time, all main events take place on the *Volga River*, in the *Golden Horde*. However, they move from the borders of modern China to Volga only in the Scaligerian version of history. In our reconstruction, they keep on happening in China, albeit not in the modern sense of the name, but the ancient one, that is in the ancient Russia, which in that epoch was called Kitai, or Scythia, q.v. in Part 6.

4.2.12. *When had the European chronicles been brought to China?*

It turns out that not before the XIV century, because, as we see, they describe the *European* events of the XIII-XIV century. Here we agree with N. A. Morozov, who wrote, albeit based upon quite different considerations, that the Chinese chronicles had been written in the *XV century the earliest*, and brought to China by Europeans, most probably Catholic missionaries.

5.

The history of China after the XV century A.D.

5.1. The age and purpose of the Great Wall of China

Today it is considered that the construction of the Great Wall of China began in the III century B.C., allegedly as a protection against northern nomads. Its modern condition can be seen in figs. 6.2 and 6.3.

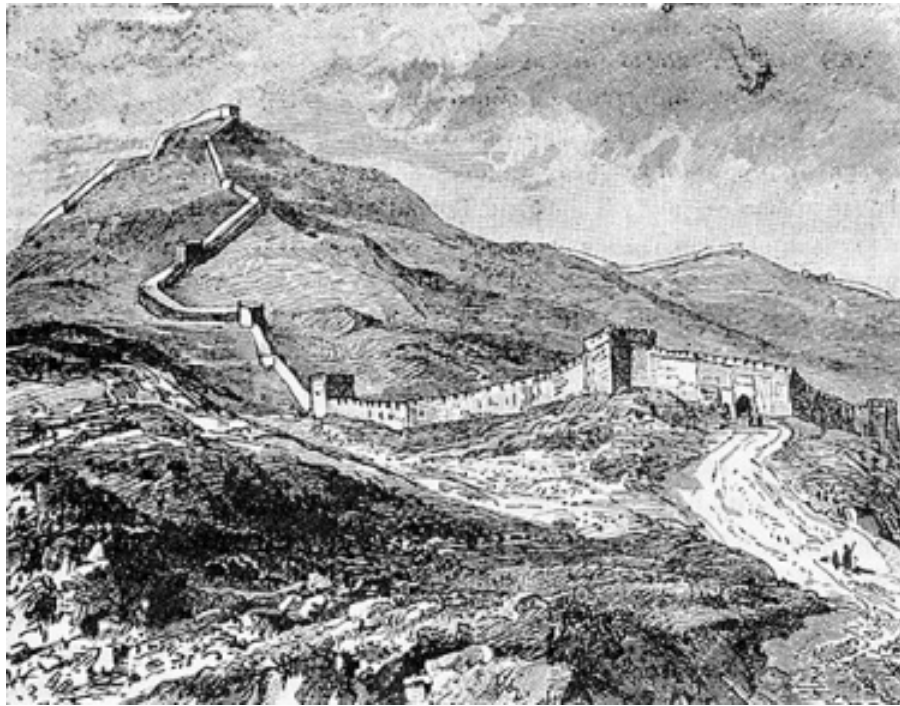


Fig. 6.2. The Great Wall of China. Taken from [\[544\]](#), Volume 6, page 121.

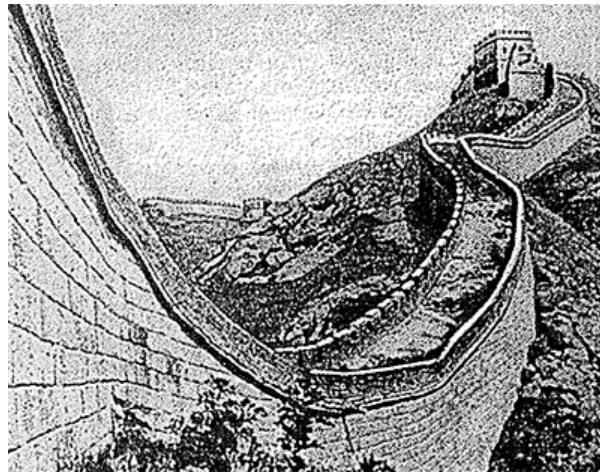


Fig. 6.3. The Great Wall of China in its modern condition. Taken from [\[85\]](#), Volume 21.

N. A. Morozov wrote on this occasion:

“Just a thought that the construction of the famous Wall of China – 6 to 7 meters high, up to three meters thick, and stretching for over *three thousand kilometers* – had started in the year 246 before current era by the emperor Shi Huangdi and *finished only 1866 years after*, by 1620 A.D., is so absurd that can only vex a serious historian and thinker. Because any significant construction project has a premeditated purpose. Who would have an idea to start an enormous construction that could only be finished in 2000 years, and meanwhile would stay but a useless burden for the people? Anyway, to remain as preserved as it is today, the Wall of China should not have been built more than some hundred years ago” ([\[544\]](#), Vol. 6, pages 121-122).

The argument that the wall had been *repaired* during those two thousand years is dubious. Only a rather recent construction is worth being repaired, otherwise it will become obsolete and just wreck. This is what we observe in Europe, by the way. Old defensive walls had been demolished, and new, more solid walls built in their place. For instance, many fortifications in Russia had been rebuilt in the XVI century.

And yet we are told that the Wall of China, once built, remained unchanged *for two thousand years*. We are not told that this is a “modern wall recently built in the site of the old one,” but that this is exactly the

wall that had been built two thousand years ago. In our opinion, this is extremely strange, not to say more.

When and against whom had the wall been built? As we already wrote, the “Chinese” history before the XV century had in reality been unfolding *in Europe*; therefore, the Wall of China *could not be built before XV century A.D.* And, naturally, it wasn’t built against spears and arrows, even copper- or stone-tipped, of the *III century B.C.* Such walls are needed against *firearms*. The construction of such fortifications began in approximately the XV century, with the invention of *cannons* and *siege weapons*. For instance, the Ottomans (Atamans) took Constantinople using heavy artillery. In fig. 6.4, we see another depiction of the Wall of China. It is very curious that ancient authors, such as Abu’l-Fida, also called it the *wall of Gog and Magog* ([\[1078\]](#), Vol. 1, p. 294).

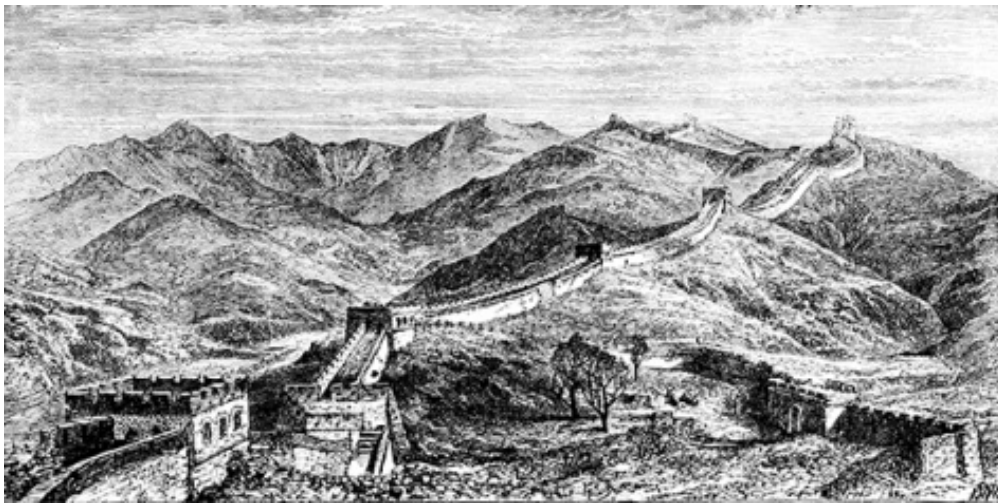


Fig. 6.4. The Great Wall of China. Apparently, it was also known as “The Wall of Gog and Magog” ([\[1078\]](#), Vol. 1, pp. 293-294. Taken from [\[1078\]](#), Volume 1, page 293.

So, who had the wall been built against? We cannot answer unequivocally. A further research would be needed for that. However, we will express the following idea.

The Great Wall of China had been built above all as a *borderline* between two countries: China and Russia. Although designed as a military fortification, it is unlikely that it has ever been used in this quality.

Defending a 4000 kilometer-long wall ([\[213\]](#), p. 44) is *nonsense*. L. N. Gumilev quite justly wrote:

“The wall stretched for 4 thousand kilometers. Its height attained 10 meters, and every 60-100 meters there was a watchtower. However, when the works had been finished, it turned out that all Chinese army would not be enough to assure the efficient defence of the wall (as if it wasn’t clear in advance, *before* the beginning of the construction – Auth.). Indeed, if you assign a small unit to every tower, the enemy will annihilate it before the units from other towers can come to help. And if you place bigger units at longer intervals, there will be gaps where enemy can easily and imperceptibly enter the country. *A fortress without defenders is not a fortress*” ([\[213\]](#), p. 44).

What is the difference between our point of view and the consensual one? We are told that the Wall separated China from nomads in order to secure the country from their forays. However, as L. N. Gumilev rightly noticed, such an explanation doesn’t hold water. If the nomads wanted to cross the Wall, they could easily do it anytime and in any place.

We have a quite different explanation, which is as follows. In our opinion, the Wall had been built above all as a *borderline between two countries*. And it had only been built when a border agreement was reached. Apparently, in order to exclude further border disputes, which had probably been to expect. Nowadays the countries just draw *on a map* (on paper, that is) the borders they have agreed upon and consider it sufficient. In the case of Russia and China, the Chinese apparently didn’t trust the paper agreement and decided to also perpetuate it “in stone,” by building a wall along the borderline. It looked safer and, as they thought, would exclude border disputes for a long time. This assumption is corroborated by the very length of the wall. Four thousand kilometers (or two, or one) is in the order of things for a border between two countries, but nonsense as a military fortification.

However, the political border of China changed many times in the course of its history of *allegedly* over two thousand years. Historians

themselves tell us so. China unified, then broke apart to separate principalities, lost and acquired various territories, etc.

On the one side, it makes the verification of our hypothesis more difficult. But on the other side, we are offered the opportunity to not only verify it, but also *date* the construction of the wall. If we succeed to find a political and geographical map where the *border of China runs exactly along the Great Wall of China*, it will mean that the *wall had been built exactly at that period*.

Today the Wall of China is situated *inside* China. Was there a time when it marked the country's *border*? And when was it? Obviously, if it was built as a *border wall*, then it *had to run perfectly along the political border of China*. This would let us date its construction.

Let us try to find a *geographical* map where the Wall of China runs *perfectly along the political border of China*. It turns out that *such maps exist*, and they are many. Those are the maps of the XVII-XVIII century. We have already used them previously, while discussing geographical views of the XVIII century.

Let us take the map of Asia of the XVIII century published by the Royal Academy in Amsterdam: "L'Asie, Dressé sur les observations de l'Academie Royale des Sciences et quelques autres, et sur les memoires les plus recens. Par G. de l'Isle, Geographe. Amsterdam. Chez R. & J. Ottens, Geographes dans le Kalverstraat au Carte du Monde." The map is taken from a rare atlas of the XVIII century ([\[1019\]](#)), q.v. in fig. 6.5.

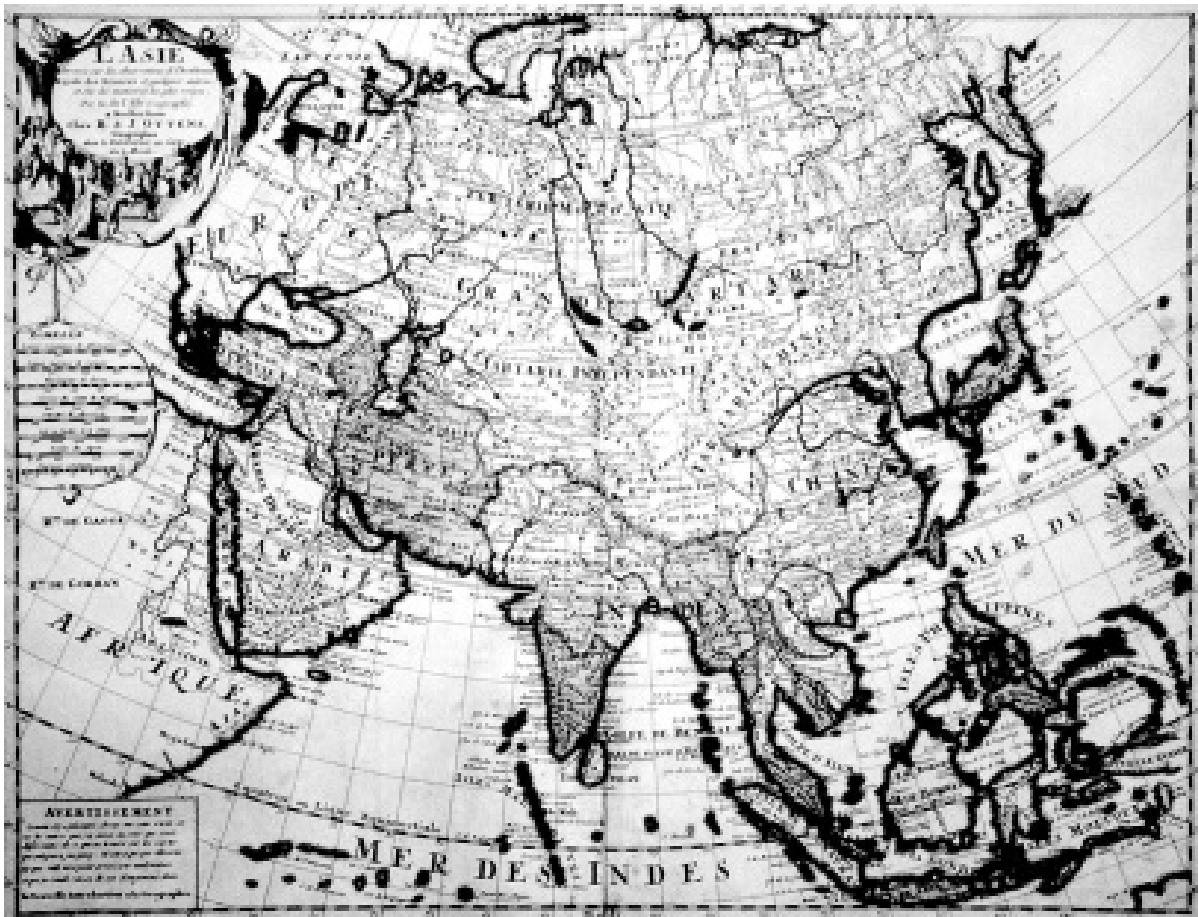


Fig. 6.5. Map of Asia from an XVIII century Atlas. “L’Asie, Dressé sur les observations de l’Academie Royale des Sciences et quelques autres, et sur les memoires les plus recens. Par G. de l’Isle Geographe. Amsterdam. Chez R. & J. Ottens, Geographes dans le Kalverstraat au Carte du Monde.” Printed in Amsterdam. Taken from [\[1019\]](#).

On the map, let us find two states: Tartarie and China, q.v. in figs. 6.6 and 6.7. The northern border of China runs approximately along the 40th parallel. And *this is exactly where we see the Wall of China*. Moreover, on the map it is drawn as a thick line with the legend in French: “Muraille de la Chine.”

Fig. 6.7. Our drawn copy of a fragment of a map of Asia dating from the XVIII century that depicts the Great Wall of China. Map taken from [\[1019\]](#).

The same way and with the same legend the Wall of China is indicated on another map, this one of 1754, entitled “Carte de l’Asie” and taken from another rare atlas of the XVIII century ([\[1018\]](#)), q.v. in fig. 6.8. Here, the Wall of China also runs approximately along the border between China and the Great Tartary, aka “Mongolian Tartary,” aka Russia (q.v. in figs 6.9 and 6.10).



Fig. 6.8. Eastern part of the map of Asia from an XVIII century atlas. Taken from

[1018].



Fig. 6.9. Fragment of a map of Asia from an XVIII century atlas. The Great Wall follows the border of China. We also see a corresponding indication (“Muraille de la Chine”). Taken from [1018].

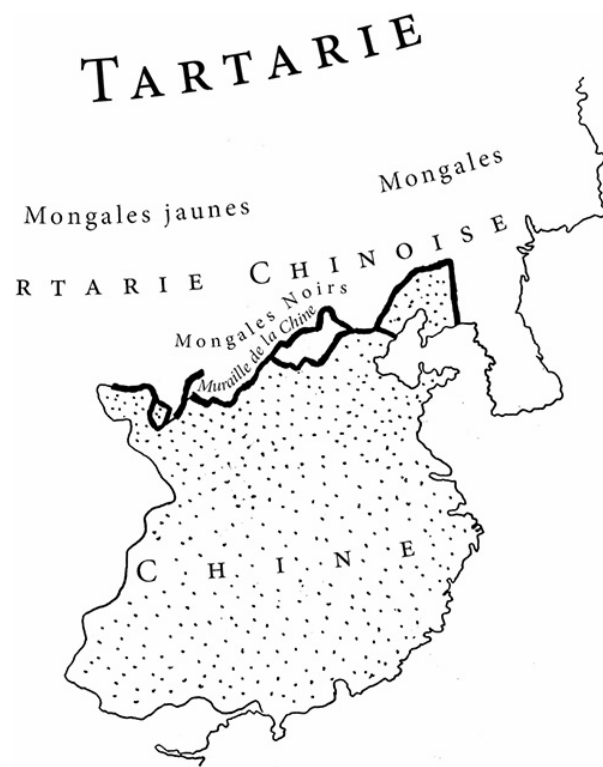


Fig. 6.10. Our drawn copy of a map fragment dating from 1754 (“Carte de l’Asie. 1754”). We see the Great Wall of China. Map taken from [\[1018\]](#).

Exactly the same we see on the XVII century map of Asia in the famous Blaeu Atlas ([\[1035\]](#)), q.v. in fig. 6.11. The Wall of China runs exactly along the Chinese border, with only a small western part inside China.

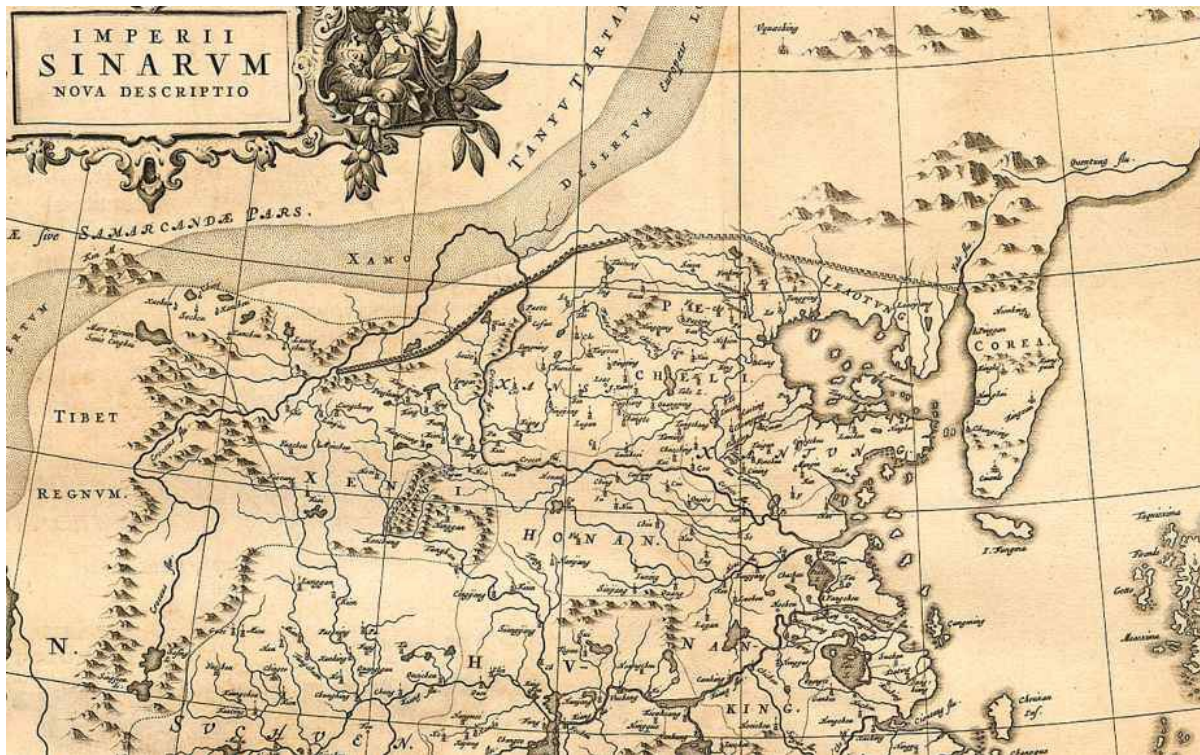


Fig. 6.11. Fragment of a map of Asia from the Atlas of Blaeu dating from 1655. The Great Wall of China follows the Chinese border exactly, with only a small part of it located within China. Taken from [\[1035\]](#).

Our idea is corroborated by *the very fact that the XVIII century cartographers have depicted the Wall of China on a political map*. Therefore, it *had the meaning of political border*. They didn't depict other "wonders of the world," such as Egyptian pyramids, but made an exception for the Wall of China.

The wall is also indicated on the colour map of the Qing Empire of the XVII-XVIII century in the 10-volume Academic edition of the *History of the World* ([\[151\]](#), pp. 300-301.) On that map, the Great Wall is depicted meticulously, down to the smallest bends. Almost for all its length, it runs *exactly along the border of the Chinese Empire*, except for the short western part of about 200 kms.

On the map of the alleged year 1617 from the Blaeu Atlas ([\[1036\]](#)), we see the Wall of China running *exactly along the border* between China and *Tartaria*, q.v. in figs. 6.12 and 6.13. The same goes for the map of the alleged year 1635 from the Blaeu Atlas ([\[1036\]](#), pp. 198-199), q.v. in figs.

6.14 and 6.15.





Fig. 6.14. The Great Wall of China follows the border between China and Tartary on the map allegedly dating from 1635. Taken from the Atlas of Blau ([\[1036\]](#), pages 198-199).



Fig. 6.15. Close-in of a map fragment with the Chinese Wall drawn as the border between two countries. Taken from [\[1036\]](#), page 199.

In our opinion, it means the following. *The Great wall of China had been built in the XVI-XVII century as a political borderline between China and Russia = “Mongol Tartary.”*

To those having seen these maps and still repeating that the Great Wall was built in the III century B.C., we will answer the following. Okay, you may be right, we won't argue. But it would mean that the ancient Chinese had such staggering prophetic talents that could predict where exactly the border between China and Russia would run in the XVII-XVIII century A.D. – *two thousand years ahead*, that is.

Our opponents may also argue that it's not the wall that runs along the border between Russia and China, but the border had been agreed upon in the XVII century to run along the ancient wall. However, in this case, the

Wall of China should have been mentioned in the written Russian-Chinese agreement. We haven't found any such mention.

To all appearances, the Great Wall was built exactly in the XVII century. It is justly considered that it was *only finished* in 1620 ([\[544\]](#), Vol. 6, p. 121), if not even later, q.v. below.

Let us recall in this connection that at exactly the same period Russia and China fought *border wars* (q.v. in: S. M. Solovyov, *History of Russia from the Earliest Times*, Vol. 12, Chapter 5; [\[800\]](#)). Probably, they had only agreed upon the border in the late XVII century, and *secured* the agreement with a wall.

Was there a wall before the XVII century? Apparently, no. Scaligerian history tells us that in the XIII century (or, more precisely, in 1279) China had been conquered by the “*Mongols*” and became part of the gigantic “Mongolian” = Great Empire. According to new chronology, the correct dating of this conquest is the end of the XIV century, that is a hundred years later, q.v. in [Chron4](#). In the Scaligerian history of China this event is associated with the accession to power in 1368 of the *Ming* dynasty (*the same Mongols*, that is).

As we understand now, in the XIV-XVI century, Russia and China still *formed one and the same empire*. Therefore, there was no need to build a border wall. Most probably such a necessity arose after the strife in Russia, the defeat of the old Hordean dynasty and seizure of power by the Romanovs. It is known that the Romanovs had dramatically changed the Russian policy, trying to subordinate it to Western influence. Such a pro-Western orientation of the new dynasty resulted in the collapse of the Empire. Turkey broke away, and heavy wars began with it.

China broke away either. De facto was lost control over significant part of America. Finally, even the small Alaska was lost, the last surviving sliver of the Horde in America. The relations of China with the Romanovs became tense; border conflicts began, and a wall seemed to be a solution.

The Great Wall is mentioned in many “ancient Chinese” chronicles. But when were they written? Obviously, after the wall had been built, which

means not before the XVII century A.D.

Here is another interesting question. Is there in China other preserved solid stone structures (*stone* temples, *stone* city walls, solid *stone* fortresses, etc.) built before the XVII century, that is before the Manchurian dynasty? Or was the Great Wall all alone waiting for the Manchurians to come? The latter would be very strange. Is it possible that in two thousand years the Chinese, already having the experience of building the Great Wall, didn't build a single structure even remotely comparable to it? We are told that the long Chinese history is chock-full of internecine wars. Why didn't they wall off from each other?

In Europe and Russia, there is a great many preserved ancient fortresses. If two thousand years ago the Chinese had built a giant stone fortification, albeit useless from military point of view, then why didn't they direct their remarkable talents at building really useful stone citadels in their cities, which waged permanent wars with each other? Having such an experience of "building walls," they could cover all China with powerful stone fortifications long before the XVII century and the arrival of the Manchurians.

However, if the Great Wall was, as we suppose, *one of the first* grand stone structures in China, then everything becomes clear. After the XVII century, there were no internecine wars in China, it was always ruled by the same Manchurian dynasty. So it continued until the XX century. And in the XX century, the time of stone walls and fortifications was already over for obvious reasons.

Apparently, it is possible to date the building of the Great Wall even more precisely.

As we already said, the wall was apparently erected as a borderline between Russia and China in the time of border disputes of the XVII century. Armed conflicts kindled in the mid-XVII century. The sides fought with alternating success ([\[800\]](#), p. 572-575). Description of the wars can be found in the memoirs of Khabarov.

The treaty which fixed the northern border of China with Russia was

signed in 1689 in Nerchinsk. Attempts to sign the Russian-Chinese treaty could also be made earlier. It should be expected that the Wall of China was built between 1650 and 1689. This expectation is justified. It is known that Emperor (Bogd Khan) Kangxi “began the realization of his plan of *wiping the Russians out of the Amour River region*. Having built in *Manchuria a chain of fortifications* (! – Auth.), Bogd Khan, in 1684, sent to Amour the Manchurian army ([\[151\]](#), Vol. 5, p. 312).

What *chain of fortifications* had Bogd Khan built by 1684? In our opinion, it is the Great Wall of China, *a chain of fortified towers connected by walls*.

In fig. 6.16, we see an engraving of the early XVII century depicting a Russian embassy passing through the Great Wall of China.

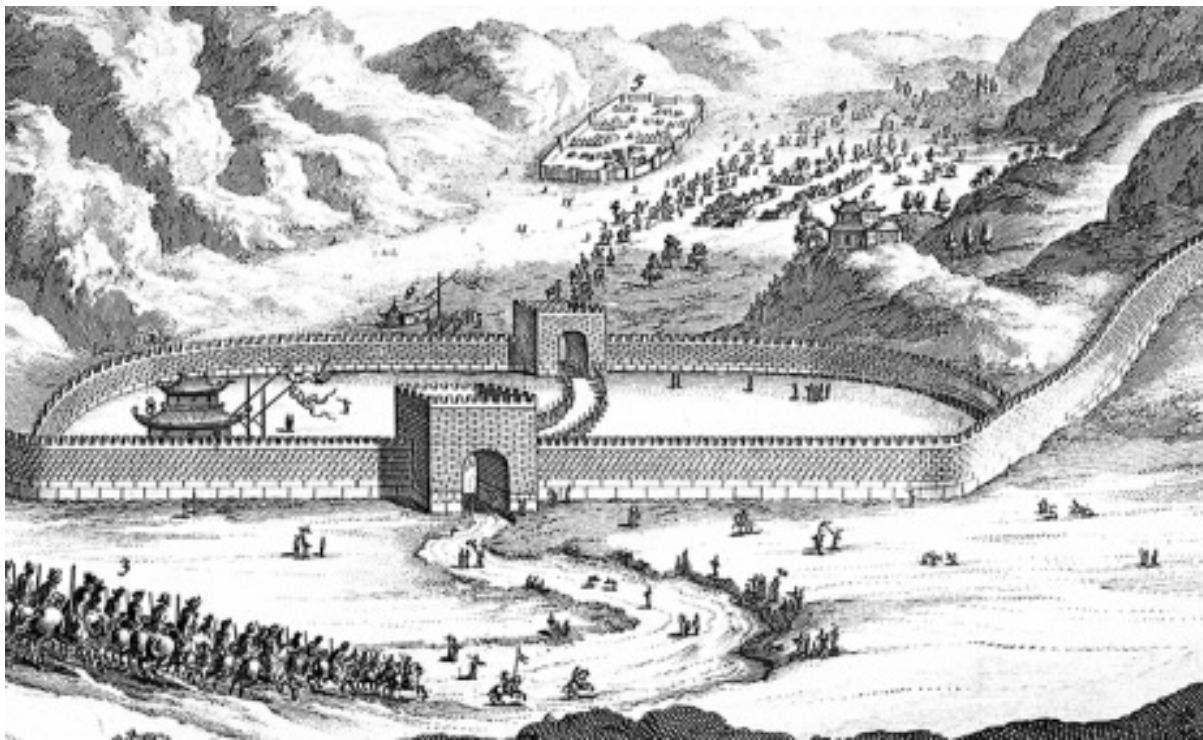


Fig. 6.16. Ancient engraving from a book by I. Ides dating from the early XVIII century entitled “Russian Envoys Passing the Gates of the Great Wall of China”. This wall has got nothing in common with the one that we know under this name today. In the XVIII century it looked like a tall and relatively thin masonry fence, without any passageways on top, unlike the modern “ancient” Wall of China. Taken from [\[550\]](#), page 143.

It is worth to point out that the wall as it is depicted here doesn't look like a military fortification at all. For instance, neither of passageways leading through the towers from Russia to China *has closing gates or obstructing bars of any sort*, q.v. in fig. 6.17.

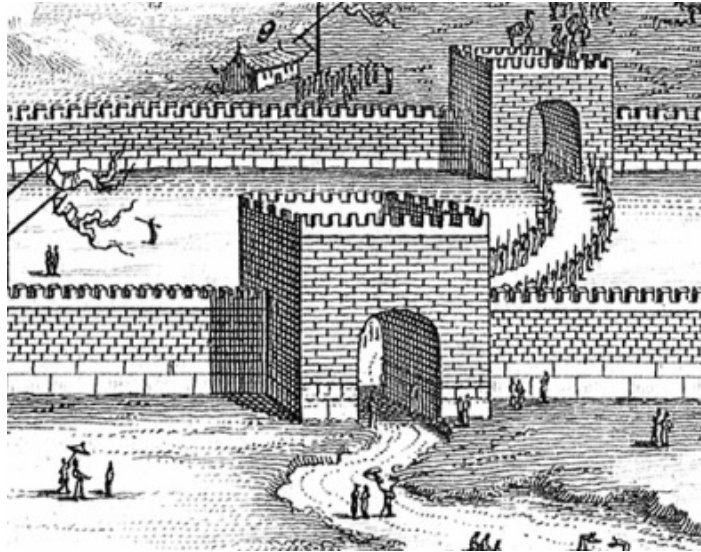


Fig. 6.17. Close-in of an XVIII century engraving that depicts two passageways leading through the Great Wall of China. The passageways are wide and tall, without any gates or bars. It is perfectly clear that the Great Wall of China wasn't a military fortification, but merely a symbolic representation of the border between two states. Taken from [\[550\]](#), page 143.

Both reach-through arcuate passages are tall and wide, and there is nothing to close them up. Their large dimensions make them very hard to bar. Moreover, the entire brick wall is rather thin. There is no protected corridor at the top of it for defenders to move along from one tower to another in case of a siege. What we see is merely a stone *fence*. It is unclear how defenders could scramble such a thin wall from inside. It is obvious that there is no stairs anywhere that would lead to the top of the wall from the yard enclosed by it. All this makes the wall depicted in fig. 6.16 rather useless as a military fortification.

It is perfectly clear that the function of the Wall of China was merely decorative and symbolic – to point out the political border between two

states; just as it should, according to our reconstruction.

On the other hand, the Great Wall of China in its modern condition has substantially different design. It is much thicker and, more importantly, has a wide passageway at the top, q.v. in fig. 6.18.

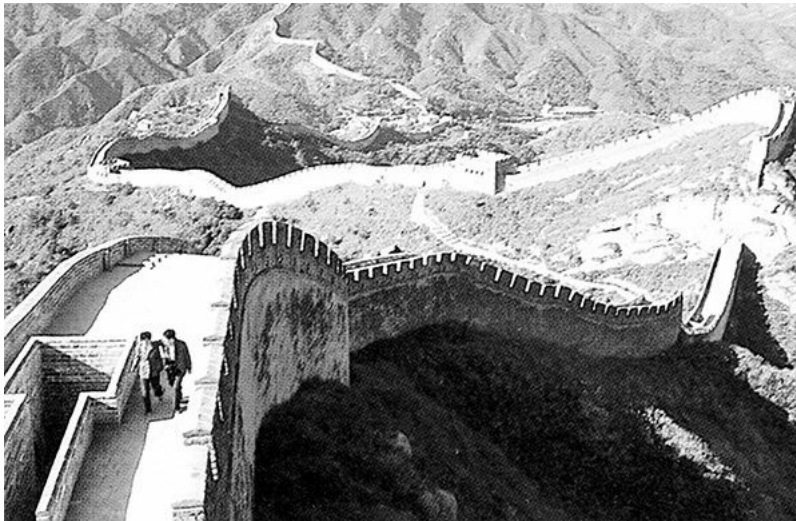


Fig. 6.18. The Great Wall of China in its modern state. It is rather thick, and has a wide passageway at the top, as though it were designed for tourists. Taken from [\[930\]](#), page 362.

At both sides it has protective rails. When was it rebuilt to the modern look? Wasn't it in the XX century? The passageway at the top of the Great Wall looks as though it was expressly designed for strolling tourists. It is a wide alley wherefrom opens a beautiful panoramic view of surrounding area. In fig. 6.19 we reproduce the photo of the Grand Wall taken in 1907.

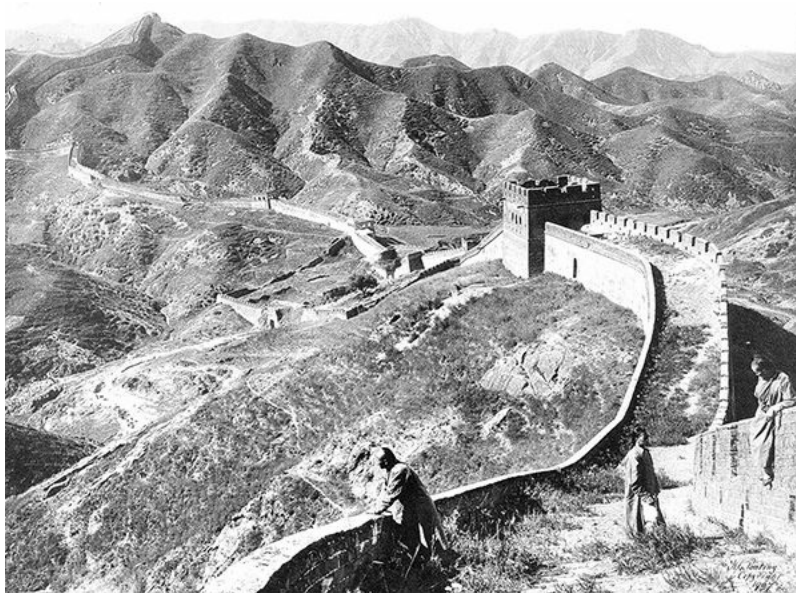


Fig. 6.19. Photograph of the Great Wall of China taken in 1907. Taken from [\[158\]](#), page 122.

It is possible that significant input into reconstruction of the “most ancient” Wall of China was made during the relatively recent epoch of Chairman Mao, when the nation was urged to create an exceptionally outstanding symbol of greatness of the modern China. The wall was repaired, widened, extended, here and there built anew... And then it was said that it always looked like this.

5.2. How long is the way from China to Kitai?

5.2.1. *Where was China at the time of Afanasy Nikitin*

Two names of China are in use today: “Kitai” and “China.” It is considered that both are correct and *mean the same country*. We have got used to it. But was it always so? No, it wasn’t. Let us take the famous *Journey Beyond Three Seas* by Afanasy Nikitin ([\[41\]](#)). To our surprise, we shall read the following: “The way from *China* to *Kitai* takes six months of walk by land and four days by sea” ([\[41\]](#), p. 460). Afanasy Nikitin reports it after the words, “And it’s *Russia* that I’m going to” ([\[41\]](#), p. 460).

Thus, it is clearly said that *China* and *Kitai* are two different countries, and it takes *six months* to walk from one to the other. Modern China is referred to as “China” in virtually all modern languages, so there is no doubt about what country is meant under this name. But in Russia, China is called “Kitai,” and Afanasy Nikitin is Russian. So, what country did he call “Kitai” all while stressing that it isn’t China?

Our answer is simple: he meant *Russia*. Or, possibly, its *Eastern part*. He pointed it out saying, “... it’s *Russia* that I’m going to” ([41], p. 460). And everything falls in its place. Indeed, taking into account means of travel of the epoch, it would take *about six months* to arrive *by land* from China to Muscovy, or, say, the Ural Mountains.

One could say against it that Afanasy Nikitin simply walked too slowly and therefore needed *six months* to toddle from Northern to Southern China. It’s because modern translators of Afanasy Nikitin for unknown reasons translate his “China” as Southern China, and “Kitai” as Northern China ([41], p. 460-461).

To this argument we will answer the following. Afanasy Nikitin didn’t travel too slowly. He *begins* his travel notes from the modern Strait of Hormuz in Persia and goes along the coast of India to Southern China *by sea*. It takes him *about five months*. Take a look at the map, you will see that the speed is quite normal for such a long distance. Then he writes that going by land from *China* to *Kitai* takes *six months*. In so much time he would easily reach *Russia*. As for Northern China, Afanasy Nikitin, at his travel speed, would reach it from Southern China in less than *two months*, *not six*.

By the way, if it were the travel by land from Southern to Northern China that took him six months, then where did he find en route a *sea* that took him *four days* to cross? There are no inland seas in China. As for going to Russia, he could have to cross *Caspian* or *Aral Sea*, or *Lake Balkhash*. It’s one of them that he most probably talked about.

Even if he meant “six months by land” *or* “four days by sea,” it wouldn’t change anything: there are no two such points in modern China a

travel between which would require either four days by sea *or six months* by land.

Among other things, Afanasy Nikitin mentions a certain state of “Kayaks” on the coast of Caspian Sea ([\[41\]](#), p. 446-449). Isn’t it this “Kitai” that Afanasy Nikitin was going to cross on the way home? Curiously, detailed travel notes of Afanasy Nikitin on his way back to Russia *end with Kitai*, which probably means that, in his opinion, the road from Kitai to Middle Russia is known to the reader, so he doesn’t want to waste his time describing it. Therefore, Kitai was either a part of Russia or a neighbouring region; in any case, not a mysterious country thousands kilometers away.

In this connection, let us return to the map of the alleged year 1635 from the Blaeu Atlas ([\[1036\]](#), p. 198-199), q.v. in fig. 6.14. There the name “*Cathaya*” (“Kitai”) is attributed to the region situated in the Far Eastern part of Russia, not in the territory of modern China (q.v. in fig. 6.20). Moreover, on the map of 1635, we see the word “*Kithaisko*” (“Chinese” in Russian) written near the city of Tumen, in the middle of Siberia and even farther from modern China (q.v. in figs. 6.21 and 6.22). It is noteworthy that under the word “*Kithaisko*” we see the words “*Kasakki Tartari*” (“Tartarian Cossacks”), q.v. in fig. 6.22.

Let us also point out, on the map of 1635, the area called “Belgian Desert” (“*Desertum de Belgian*”). Today the name Belgium exists only in Western Europe.

5.2.2. *Bilingualism in the XV century Russia*

Reading the books of Afanasy Nikitin draws many interesting questions. We have already talked about it in [Chron4](#). For the most part he is writing in Russian, but occasionally switches to Turkic, and then back to Russian. These transitions are smooth and natural, often in the middle of a phrase. It leaves the impression that the author is perfectly *bilingual* and fluent both in Russian and Turkic. Read more about it in [Chron4](#), Chapter 13.

For us, however, it is small wonder. That's how it *should have been* in the "Mongolian" = Great Empire, where the official language was Russian, so the book is written mostly in Russian, but Turkic was also extensively used and spoken by everybody, or almost. This is why there are many phrases in Turkic in the book.

In this connection, the interesting book, *Az-i-Ya* ([\[823\]](#)) by Olzhas Suleimenov, comes to mind, where the author points at many Turkisms in the famous Russian *Tale of Igor's Campaign*. And again, Turkisms appear in *The Tale* smoothly and naturally, indicating that both the author and his readers *were bilingual*. As a matter of fact, that's exactly what Olzhas Suleimenov asserts: "*Bilingual reader* of the XII century didn't apprehend Sviatoslav's dream the same way as *monolingual reader* of the XVIII century and on" ([\[823\]](#), p. 65).

Suleimenov's dating of the end of bilingualism in Russia seems to be correct: the XVII century. Having come to power, the Romanovs probably tried to extirpate bilingualism, which didn't tie up with their theory of "confrontation between Russia and the Horde." So, naturally, they declared Turkic "evil," the "language of aggressors" and "aliens," etc. Their Tatar subjects had been declared "descendants of wicked conquerors," and their language was ordered to be forgotten.

The contraposition of two peoples living in the same country and previously acting together on historical scene resulted in depriving Russians of their history, blackening it, and passing it over to "evil Tatars" as the "history of the Horde." The authentic history of the Tatars was taken away from them and "pushed" to the Far East.

Russians had been injected with feeling of defectiveness and inferiority, told that they had been conquered by savage nomads and for many years stayed under their terrible yoke; as a result, they had been left hopelessly far behind in their cultural development by enlightened, well-educated, economically advanced and democratic Western European countries.

Summary. The Russian part of one and the same real history of the

Horde, that was the history of the mediaeval Great Russian Empire, was *taken away* from Russians, and its Turkic and Tatar part was *distorted* and *blackened*.

5.3. Why Beijing is called Peking

Let us begin with the assertion that the modern Russian word “Peking” rather inaccurately reflects the real name of this city. This can be seen, for instance, from the report of the Russian embassy of N. G. Spafariy who had been sent to China by the Czar Alexis Mikhailovich (q.v. in: S. M. Solovyov, [\[800\]](#), p. 576-577).

“On the 5th of May, 1676, [Spafariy] reached the royal city of *Pejing* (Peking)” ([\[800\]](#), p. 577).

So, in the XVII century, Peking was called *Pejing*. In the connection with the name *Pejing*, we have got to say the following. We have already seen that Russia = “Mongolian” Empire was divided into regions, or “*Hordes*.” There were the White Horde, the Blue Horde, etc.

But there also was one more Horde, in the farthest East. It was called the Pegaya Horde. We find this name in the *Dictionary of Russian Language of the XI-XVII Century* ([\[790\]](#)), searching on the word “Horde” (p. 64). The expression “Pegaya Horde” had been used in Russia in the XVII century: “Draft ... from the Muscovite state ... going up the Ob River, through the Obdor land, the Yugor and Siberian lands to Narym, to the *Pegaya Horde*” ([\[790\]](#), p. 64).

S. M. Solovyov also says that Pegaya Horde “*was the name of the Trans-Amur countries*” ([\[800\]](#), Book 6, Vol. 12, p. 570).

It is hard to get rid of thinking that the name *Pejing*, or *Peking*, or *Peking*, originates from the Russian word “*pegiy*” (“piebold”); the interchange of letters G and J is current and in full accordance with the rules of the Russian language. It is possible that *Pejing* (Bejing, Beijing) was the capital of the Russian (“Mongolian”) *Pegaya Horde*.

One can argue that Beijing was founded in very ancient times, long before the “Mongols,” it is mentioned in Chinese chronicles, etc. In our turn, we will ask our opponents to answer a simple question: what was the name of the Chinese capital in those “Chinese” chronicles? Was it Peking, or was it Beijing, as the modern Chinese call it?

No, it wasn't. According to historians, it was called humbly and simply *Ji* ([\[212\]](#), p. 142.). But why should we consider Ji and modern Beijing to be the same city? Incidentally, in the reports of Feodor Baykov, sent to China from Russia in 1654, the Chinese capital (considered to be Peking) was referred to as “*Kanbalyk*.” The “White Khan,” that is.

5.4. China or Bogdoy?

By the way, in Russian diplomatic correspondence, until the end of the XVII century at least, neither China nor any Chinese are mentioned in that region. The state was called the *Bogdoi (Bogda) Khanate*, and its populace the *Bogdans*. The Chinese emperor was called *Bogda-Khan* or *Bogd Khan* ([\[815\]](#), p. 47); “Khan of the Bodgans,” that is (q.v. in: S. M. Solovyov, [\[800\]](#), p. 576-577).

The suspicion arises that *Bogda-Khan* simply stands for the Russian term “God-Given Khan,” at least that's how it literally translates to Russian.

On the XVIII century map published in Amsterdam (see above in fig. 6.6), the *Bogdoi* region is depicted outside China, to the north from the Great Wall. This points out that there still was a great confusion around China by the XVII century. For instance, it is unclear whether it's China that the abovementioned embassies had been sent to. And what was the meaning of the name “China” at the epoch?

5.5. Who are the Buddhists?

Today it is considered that for many centuries the official religion of China was Buddhism, which appeared long before the current era. It turns out,

however, that the famous mediaeval scientist Al-Biruni, who lived in the alleged X century A.D. (XV century in our reconstruction), *didn't make difference between Buddhists and Manichaeans* ([212], p. 117). Let us remind the reader that the *Manichaeans* were a *Christian sect founded in Byzantium*.

Thus, it turns out that the *Buddhism appeared in Byzantium* either. Just as some of the “ancient Chinese” chronicles. Later both Buddhism and those chronicles had been taken to modern China. Other “ancient Chinese” chronicles came from Russia.

It is just natural that historians don't like the abovementioned *identification of Buddhists and Manichaeans* by Al-Biruni. For instance, here is how skilfully and carefully brings L. N. Gumilev an inexperienced reader to the “dangerous quotation” from Al-Biruni:

“Manichaeism was not completely suppressed [in China – Auth.], although to hold out they had to *resort to trickery. Manichaeans started to pretend to be Buddhists*. In the beginning that was a conscious mimicry... *Pretending they were Buddhists and observing the corresponding decorum, Chinese Manichaeans gradually merged with Buddhists, so that even such scientists as Al-Biruni couldn't tell them from each other any more*” ([212], p. 117).

“*Manichaean gods of the luminaries in Buddhist clothes* have been found on the icons in Khara-Khoto” ([212], p. 117). Fortunately, some survived documents make it possible to establish when and how the *expulsion of Christianity from China* had begun.

“The fate of the *Catholic episcopate in China* was not bright. In 1304, following the complaint of a Taoist church, the *Khan outlawed the baptism of the Chinese* and ordered that public prayers in his honour could only be served after Taoist and *Buddhist* services. In 1311, *Buddhists took away from Christians the temples at the bank of the Yangtze River and painted Bodhisattvas and Dharmapalas over the frescoes that depicted scenes from the Gospels*” ([212], p. 281).

However, one shouldn't think that all this really happened in the XIV

century A.D. It happened *much later*. See for yourself.

“Manchurians ... favoured Christians until 1722, when hostility against Europeans and those Chinese who adopted their religion started to rise, but it’s only in 1815, upon arrival of Protestants and under their influence, that Catholics had been expelled from China” ([\[544\]](#), Vol. 6, p. 127).

Hence, Christianity was spread in China up until the XVIII century, and only then started to get ousted and replaced by Buddhism. The *overpainted Christian frescoes* discovered in China in the second half of the XIX century were perceived *as very ancient*. There is a special book, *Ancient Traces of Christianity in China According to Chinese Sources* by Palladius (Pyotr Kafarov), dedicated to this subject (*Oriental Digest*, I, Saint-Petersburg, 1872).

In conclusion, we cannot pass by the remarkable scientist of the alleged X century A.D., *Al-Biruni*. What do we know about him? We are told that “Abu al-Rayhan Muhammad al-Biruni (973-1048) was a Persian scholar and polymath from the Khwarezm region who wrote in Arabic. In his extensive work, *Chronology of Ancient Nations*, he gave descriptions of Persian, Arabic, Jewish, Hindu, and Greek calendar systems” ([\[212\]](#), p. 462).

Let us ask ourselves: when did the first serious and *extensive works* on chronology start to appear? This is well-known today in the commonly accepted version of history: at the times of Matthew Blastares, Scaliger and Petavius, that is in the XV-XVII century. In the works of Blastares, in the XIV century, for instance, chronology is presented in a fragmented, uncoordinated manner. It’s only in the mid-XVI – XVII century that really “extensive works” on chronology *started* to appear.

One of the first sizeable tractates on chronology was the famous mediaeval oeuvre of Caesar Baronius (Cesare Baronio) entitled *Annales ecclesiastici a Christo nato ad annum 1198* (“Ecclesiastical annals from Christ’s nativity to 1198”). Consisting of twelve folio volumes, it was first published in Rome between 1588 and 1607.

Isn't the outstanding scientist of the X century A.D., al-*Biruni*, just an alias of the European *Baronius* of the XVI century?

5.6. Three “Mongolian” dynasties in the history of China

The three last ruling dynasties in the history of China had virtually the same name.

1. In 1279, the *Mongols* conquered China and made Beijing their residence ([544], Vol. 6, p. 127).
2. In 1368, the *Ming* dynasty came to power in China; the same *Mongols*, that is.
3. In 1644, power in China was taken by Manchurians ([544], Vol. 6, p. 127), i.e., *Mangurs*, or *Manguls*, since R in Chinese is often transmitted as L. Apparently, it's the same *Mongols* again...

The first of the listed dynasties is a duplicate of a later epoch, because the correct dating of the “Mongolian” conquest is the XIV century, q.v. in [Chron4](#).

The time of appearance of the *Ming* dynasty doesn't contradict our newly obtained data in re chronology of China. However, we don't know whether the Chinese chronicles are talking about the territory of modern China or keep on describing *European* events. This issue requires a special research.

5.7. In European chronicles, China is referred to as the Land of the Seres. Who were the Seres?

It turns out that, “in antiquity, *inhabitants of China* were referred to as the *Seres*.” ([722], p. 243).

Mediaeval European authors considered that “*Seres* is the city in the East, as well as the name of a land, a people, and a kind of fabric” ([722], p. 243).

So, in many mediaeval chronicles China is referred to as the *Land of the*

Seres. Who are the *Seres*? Without vocalisation, we get SR, or RS, since names have often been read from right to left. But RS means *Russes*, or Russians. Hence a natural hypothesis that *Seres* meant *Russians*.

And it's obvious. China, or its significant region, made part of the "*Mongolian*" Empire – the Great Russian Hordean Empire, that is. Moreover, as we have discovered, the word "China" in Western chronicles initially, in the XIV-XVI century, referred to Russia – the Horde, or Scythia.

J. K. Wright writes: "*Only in the XVI century it became known that the Land of Seres and China are one and the same thing*" ([\[722\]](#), p. 243).

5.8. The Manchurian epoch as the beginning of trustworthy history of China

Apparently, the history of China (in its modern territory) becomes trustworthy only starting from the epoch of the Manchurian (*Mongolian*) dynasty, that is the dynasty originating from Russia ("Mongolia"). The dynasty was most probably Russian or Tartar.

Let us reiterate that even as recently as in the XVIII century "Manchurian," "Mangur," "Mangul," and "Mongol" meant the same; therefore, the name "Manchurian" definitely indicates the Mongolian origin of the dynasty.

The XVII century is the border that separates the epoch of Manchurian reign in China from the preceding "purely Chinese" period. This coincides with the dating of the most ancient Chinese manuscripts that survived to our time. Let us remind the reader that none of such manuscripts antedate the XVII century A.D. ([\[544\]](#), Vol. 6, p. 119).

Do the ancient documents confirm our hypothesis? They do, really.